

3 1148 00710 9242

PLA MAY 13 1981

DATE DUE

97 1993

AUG 7 1996

FEB 27 1996

JUN 7 1996

MAY 13 1997

SEP 23 1997

AUG 26 1988

DEC 18 1992

JAN 21 1993

APR 20 1992

~~THE BOOK OF~~
The Thousand Nights and a Night
A PLAIN AND LITERAL TRANSLATION OF THE
ARABIAN NIGHTS ENTERTAINMENTS
MADE AND ANNOTATED BY
Richard F. Burton



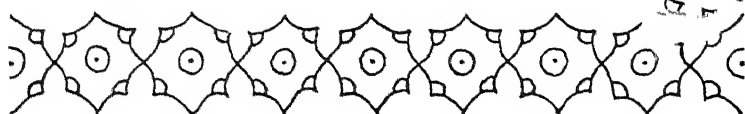
DECORATED WITH ILLUSTRATIONS BY
Valenti Angelo

THE HERITAGE PRESS, NEW YORK



THE SPECIAL CONTENTS OF THIS EDITION
COPYRIGHT 1934 BY THE LITTLETON EDITIONS, INC.
FROM WHOM SPECIAL PERMISSION
HAS BEEN OBTAINED FOR THE PRODUCTION
OF THIS REPRINT.

COPYRIGHT © RENEWED 1962 BY
THE GEORGE MACY COMPANIES, INC.



CONTENTS

	PAGE
THE TALE OF THE CALIPH HISHAM AND THE ARAB YOUTH	1337
The Tale of Ibrahim bin al-Mahdi and the Barber-Surgeon	1339
The Tale of the City of Many-Columned Iram and Abdullah Son of Abi Kilabah	1348
The Tale of Isaac of Mosul	1354
The Tale of the Sweep and the Noble Lady	1360
THE TALE OF THE MOCK CALIPH	1370
The Tale of Ali the Persian	1388
The Tale of Harun al-Rashid and the Slave-Girl and the Imam Abu Yusuf	1392
The Tale of the Lover who Feigned Himself a Thief	1394
The Tale of Ja'afar the Barmecide and the Bean-Seller	1398
The Tale of Abu Mohammed hight Lazybones	1401
The Tale of the Generous Dealing of Yahya bin Khalid the Barmecide with Mansur	1419
The Tale of the Generous Dealing of Yahya Son of Khalid with a Man who Forged a Letter in his Name	1422
The Tale of the Caliph Al-Maamun and the Strange Scholar	1426
THE TALE OF ALI SHAR AND ZUMURRUD	1436
The Tale of the Loves of Jubayr bin Umayr and the Lady Budur	1477
The Tale of the Man of Al-Yaman and his Six Slave-Girls	1495
The Tale of Harun al-Rashid and the Damsel and Abu Nowas	1509
The Tale of the Man who stole the Dish of Gold wherein the Dog ate	1514
The Tale of the Sharper of Alexandria and the Chief of Police	1518
THE TALE OF AL-MALIK AL-NASIR AND THE THREE CHIEFS OF POLICE	1535
The Tale of the Chief of Police of Cairo	1535
The Tale of the Chief of the Bulak Police	1537
The Tale of the Chief of the Old Cairo Police	1538
The Tale of the Thief and the Shroff	1539
The Tale of the Chief of the Kus Police and the Sharper	1540
The Tale of Ibrahim bin al-Mahdi and the Merchant's Sister	1541

CONTENTS

	PAGE
The Tale of the Woman whose Hands were Cut Off for Giving Alms to the Poor	1545
The Tale of the Devout Israelite	1547
The Tale of Abu Hassan al-Ziyadi and the Khorasan	1548
The Tale of the Poor Man and his Friend in Need	1551
The Tale of the Ruined Man who became Rich Again through a Dream	1552
The Tale of the Caliph Al-Mutawakkil and his Concubine Mahbubah	1554
The Tale of Wardan the Butcher; His Adventure with the Lady and the Bear	1556
The Tale of the King's Daughter and the Ape	1560
THE TALE OF THE EBONY HORSE	1567
The Tale of Uns al-Wujud and the Wazir's Daughter Al-Ward Fi'l-Akmam or Rose-in-Hood	1598
THE TALE OF ABU NOWAS WITH THE THREE BOYS AND THE CALIPH HARUN AL-RASHID	1640
The Tale of Abdallah bin Ma'amar with the Man of Bassorah and his Slave-Girl	1644
The Tale of the Lovers of the Banu Ozrah	1645
The Tale of the Wazir of Al-Yaman and his Young Brother	1647
The Tale of the Loves of the Boy and Girl at School	1648
The Tale of Al-Mutalammis and his Wife Umaymah	1649
The Tale of the Caliph Harun al-Rashid and Queen Zubaydah in the Bath	1650
The Tale of Harun al-Rashid and the Three Poets	1651
The Tale of Mus'ab bin al-Zubayr and Ayishah his Wife	1653
The Tale of Abu al-Aswad and his Slave-Girl	1654
The Tale of Harun al-Rashid and the Two Slave-Girls	1654
The Tale of the Caliph Harun al-Rashid and the Three Slave-Girls	1655
The Tale of the Miller and his Wife	1655
The Tale of the Simpleton and the Sharper	1657
The Tale of the Kazi Abu Yusuf with Harun al-Rashid and Queen Zubaydah	1658
The Tale of the Caliph Al-Hakim and the Merchant	1659
The Tale of King Kisra Anushirwan and the Village Damsel	1660

CONTENTS

	PAGE
The Tale of the Water-Carrier and the Goldsmith's Wife . . .	1661
The Tale of Khusrau and Shirin and the Fisherman . . .	1663
The Tale of Yahya bin Khalid the Barmecide and the Poor Man	1664
The Tale of Mohammed al-Amin and the Slave-Girl . . .	1665
The Tale of the Sons of Yahya bin Khalid and Sa'id bin Salim al-Bahili	1666
The Tale of the Woman's Trick against her Husband . . .	1667
The Tale of the Devout Woman and the Two Wicked Elders . . .	1668
The Tale of Ja'afar the Barmecide and the Old Badawi . . .	1669
The Tale of the Caliph Omar bin al-Khattab and the Young Badawi	1671
The Tale of the Caliph Al-Maamun and the Pyramids of Egypt	1675
The Tale of the Thief and the Merchant	1677
The Tale of Masrur the Eunuch and Ibn al-Karibi	1679
The Tale of the Devotee Prince	1680
The Tale of the Unwise Schoolmaster who Fell in Love by Report	1686
The Tale of the Foolish Dominie	1687
The Tale of the Illiterate who set up for a Schoolmaster . . .	1688
The Tale of the King and the Virtuous Wife	1690
Abd al-Rahman the Maghribi's Story of the Rukh	1691
The Tale of Adi bin Zayd and the Princess Hind	1692
The Tale of Di'ibil al Khuza'i with the Lady and Muslim bin al-Walid	1695
The Tale of Isaac of Mosul and the Merchant	1697
The Tale of the Three Unfortunate Lovers	1701
The Tale of How Abu Hasan brake Wind	1702
The Tale of the Lovers of the Banu Tayy	1704
The Tale of the Mad Lover	1705
The Tale of the Prior who became a Moslem	1707
The Tale of the Loves of Abu Isa and Kurrat al-Ayn	1712
The Tale of Al-Amin Son of Al-Rashid and his Uncle Ibrahim bin al-Mahdi	1719
The Tale of Al-Fath bin Khakan and the Caliph Al-Mutawakkil	1720

CONTENTS

	PAGE
The Tale of the Man's Dispute with the Learned Woman on the Relative Excellence of Male and Female	1720
The Tale of Abu Suwayd and the Pretty Old Woman	1728
The Tale of the Emir Ali bin Tahir and the Girl Muunis	1729
The Tale of the Woman who had a Boy and the Other who had a Man to Lover	1729
THE TALE OF ALI THE CAIRENE AND THE HAUNTED HOUSE IN BAGHDAD	1748
The Tale of the Pilgrim Man and the Old Woman	1769
The Tale of Abu al-Husn and his Slave-Girl Tawaddud	1772
THE TALE OF THE ANGEL OF DEATH WITH THE PROUD KING AND THE DEVOUT MAN	1842
The Tale of the Angel of Death and the Rich King	1844
The Tale of the Angel of Death and the King of the Children of Israel	1846
The Tale of Iskandar Zu al-Karnayn and a Certain Tribe of Poor Folk	1847
The Tale of the Righteousness of Anushirwan	1848
The Tale of the Jewish Kazi and his Pious Wife	1850
The Tale of the Shipwrecked Woman and her Child	1853
The Tale of the Pious Black Slave	1856
The Tale of the Devout Tray-maker and his Wife	1858
The Tale of Al-Hajjaj and the Pious Man	1863
The Tale of the Blacksmith who could Handle Fire without Hurt	1864
The Tale of the Devotee to whom Allah gave a Cloud for Service and the Devout King	1867
The Tale of the Moslem Champion and the Christian Damsel	1871
The Tale of the Christian King's Daughter and the Moslem	1876
The Tale of the Prophet and the Justice of Providence	1879
The Tale of the Ferryman of the Nile and the Hermit	1881
The Tale of the Island King and the Pious Israelite	1883
The Tale of Abu al-Hasan and Abu Ja'afar the Leper	1887
THE TALE OF THE QUEEN OF THE SERPENTS	1900
The Adventures of Bulukiya	1906
The Story of Janshah	1931

CONTENTS

PAGE

THE TALE OF SINDBAD THE SEAMAN AND SINDBAD THE LANDS-

MAN 2011

The First Voyage of Sindbad the Seaman 2014

The Second Voyage of Sindbad the Seaman 2024

The Third Voyage of Sindbad the Seaman 2031

The Fourth Voyage of Sindbad the Seaman 2042

The Fifth Voyage of Sindbad the Seaman 2056

The Sixth Voyage of Sindbad the Seaman 2066

The Seventh Voyage of Sindbad the Seaman 2076

The Seventh Voyage of Sindbad the Seaman
according to the version of the Calcutta Edition 2085

THE TALE OF THE CITY OF BRASS 2107

THE TALE OF THE CRAFT AND MALICE OF WOMEN 2152

The Tale of the King and his Wazir's Wife 2159

The Tale of the Confectioner, his Wife, and the Parrot 2162

The Tale of the Fuller and his Son 2164

The Tale of the Rake's Trick against the Chaste Wife 2164

The Tale of the Miser and the Loaves of Bread 2166

The Tale of the Lady and her Two Lovers 2167

The Tale of the King's Son and the Ogress 2169

The Tale of the Drop of Honey 2172

The Tale of the Woman who made her Husband Sift Dust 2173

The Tale of the Enchanted Spring 2175

The Tale of the Wazir's Son and the Hammam-keeper's Wife 2180

The Tale of the Wife's Device to Cheat her Husband 2182

The Tale of the Goldsmith and the Cashmere Singing-Girl 2186

The Tale of the Man who never Laughed during the rest of
his Days 2190

The Tale of the King's Son and the Merchant's Wife 2198

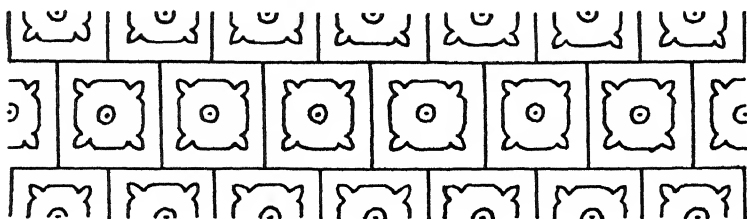
The Tale of the Page who Feigned to know the Speech of Birds 2200

The Tale of the Lady and her Five Suitors 2203

CONTENTS

	PAGE
The Tale of the Three Wishes, or the Man who Longed to see the Night of Power	2211
The Tale of the Stolen Necklace	2212
The Tale of the Two Pigeons	2213
The Tale of Prince Behram and the Princess Al-Datma	2214
The Tale of the House with the Belvedere	2219
The Tale of the King's Son and the Ifrit's Mistress	2229
The Tale of the Sandal-Wood Merchant and the Sharpers	2232
The Tale of the Debauchee and the Three-year-old Child	2237
The Tale of the Stolen Purse	2238
The Tale of the Fox and the Folk	2240
THE TALE OF JUDAR AND HIS BRETHREN	2257
THE TALE OF GHARIB AND HIS BROTHER AJIB	2308
THE TALE OF OTBAH AND RAYYA	2453
The Tale of Hind, Daughter of Al-Nu'man, and Al-Hajjaj	2458
The Tale of Khuzaymah bin Bishr and Ikrimah al-Fayyaz	2460
The Tale of Yunus the Scribe and the Caliph Walid bin Sahl	2465
The Tale of Harun al-Rashid and the Arab Girl	2468
The Tale of Al-Asma'i and the Three Girls of Bassorah	2471
The Tale of Ibrahim of Mosul and the Devil	2474
The Tale of the Lovers of the Banu Uzrah	2477
The Tale of the Badawi and his Wife	2484
The Tale of the Lovers of Bassorah	2489
The Tale of Ishak of Mosul and his Mistress and the Devil	2494
The Tale of the Lovers of Al-Medinah	2498
The Tale of Al-Malik al-Nasir and his Wazir	2500
THE TALE OF THE ROGUERIES OF DALILAH THE CRAFTY AND HER DAUGHTER ZAYNAB	2514
The Adventures of Mercury Ali of Cairo	2542
THE TALE OF ARDASHIR AND HAYAT AL-NUFUS	2588

THE BOOK OF
The Thousand Nights and a Night

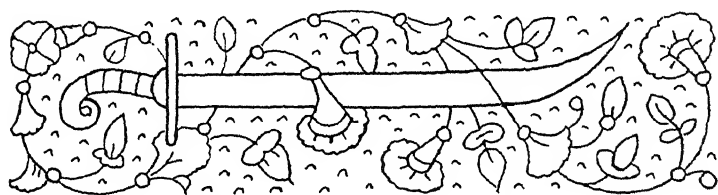


The Caliph Hisham and the Arab Youth

The Caliph Hishám bin Abd al-Malik bin Marwan, was hunting one day, when he sighted an antelope and pursued it with his dogs. As he was following the quarry, he saw an Arab youth pasturing sheep and said to him, "Ho boy, up and after yonder antelope, for it escapeth me!" The youth raised his head to him and replied, "O ignorant of what to the deserving is due, thou lookest on me with disdain and speakest to me with contempt; thy speaking is that of a tyrant true and thy doing what an ass would do." Quoth Hisham, "Woe to thee, dost thou not know me?" Rejoined the youth, "Verily thine unmannerliness hath made thee known to me, in that thou spakest to me without beginning by the salutation."† Repeated the Caliph, "Fie upon thee! I am Hisham bin Abd al-Malik." "May Allah not favour thy dwelling-place," replied the Arab, "nor guard thine abiding place! How many are thy words and how few thy generous deeds!" Hardly had he ended speaking, when up came the troop from all sides and surrounded him as the white encircleth the black of the eye, all and each saying, "Peace be with thee, O Commander of the Faithful!" Quoth Hisham, "Cut short this talk and seize me yonder boy." So they laid hands on him; and when he saw the multitude of Chamberlains and Wazirs and Lords of State, he was in nowise concerned and questioned not of them, but let his chin drop on his breast and looked where his feet fell, till they brought him to the Caliph† when he stood before him, with head bowed groundwards and saluted him not and spoke him not. So one of the eunuchs said to him, "O dog of the Arabs, what hindereth thy saluting the Commander of the Faithful?" The youth

The 273rd Night

turned to him angrily and replied, "O packsaddle of an ass, it was the length of the way that hindered me from this and the steepness of the steps and the profuseness of my sweat." Then said Hisham (and indeed he was exceeding wroth), "O boy, verily thy days are come to their latest hour; thy hope is gone from thee and thy life is past out of thee." He answered, "By Allah, O Hisham, verily an my life-term be prolonged and Fate ordain not its cutting short, thy words irk me not, be they long or short." Then said the Chief Chamberlain to him, "Doth it befit thy degree, O vilest of the Arabs, to bandy words with the Commander



of the Faithful?" He answered promptly, "Mayest thou meet with adversity and may woe and wailing never leave thee! Hast thou not heard the saying of Almighty Allah? 'One day, every soul shall come to defend itself.'"⁺ Hereupon Hisham rose, in great wrath, and said, "O headsman, bring me the head of this lad; for indeed he exceedeth in talk, such as passeth conception." So the sworder took him and, making him kneel on the carpet of blood, drew his sword above him and said to the Caliph, "O Commander of the Faithful, this thy slave is misguided and is on the way to his grave; shall I smite off his head and be quit of his blood?" "Yes," replied Hisham. He repeated his question and the Caliph again answered in the affirmative. Then he asked leave a third time; and the youth, knowing that, if the Caliph assented yet once more, it would be the signal of his death, laughed till his wisdom-teeth showed; whereupon Hisham's wrath redoubled and he said to him, "O boy, meseems thou art mad; seest thou not that thou art about to depart the world? Why then dost thou laugh in mockery of thyself?" He replied, "O Commander of the Faithful, if a larger life-term befel me, none can hurt me, great or small; but I have bethought me of some couplets, which do thou hear, for my death cannot escape thee." Quoth Hisham, "Say on and be brief"; so the Arab repeated these couplets,

Ibrahim bin al-Mahdi and the Barber-Surgeon

*It happed one day a hawk pounced on a bird,
A wildling sparrow driven by destiny;
And held in pounces spake the sparrow thus,
E'en as the hawk rose ready home to hie:—
"Scant flesh have I to fill the maw of thee
And for thy lordly food poor morsel I."
Then smiled the hawk in flattered vanity
And pride, so set the sparrow free to fly.*

At this Hisham smiled and said, "By the truth of my kinship to the Apostle of Allah (whom Allah bless and keep!), had he spoken this speech at first and asked for aught except the Caliphate, verily I would have given it to him. Stuff his mouth with jewels,⁺ O eunuch and entreat him courteously"; so they did as he bade them and the Arab went his way. And amongst pleasant tales is that of

Ibrahim bin al-Mahdi and the Barber-Surgeon

They relate that Ibrahim, son of Al-Mahdi,⁺ brother of Harun al-Rashid, when the Caliphate devolved to Al-Maamun, the son of his brother Harun, refused to acknowledge his nephew and betook himself to Rayy;⁺ where he claimed the throne and abode thus a year and eleven months and twelve days. Meanwhile his nephew, Al-Maamun, awaited his return to allegiance and his accepting a dependent position till, at last, despairing of this, he mounted with his horsemen and footmen and repaired to Rayy in quest of him. Now when the news came to Ibrahim, he found nothing for it but to flee to Baghdad and hide there, fearing for his life; and Maamun set a price of an hundred thousand gold pieces upon his head, to be paid to whoso might betray him. (Quoth Ibrahim), "When I heard of this price I feared for my head"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 273rd night, she said,

It hath reached me, O auspicious King, that Ibrahim continued, "Now when I heard of this price I feared for my head and knew not what to do: so I went forth of my house in disguise at mid-day, knowing not whither I should go. Presently I entered a broad street which was no thoroughfare and said in my mind, 'Verily, we are Allah's and unto Him we are returning! I have exposed

The 273rd Night

my life to destruction. If I retrace my steps, I shall arouse suspicion.' Then, being still in disguise, I espied, at the upper end of the street, a negro slave standing at his door; so I went up to him and said to him, 'Hast thou a place where I may abide for an hour of the day?' 'Yes,' answered he, and opening the door admitted me into a decent house, furnished with carpets and mats and cushions of leather. Then he shut the door on me and went away; and I misdoubted me he had heard of the reward offered for me, and said to myself, 'He hath gone to inform against me.' But, as I sat pondering my case and boiling like cauldron over fire, behold, my host came back, accompanied by a porter loaded with bread and meat and new cooking-pots and gear and a new jar and new gugglets and other needfuls. He made the porter set them down and, dismissing him, said to me, 'I offer my life for thy ransom! I am a barber-surgeon, and I know it would disgust thee to eat with me, because of the way in which I get my livelihood;† so do thou shift for thyself and do what thou please with these things whereon no hand hath fallen.' (Quoth Ibrahim), Now I was in sore need of food so I cooked me a pot of meat whose like I remember not ever to have eaten; and, when I had satisfied my want, he said to me, 'O my lord, Allah make me thy ransom! Art thou for wine? for indeed it gladdeneth the soul and doeth away care.' 'I have no dislike to it,' replied I, being desirous of the barber's company; so he brought me new flagons of glass which no hand had touched and a jar of excellent wine, and said to me, 'Strain for thyself, to thy liking'; whereupon I cleared the wine and mixed me a most delectable draught. Then he brought me a new cup and fruits and flowers in new vessels of earthenware; after which he said to me, 'Wilt thou give me leave to sit apart and drink of my own wine by myself, of my joy in thee and for thee?' 'Do so,' answered I. So I drank and he drank till the wine began to take effect upon us, when the barber rose and, going to a closet, took out a lute of polished wood and said to me, 'O my lord, it is not for the like of me to ask the like of thee to sing, but it behoveth thine exceeding generosity to render my respect its due; so, if thou see fit to honour thy slave, thine is the high decision.' Quoth I (and indeed I thought not that he knew me), 'How knowest thou that I excel in song?' He replied, 'Glory be to Allah, our lord is too well renowned for that! Thou art my lord Ibrahim, son of Al-Mahdi,

Ibrahim bin al-Mahdi and the Barber-Surgeon

our Caliph of yesterday, he on whose head Al-Maamun hath set a price of an hundred thousand dinars to be paid to thy betrayer: but thou art in safety with me.' (Quoth Ibrahim), When I heard him say this, he was magnified in my eyes and his loyalty and noble nature were certified to me; so I complied with his wish and took the lute and tuned it, and sang. Then I bethought me of my severance from my children and my family and I began to say,

*Belike Who Yúsuf to his kin restored
And honoured him in jail, a captive wight;
May grant our prayer to reunite our lots;
For Allah, Lord of Worlds, hath all of might.*

When the barber heard this, exceeding joy took possession of him and he was of great good cheer; for it is said that when Ibrahim's neighbours heard him only sing out, 'Ho, boy, saddle the mule!' they were filled with delight. Then, being overborne by mirth, he said to me, 'O my lord, wilt thou give me leave to say what is come to my mind, albeit I am not of the folk of this craft?' I answered, 'Do so; this is of thy great courtesy and kindness.' So he took the lute and sang these verses,

*To our beloveds we moaned our length of night;
Quoth they, "How short the nights that us benight!"
'Tis for that sleep like hood enveils their eyes
Right soon, but from our eyes is fair of flight:
When night falls, dread and drear to those who love,
We mourn; they joy to see departing light:
Had they but dree'd the weird, the bitter dole
We dree, their beds like ours had bred them blight.*

(Quoth Ibrahim), So I said to him, 'By Allah, thou hast shown me a kindness, O my friend, and hast done away from me the pangs of sorrow. Let me hear more trifles of thy fashion.' So he sang these couplets,

*When man keeps honour bright without a stam,
Fair sits whatever robe to robe he's fain!
She jeered at me because so few we are;
Quoth I:—"There's ever dearth of noble men!"
Naught irks us we are few, while neighbour tribes
Count many; neighbours oft are base-born strain:
We are a clan which holds not Death reproach,
Which A'mir and Samúl^t hold illest bane:*

The 274th Night

*Leads us our love of death to fated end;
They hate that ending and delay would gain:
We to our neighbours' speech aye give the lie;
But when we speak none dare give lie again.*

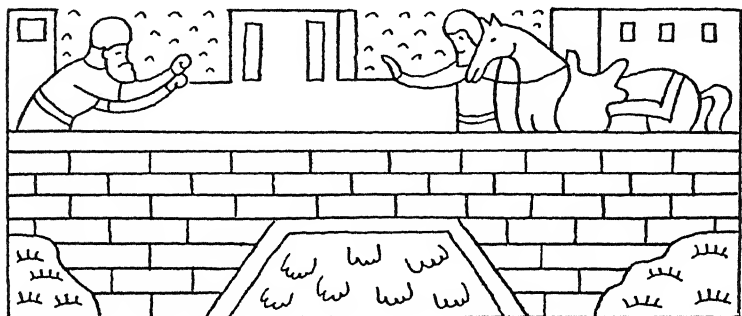
(Quoth Ibrahim), When I heard these lines, I was filled with huge delight and marvelled with exceeding marvel. Then I slept and awoke not till past nightfall, when I washed my face, with a mind full of the high worth of this barber-surgeon and his passing courtesy; after which I wakened him and, taking out a purse I had by me containing a number of gold pieces, threw it to him, saying, 'I commend thee to Allah, for I am about to go forth from thee, and pray thee to expend what is in this purse on thy requirements; and thou shalt have an abounding reward of me, when I am quit of my fear.' (Quoth Ibrahim), But he returned the bag to me, saying, 'O my lord, paupers like myself are of no value in thine eyes; but how, with due respect to my own generosity, can I take a price for the boon which fortune hath vouchsafed me of thy favour and thy visit to my poor abode? Nay, if thou repeat thy words and throw the purse to me again I will slay myself.' So I put in my sleeve⁺ the purse whose weight was irksome to me."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 274th night, she said,

It hath reached me, O auspicious King, that Ibrahim, son of Al-Mahdi, continued, "So I put in my sleeve the purse whose weight was irksome to me; and turned to depart, but when I came to the house-door he said, 'O my lord, of a truth this is a safer hiding-place for thee than any other, and thy keep is no burden to me; so do thou abide with me, till Allah be pleased grant thee relief.' Accordingly, I turned back, saying, 'On condition that thou spend of the money in this purse.' He made me think that he consented to this arrangement, and I abode with him some days in the utmost comfort; but, perceiving that he spent none of the contents of the purse, I revolted at the idea of abiding at his charge and thought it shame to be a burden on him; so I left the house disguised in women's apparel, donning short yellow walking-boots⁺ and veil. Now as soon as I found myself in the street, I was seized with excessive fear, and going to pass the bridge behold, I came to a place sprinkled with water,⁺ where a trooper, who had

Ibrahim bin al-Mahdi and the Barber-Surgeon

been in my service, looked at me and knowing me, cried out, saying, 'This is he whom Al-Maamun wanteth.' Then he laid hold of me but the love of sweet life lent me strength and I gave him and his horse a push which threw them down in that slippery place, so that he became an example to those who will take example; and the folk hastened to him. Meanwhile, I hurried my pace over the bridge and entered a main street, where I saw the door of a house open and a woman standing upon the threshold. So I said to her,



'O my lady, have pity on me and save my life; for I am a man in fear.' Quoth she, 'Enter and welcome'; and carried me into an upper dining room, where she spread me a bed and brought me food, saying, 'Calm thy fear, for not a soul shall know of thee.' As she spoke, lo! there came a loud knocking at the door; so she went and opened, and suddenly, my friend, whom I had thrown down on the bridge, appeared with his head bound up, the blood running down upon his clothes and without his horse. She asked, 'O so and so, what accident hath befallen thee?' and he answered, 'I made prize of the young man whom the Caliph seeketh and he escaped from me'; whereupon he told her the whole story. So she brought out tinder^t and, putting it into a piece of rag, bandaged his head; after which she spread him a bed and he lay sick. Then she came up to me and said, 'Methinks thou art the man in question?' 'Even so,' answered I, and she said, 'Fear not: no harm shall befall thee,' and redoubled in kindness to me. So I tarried with her three days, at the end of which time she said to me, 'I am in fear for thee, lest yonder man happen upon thee and betray thee to what thou darest; so save thyself by flight.' I besought her to let me stay till nightfall, and she said, 'There is

The 275th Night

no harm in that.' So, when the night came, I put on my woman's gear and betook me to the house of a freed-woman who had once been our slave. When she saw me she wept and made a show of affliction and praised Almighty Allah for my safety. Then she went forth, as if she would go to market intent on hospitable thoughts, and I fancied all was right; but, ere long, suddenly I espied Ibrahim al-Mosili⁺ making for the house amongst his troopers and servants, and led by a woman on foot; and looking narrowly at her behold, she was the freed-woman, the mistress of the house, wherein I had taken refuge. So she delivered me into their hands, and I saw death face to face. They carried me, in my woman's attire, to Al-Maamun who called a general council and had me brought before him. When I entered I saluted him by the title of Caliph, saying, 'Peace be on thee, O Commander of the Faithful!' and he replied, 'Allah give thee neither peace nor long life.' I rejoined, 'According to thy good pleasure, O Commander of the Faithful! it is for the claimant of blood-revenge⁺ to decree punishment or pardon; but mercy is nigher to piety; and Allah hath set thy pardon above all other pardon, even as He made my sin to excel all other sin. So, if thou punish, it is of thine equity, and if thou pardon, it is of thy bounty.' And I repeated these couplets,

*My sin to thee is great,
But greater thy degree:
So take revenge, or else
Remit in clemency:
An I in deeds have not
Been generous, generous be!*

(Quoth Ibrahim), At this Al-Maamun raised his head to me and I hastened to add these two couplets,

*I've sinned enormous sin,
But pardon in thee lies:
If pardon thou, 'tis grace;
Justice an thou chastise!*

Then Al-Maamun bowed his head and repeated,

*I am (when friend would raise a rage that mote
Make spittle choke me, sticking in my throat)
His pardoner, and pardon his offence,
Fearing lest I should live a friend without.*

Ibrahim bin al-Mahdi and the Barber-Surgeon

(Quoth Ibrahim), Now when I heard these words I scented mercy, knowing his disposition to clemency.⁺ Then he turned to his son Al-Abbas and his brother Abu Ishak and all his chief officers there present and said to them, 'What deem ye of his case?' They all counselled him to do me dead, but they differed as to the manner of my death. Then said he to his Wazir Ahmad bin al-Khálid, 'And what sayest thou, O Ahmad?' He answered, 'O Commander of the Faithful, an thou slay him, we find the like of thee who hath slain the like of him; but an thou pardon him, we find not the like of thee that hath pardoned the like of him.' "——

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 275th night, she resumed her story, saying,

It hath reached me, O auspicious King, that when Al-Maamun, Prince of the Faithful, heard the words of Ahmad bin al-Khalid, he bowed his head and began repeating,

*My tribe have slain that brother mine, Umaym,
Yet would shoot back what shafts at them I aim:
If I deal pardon, noble pardon 'tis;
And if I shoot, my bones 'twill only maim.⁺*

And he also recited,

*Be mild to brother mingling
What is wrong with what is right:
Kindness to him continue
Whether good or graceless wight:
Abstain from all reproaching,
An he joy or vex they sprite:
Seest not that what thou lovest
And what hatest go unite?
That joys of longer life-tide
Ever fade with hair turned white?
That thorns on branches growing
For the plucked fruit catch thy sight?
Who never hath done evil,
Doing good for sole delight?
When tried the sons of worldli-
ness they mostly work unright.*

Quoth Ibrahim, "Now when I heard these couplets, I withdrew my woman's veil from my head and cried out, with my loudest

The 275th Night

voice, 'Allah is Most Great! By Allah, the Commander of the Faithful pardoneth me!' Quoth he, 'No harm shall come to thee, O uncle'; and I rejoined, 'O Commander of the Faithful, my sin is too sore for me to excuse it and thy mercy is too much for me to speak thanks for it.' And I chanted these couplets to a lively motive,

*Who made all graces all collected He
In Adam's loins, our Seventh Imam, for thee;†
Thou hast the hearts of men with reverence filled,
Enguarding all with heart-humility;
Rebelled I never by delusion whelmed
For object other than thy clemency;†
And thou hast pardoned me whose like was ne'er
Pardoned before, though no man pled my plea:
Hast pitied little ones like Katá's† young,
And mother's yearning heart a son to see.*

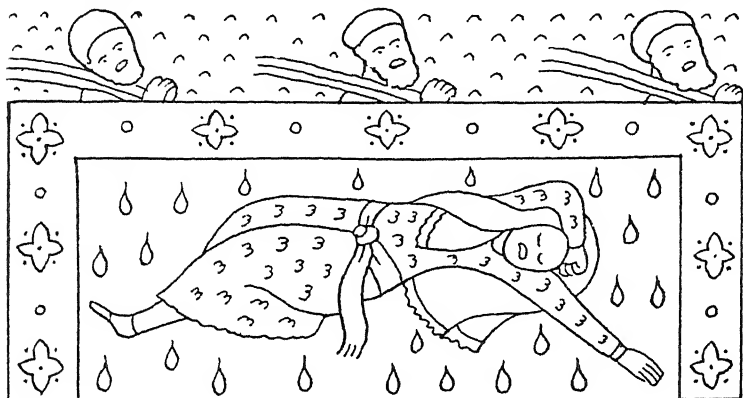
Quoth Maamun, 'I say, following our lord Joseph (on whom and on our Prophet be blessing and peace!) let there be no reproach cast on you this day. Allah forgiveth you; for He is the most merciful of those who show mercy.† Indeed I pardon thee, and restore to thee thy goods and lands, O uncle, and no harm shall befall thee.' So I offered up devout prayers for him and repeated these couplets,

*Thou hast restored my wealth sans greed, and ere
So didst, thou deignèdest my blood to spare:
Then if I shed my blood and wealth, to gain
Thy grace, till even shoon from foot I tear,
'Twere but repaying what thou lentest me,
And what unloaned no man to blame would care:
Were I ungrateful for thy lavisht boons,
Baser than thou'rt beneficent I were!*

Then Al-Maamun showed me honour and favour and said to me, 'O uncle, Abu Ishak and Al-Abbas counselled me to put thee to death.' So I answered, 'And they both counselled thee right, O Commander of the Faithful, but thou hast done after thine own nature and hast put away what I feared with what I hoped.' Rejoined Al-Maamun, 'O uncle, thou didst extinguish my rancour with the modesty of thine excuse, and I have pardoned thee without making thee drink the bitterness of obligation to intercessors.'

Ibrahim bin al-Mahdi and the Barber-Surgeon

Then he prostrated himself in prayer a long while, after which he raised his head and said to me, 'O uncle, knowest thou why I prostrated myself?' Answered I, 'Haply thou didst this in thanksgiving to Allah, for that He hath given thee the mastery over thine enemy.' He replied, 'Such was not my design, but rather to thank Allah for having inspired me to pardon thee and for having cleared my mind towards thee. Now tell me thy tale.' So I told him all that had befallen me with the barber, the trooper and his



wife and with my freed-woman who had betrayed me. So he summoned the freed-woman, who was in her house, expecting the reward to be sent to her, and when she came before him he said to her, 'What moved thee to deal thus with thy lord?' Quoth she, 'Lust of money.' Asked the Caliph, 'Hast thou a child or a husband?' and she answered 'No'; whereupon he bade them give her an hundred stripes with a whip and imprisoned her for life. Then he sent for the trooper and his wife and the barber-surgeon and asked the soldier what had moved him to do thus. 'Lust of money,' quoth he; whereupon quoth the Caliph, 'It befitteth thee to be a barber-cupper,⁺ and committed him to one whom he charged to place him in a barber-cupper's shop, where he might learn the craft. But he showed honour to the trooper's wife and lodged her in his palace, saying, 'This is a woman of sound sense and fit for matters of moment.' Then said he to the barber-cupper, 'Verily, thou hast shown worth and generosity which call for extraordinary honour.' So he commanded the trooper's house and all that was therein to be given him and bestowed on him a

The 276th Night

dress of honour and in addition fifteen thousand dinars to be paid annually. And men tell the following tale concerning

The City of Many-Columned Dram and Abdullah Son of Abi Kilabah⁺

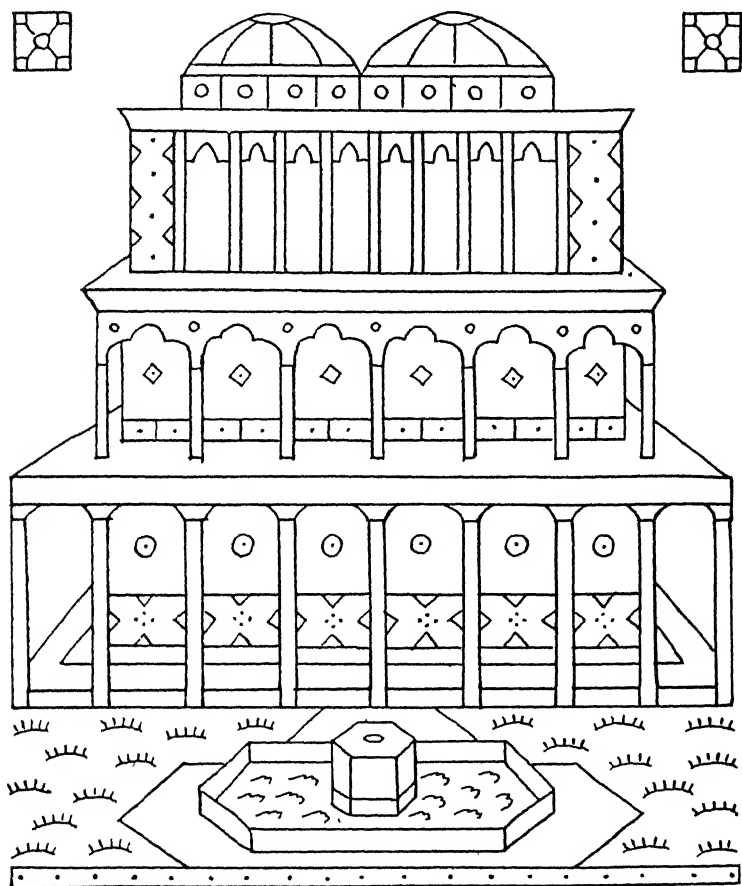
It is related that Abdullah bin Abi Kilabah went forth in quest of a she-camel which had strayed from him; and, as he was wandering in the deserts of Al-Yaman and the district of Sabá,⁺ behold, he came upon a great city girt by a vast castle around which were palaces and pavilions that rose high into middle air. He made for the place thinking to find there folk of whom he might ask concerning his she-camel; but, when he reached it, he found it desolate, without a living soul in it. So (quoth he), "I alighted and, hobbling my dromedary,"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 276th night, she said,

It hath reached me, O auspicious King, that Abdullah bin Abi Kilabah continued, "I dismounted and, hobbling my dromedary and composing my mind, entered into the city. Now when I came to the castle, I found it had two vast gates (never in the world was seen their like for size and height) inlaid with all manner of jewels and jacinths, white and red, yellow and green. Beholding this I marvelled with great marvel and thought the case mighty wondrous; then entering the citadel in a flutter of fear and dazed with surprise and affright, I found it long and wide, about equaling Al-Medinah⁺ in point of size; and therein were lofty palaces laid out in pavilions all built of gold and silver and inlaid with many-coloured jewels and jacinths and chrysolites and pearls. And the door-leaves in the pavilions were like those of the castle for beauty; and their floors were strewn with great pearls and balls, no smaller than hazel-nuts, of musk and ambergris and saffron. Now when I came within the heart of the city and saw therein no created beings of the Sons of Adam I was near swooning and dying for fear. Moreover, I looked down from the great roofs of the pavilion-chambers and their balconies and saw rivers running under them; and in the main streets were fruit-laden trees and tall palms; and the manner of their building was one brick of gold and one of silver. So I said in myself, 'Doubtless

The Tale of the City of Many-Columned Iram

this is the Paradise promised for the world to come.' Then I loaded me with the jewels of its gravel and the musk of its dust as much as I could carry and returned to my own country, where I told the folk what I had seen. After a time the news reached Mu'awiyah, son of Abu Sufyán, who was then Caliph in Al-Hijaz; so he wrote to his lieutenant in San'á of Al-Yaman to send for the teller of the story and question him of the truth of the case. Accordingly the lieutenant summoned me and questioned me of my adventure and of all appertaining to it; and I told him what I had seen, whereupon he despatched me to Mu'awiyah, before whom I repeated the story of the strange sights; but he would



The 277th and 278th Nights

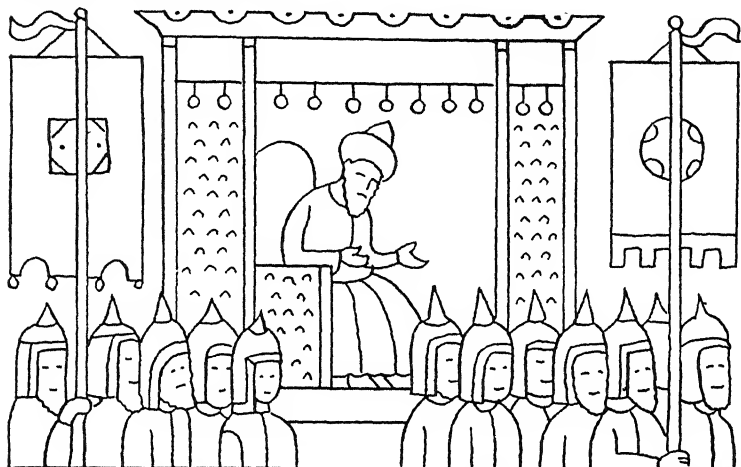
not credit it. So I brought out to him some of the pearls and balls of musk and ambergris and saffron, in which latter there was still some sweet savour; but the pearls were grown yellow and had lost pearly colour.”——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 277th night, she said,

It hath reached me, O auspicious King, that Abdullah, son of Abi Kilabah continued, “But the pearls were grown yellow and had lost pearly colour. Now Mu’awiyah wondered at this and, sending for Ka’ab al-Ahbar⁺ said to him, ‘O Ka’ab, I have sent for thee to ascertain the truth of a certain matter and hope that thou wilt be able to certify me thereof.’ Asked Ka’ab, ‘What is it, O Commander of the Faithful?’ and Mu’awiyah answered, ‘Wottest thou of any city founded by man which is builded of gold and silver, the pillars whereof are of chrysolite and rubies and its gravel pearls and balls of musk and ambergris and saffron?’ He replied, ‘Yes, O Commander of the Faithful, this is “Iram with pillars decked and dight, the like of which was never made in the lands,”⁺ and the builder was Shaddad son of Ad the Greater.’ Quoth the Caliph, ‘Tell us something of its history,’ and Ka’ab said, ‘Ad the Greater⁺ had two sons, Shadíd and Shaddád who, when their father died, ruled conjointly in his stead, and there was no King of the Kings of the earth but was subject to them. After awhile Shadid died and his brother Shaddad reigned over the earth alone. Now he was fond of reading in antique books; and, happening upon the description of the world to come and of Paradise, with its pavilions and galleries and trees and fruits and so forth, his soul moved him to build the like thereof in this world, after the fashion aforesaid. Now under his hand were an hundred thousand Kings, each ruling over an hundred thousand chiefs, commanding each an hundred thousand warriors; so he called these all before him and said to them, “I find in ancient books and annals a description of Paradise, as it is to be in the next world, and I desire to build me its like in this world. Go ye forth therefore to the goodliest tract on earth and the most spacious and build me there a city of gold and silver, whose gravel shall be chrysolite and rubies and pearls; and for support of its vaults make pillars of jasper. Fill it with palaces, whereon ye shall set galleries and balconies and plant its lanes and thorough-

The Tale of the City of Many-Columned Iram

fares with all manner trees bearing yellow-ripe fruits and make rivers to run through it in channels of gold and silver." Whereat said one and all, "How are we able to do this thing thou hast commanded, and whence shall we get the chrysolites and rubies and pearls whereof thou speakest?" Quoth he, "What! weest ye not that the Kings of the world are subject to me and under my hand and that none therein dare gainsay my word?" Answered they, "Yes, we know that." "—"



And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 278th night, she said,

It hath reached me, O auspicious King, that the lieges answered, "Yes, we know that"; whereupon the King rejoined, "Fare ye then to the mines of chrysolites and rubies and pearls and gold and silver and collect their produce and gather together all of value that is in the world and spare no pains and leave naught; and take also for me such of these things as be in men's hands and let nothing escape you: be diligent and beware of disobedience." And thereupon he wrote letters to all the Kings of the world and bade them gather together whatso of these things was in their subjects' hands, and get them to the mines of precious stones and metals, and bring forth all that was therein, even from the abysses of the seas. This they accomplished in the space of 20 years, for the number of rulers then reigning over the earth was three hundred and sixty Kings; and Shaddad presently assembled

The 279th Night

from all lands and countries architects and engineers and men of art and labourers and handicraftsmen, who dispersed over the world and explored all the wastes and wolds and tracts and holds. At last they came to an uninhabited spot, a vast and fair open plain clear of sand-hills and mountains, with founts flushing and rivers rushing, and they said, "This is the manner of place the King commanded us to seek and ordered us to find." So they busied themselves in building the city even as bade them Shaddad, King of the whole earth in its length and breadth; leading the fountains in channels and laying the foundations after the prescribed fashion. Moreover, all the Kings of earth's several reigns sent thither jewels and precious stones and pearls large and small and carnelian and refined gold and virgin silver upon camels by land, and in great ships over the waters, and there came to the builders' hands of all these materials so great a quantity as may neither be told nor counted nor conceived. So they laboured at the work three hundred years; and, when they had brought it to end, they went to King Shaddad and acquainted him therewith. Then said he, "Depart and make thereon an impregnable castle, rising and towering high in air, and build around it a thousand pavilions, each upon a thousand columns of chrysolite and ruby and vaulted with gold, that in each pavilion a Wazir may dwell." So they returned forthwith and did this in other twenty years; after which they again presented themselves before King Shaddad and informed him of the accomplishment of his will. Then he commanded his Wazirs, who were a thousand in number, and his Chief Officers and such of his troops and others as he put trust in, to prepare for departure and removal to Many-columned Iram, in the suite and at the stirrup of Shaddad, son of Ad, King of the World; and he bade also such as he would of his women and his Harim and of his handmaids and eunuchs make them ready for the journey. They spent twenty years in preparing for departure, at the end of which time Shaddad set out with his host.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 279th night, she said,

It hath reached me, O auspicious King, that Shaddad bin Ad fared forth, he and his host, rejoicing in the attainment of his desire till there remained but one day's journey between him and Iram of the Pillars. Then Allah sent down on him and on the

The Tale of the City of Many-Columned Iram

stubborn unbelievers with him a mighty rushing sound from the Heavens of His power, which destroyed them all with its vehement clamour, and neither Shaddad nor any of his company set eyes on the city.⁺ Moreover, Allah blotted out the road which led to the city, and it stands in its stead unchanged until the Resurrection Day and the Hour of Judgment.—So Mu'awiyah wondered greatly at Ka'ab al-Ahbar's story and said to him, "Hath any mortal ever made his way to that city?" He replied, "Yes; one of the companions of Mohammed (on whom be blessing and peace!) reached it, doubtless and forsure after the same fashion as this man here seated." "And" (quoth Al-Sha'abi⁺) "it is related, on the authority of learned men of Himyar in Al-Yaman that Shaddad, when destroyed with all his host by the sound, was succeeded in his Kingship by his son Shaddad the Less, whom he left vice-regent in Hazramaut⁺ and Saba, when he and his marched upon Many-columned Iram. Now as soon as he heard of his father's death on the road, he caused his body to be brought back from the desert to Hazramaut and bade them hew him out a tomb in a cave, where he laid the body on a throne of gold and threw over the corpse threescore and ten robes of cloth of gold, purfled with precious stones. Lastly at his sire's head he set up a tablet of gold whereon were graven these verses,

*Take warning O proud,
And in length o' life vain!
I'm Shaddád son of Ad,
Of the forts castellain;
Lord of pillars and power,
Lord of tried might and main,
Whom all earth-sons obeyed
For my mischief and bane;
And who held East and West
In mine awfulest reign.
He preached me salvation
Whom God did assain,⁺
But we crossed him and asked
'Can no refuge be ta'en?'
When a Cry on us cried
From th' horizon plain,
And we fell on the field*

The 279th Night

*Like the harvested grain,
And the Fixt Day await
We, in earth's bosom lain!"*

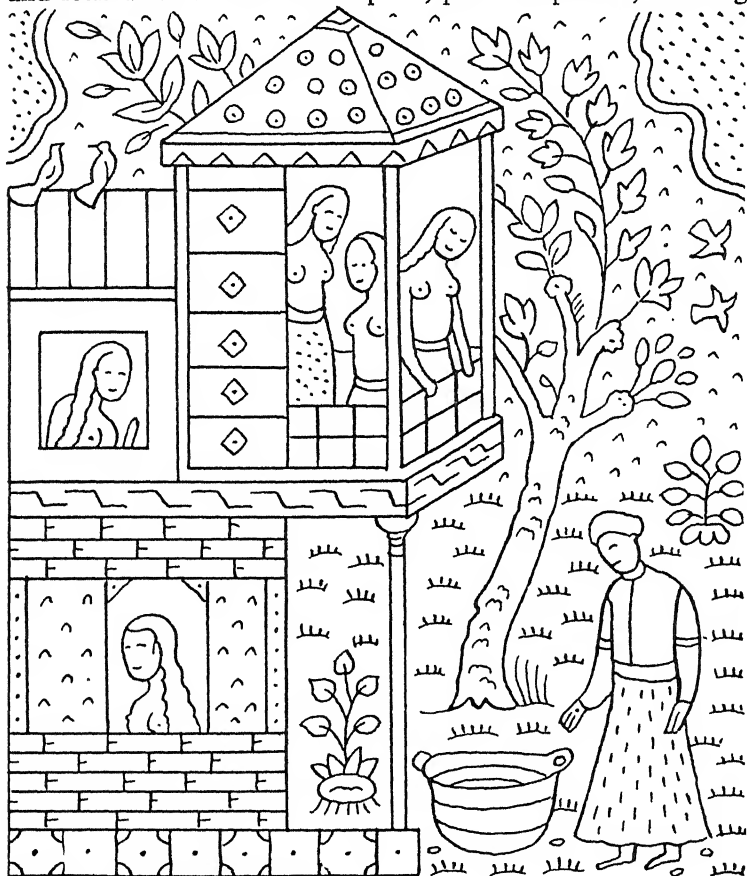
Al-Sa'alibi also relateth, "It chanced that two men once entered this cave and found steps at its upper end; so they descended and came to an underground chamber, an hundred cubits long by forty wide and an hundred high. In the midst stood a throne of gold, whereon lay a man of huge bulk, filling the whole length and breadth of the throne. He was covered with jewels and raiment gold-and-silver-wrought, and at his head was a tablet of gold bearing an inscription. So they took the tablet and carried it off, together with as many bars of gold and silver and so forth as they could bear away." And men also relate

The Tale of Isaac of Mosul

Quoth Isaac of Mosul,+ "I went out one night from Al-Maamun's presence, on my way to my house; and, being taken with a pressing need to make water, I turned aside into a by-street and stood in the middle fearing lest something might hurt me, if I squatted against a wall.+ Presently, I espied something hanging down from one of the houses; so I felt it to find out what it might be and found that it was a great four-handled basket,+ covered with brocade. Said I to myself, 'There must be some reason for this,' and knew not what to think; then drunkenness led me to seat myself in the basket, and behold, the people of the house pulled me up, thinking me to be the person they expected. Now when I came to the top of the wall, lo! four damsels were there, who said to me, 'Descend and welcome and joy to thee!' Then one of them went before me with a wax-candle and brought me down into a mansion, wherein were furnished sitting-chambers, whose like I had never seen save in the palace of the Caliphate. So I sat down and, after a while, the curtains were suddenly drawn from one side of the room and, behold, in came damsels walking in procession and hending in hand lighted flambeaux of wax and censers full of Sumatran aloes-wood, and amongst them a young lady as she were the rising full moon. So I stood up to her and she said, 'Welcome to thee for a visitor!' and then she made me sit down again and asked me how I came thither. Quoth I, 'I was returning home from the house of an intimate friend and

The Tale of Isaac of Mosul

went astray in the dark; then, being taken in the street with an urgent call to make water, I turned aside into this lane, where I found a basket let down. The strong wine which I had drunk led me to seat myself in it and it was drawn up with me into this house, and this is my story.' She rejoined, 'No harm shall befall thee, and I hope thou wilt have cause to praise the issue of thine adventure.' Then she added, 'But what is thy condition?' I said, 'A merchant in the Baghdad bazar,' and she, 'Canst thou repeat any verses?' 'Some small matter,' quoth I. Quoth she, 'Then call a few to mind and let us hear some of them.' But I said, 'A visitor is bashful and timid; do thou begin.' 'True,' replied she and recited some verses of the poets, past and present, choosing



The 280th and 281st Nights

their choicest pieces; and I listened not knowing whether more to marvel at her beauty and loveliness or at the charm of her style of declamation. Then said she, 'Is that bashfulness of thine gone?' and I said, 'Yes, by Allah!' so she rejoined, 'Then, if thou wilt, recite us somewhat.' So I repeated to her a number of poems by old writers, and she applauded, saying, 'By Allah, I did not think to find such culture among the trade folk, the sons of the bazar!' Then she called for food"——

Whereupon quoth Shahrazad's sister Dunyazad, "How pleasant is this tale and enjoyable and sweet to the ear and sound to the sense!" But she answered, "And what is this story compared with that which thou shalt hear on the morrow's night, if I be alive and the King deign spare me!" Then Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 280th night, she said,

It hath reached me, O auspicious King, that Isaac of Mosul continued, "Then the damsel called for food and, when it was served to her, she fell to eating it and setting it before me; and the sitting room was full of all manner sweet-scented flowers and rare fruits, such as are never found save in Kings' houses. Presently, she called for wine and drank a cup, after which she filled another and gave it to me, saying, 'Now is the time for converse and story-telling.' So I bethought myself and began to say, 'It hath reached me that such and such things happened; and there was a man who said so and so,' till I had told her a number of pleasing tales and adventures with which she was delighted and cried, 'Tis marvellous that a merchant should bear in memory such store of stories like these, for they are fit for Kings.' Quoth I, 'I had a neighbour who used to consort with Kings and carouse with them; so, when he was at leisure, I visited his house and he hath often told me what thou hast heard.' Thereupon she exclaimed, 'By my life, but thou hast a good memory!' So we continued to converse thus, and as often as I was silent, she would begin, till in this way we passed the most part of the night, whilst the burning aloes-wood diffused its fragrance and I was in such case that if Al-Maamun had suspected it, he would have flown like a bird with longing for it. Then said she to me, 'Verily, thou art one of the most pleasant of men, polished, passing well-bred and polite; but there lacketh one thing.' 'What is that?'

The Tale of Isaac of Mosul

asked I, and she answered, 'If thou only knew how to sing verses to the lute!' I answered, 'I was passionately fond of this art aforetime, but finding I had no taste for it, I abandoned it, though at times my heart yearneth after it. Indeed, I should love to sing somewhat well at this moment and fulfil my night's enjoyment.' Then said she, 'Meseemeth thou hintest a wish for the lute to be brought?' and I, 'It is thine to decide, if thou wilt so far favour me, and to thee be the thanks.' So she called for a lute and sang a song in a voice whose like I never heard, both for sweetness of tone and skill in playing, and perfection of art. Then said she, 'Knowest thou who composed this air and whose are the words of this song?' 'No,' answered I; and she said, 'The words are so and so's and the air is Isaac's.' I asked, 'And hath Isaac then (may I be thy sacrifice!) such a talent?' She replied, 'Bravo!+ Bravo, Isaac! indeed, he excelleth in this art.' I rejoined, 'Glory be to Allah who hath given this man what he hath vouchsafed unto none other!' Then she said, 'And how would it be, an thou heard this song from himself?' This wise we went on till break of day-dawn, when there came to her an old woman, as she were her nurse, and said to her, 'Verily, the time is come.' So she rose in haste and said to me, 'Keep what hath passed between us to thyself; for such meetings are in confidence'";—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 281st night, she said,

It hath reached me, O auspicious King, that the damsel whispered, "Keep what hath passed between us to thyself, for such meetings are in confidence"; and I replied, 'May I be thy ransom! I needed no charge to this.' Then I took leave of her and she sent a handmaid to show me the way and open the house door; so I went forth and returned to my own place, where I prayed the morning prayer and slept. Now after a time there came to me a messenger from Al-Maamun, so I went to him and passed the day in his company. And when the night fell I called to mind my yesternight's pleasure, a thing from which none but an ignoramus would abstain, and betook myself to the street, where I found the basket, and seating myself therein, was drawn up to the place in which I had passed the previous night. When the lady saw me, she said, 'Indeed, thou hast been assiduous'; and I answered, 'Meseemeth rather that I am neglectful.' Then we fell to discoursing

The 282nd Night

and passed the night as before in general conversation and reciting verses and telling rare tales, each in turn, till daybreak, when I wended me home; and I prayed the dawn-prayer and slept. Presently there came to me a messenger from Al-Maamun; so I went to him and spent my day with him till nightfall, when the Commander of the Faithful said to me, 'I conjure thee to sit here, whilst I go out for a want and come back.' As soon as the Caliph was gone, and quite gone, my thoughts began to tempt and try me and, calling to mind my late delight, I recked little what might befall me from the Prince of True Believers. So I sprang up and turning my back upon the sitting room, ran to the street aforesaid, where I sat down in the basket and was drawn up as before. When the lady saw me, she said, 'I begin to think thou art a sincere friend to us.' Quoth I, 'Yea, by Allah!' and quoth she, 'Hast thou made our house thine abiding place?' I replied, 'May I be thy ransom! A guest claimeth guest-right for three days and if I return after this, ye are free to spill my blood.' Then we passed the night as before; and when the time of departure drew near, I bethought me that Al-Maamun would assuredly question me nor would ever be content save with a full explanation: so I said to her, 'I see thee to be of those who delight in singing. Now I have a cousin, the son of my father's brother, who is fairer than I in face and higher of rank and better of breeding; and he is the most intimate of Allah's creatures with Isaac.' Quoth she, 'Art thou a parasite⁺ and an importunate one?' Quoth I, 'It is for thee to decide in this matter'; and she, 'If thy cousin be as thou hast described him, it would not mislike us to make acquaintance with him.' Then, as the time was come, I left her and returned to my house, but hardly had I reached it, ere the Caliph's runners came down on me and carried me before him by main force and roughly enough."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 282nd night, she said,

It hath reached me, O auspicious King, that Isaac of Mosul continued, "And hardly had I reached my house ere the Caliph's runners came down upon me and carried me before him by main force and roughly enough. I found him seated on a chair, wroth with me, and he said to me, 'O Isaac, art thou a traitor to thine allegiance?' Replied I, 'No, by Allah, O Commander of the Faith-

The Tale of Isaac of Mosul

ful!' and he rejoined, 'What hast thou then to say? tell me the whole truth'; and I, 'Yes, I will, but in private.' So he signed to his attendants, who withdrew to a distance, and I told him the case, adding, 'I promised her to bring thee,' and he said, 'Thou didst well.' Then we spent the day in our usual pleasures, but Al-Maamun's heart was taken up with her, and hardly was the appointed time come, when we set out. As we went along, I cautioned him, saying, 'Look that thou call me not by my name before her; and I will demean myself like thine attendant.' And having agreed upon this, we fared forth till we came to the place, where we found two baskets hanging ready. So we sat down in them and were drawn up to the usual place, where the damsel came forward and saluted us. Now when Al-Maamun saw her, he was amazed at her beauty and loveliness; and she began to entertain him with stories and verses. Presently, she called for wine and we fell to drinking, she paying him special attention and he repaying in kind. Then taking the lute she sang these verses,

*My lover came in at the close of night,
I rose till he sat and remained upright;
And said 'Sweet heart, hast thou come this hour?
Nor feared on the watch and ward to 'light':
Quoth he 'The lover had cause to fear,
But Love deprived him of wits and fright.'*

And when she ended her song she said to me, 'And is thy cousin also a merchant?' I answered, 'Yes,' and she said, 'Indeed, ye resemble each other nearly.' But when Al-Maamun had drunk three pints,⁺ he grew merry with wine and called out, saying, 'Ho, Isaac!' And I replied, 'Labbayk, Adsum, O Commander of the Faithful,' whereupon quoth he, 'Sing me this air.' Now when the young lady learned that he was the Caliph, she withdrew to another place and disappeared; and, as I had made an end of my song, Al-Maamun said to me, 'See who is the master of this house'; whereupon an old woman hastened to make answer, saying, 'It belongs to Hasan bin Sahl.'⁺ 'Fetch him to me,' said the Caliph. So she went away and after a while behold, in came Hasan, to whom said Al-Maamun, 'Hast thou a daughter?' He said, 'Yes, and her name is Khadijah.' Asked the Caliph, 'Is she married?' Answered Hasan, 'No, by Allah!' Said Al-Maamun, 'Then I ask her of thee in marriage.' Replied her father, 'O

The 283rd Night

Commander of the Faithful, she is thy handmaid and at thy commandment.' Quoth Al-Maamun, 'I take her to wife at a present settlement of thirty thousand dinars, which thou shalt receive this very morning; and, when the money has been paid thee, do thou bring her to us this night.' And Hasan answered, 'I hear and I obey.' Thereupon we went forth and the Caliph said to me, 'O Isaac, tell this story to no one.' So I kept it secret till Al-Maamun's death. Surely never did man's life gather such pleasures as were mine these four days' time, whenas I companied with Al-Maamun by day and Khadijah by night; and, by Allah, never saw I among men the like of Al-Maamun nor among women have I ever set eyes on the like of Khadijah; no, nor on any that came near her in lively wit and pleasant speech! And Allah is All-knowing." But amongst stories is that of

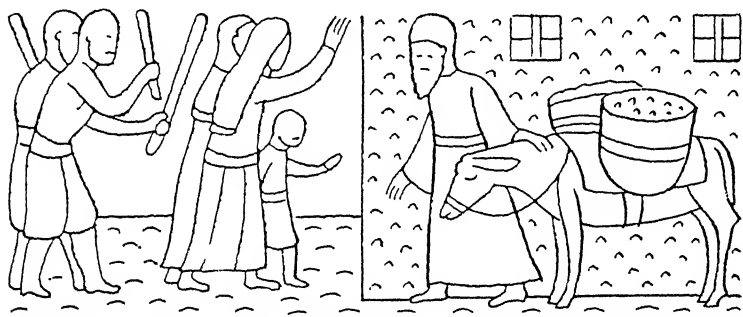
The Sweep and the Noble Lady

During the season of the Meccan pilgrimage, whilst the people were making circuit about the Holy House and the place of compassing was crowded, behold, a man laid hold of the covering of the Ka'abah⁺ and cried out, from the bottom of his heart, saying, "I beseech thee, O Allah, that she may once again be wroth with her husband and that I may know her!" A company of the pilgrims heard him and seized him and carried him to the Emir of the pilgrims, after a sufficiency of blows; and, said they, "O Emir, we found this fellow in the Holy Places, saying thus and thus." So the Emir commanded to hang him; but he cried, "O Emir, I conjure thee, by the virtue of the Apostle (whom Allah bless and preserve!), hear my story and then do with me as thou wilt." Quoth the Emir, "Tell thy tale forthright." "Know then, O Emir," quoth the man, "that I am a sweep who works in the sheep-slaughterhouses and carries off the blood and the offal to the rubbish-heaps outside the gates. And it came to pass as I went along one day with my ass loaded, I saw the people running away and one of them said to me, 'Enter this alley, lest haply they slay thee.' Quoth I, 'What aileth the folk running away?' and one of the eunuchs, who were passing, said to me, 'This is the Harim⁺ of one of the notables and her eunuchs drive the people out of her way and beat them all, without respect to persons.' So I turned aside with the donkey"—

The Tale of the Sweep and the Noble Lady

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 283rd night, she said,

It hath reached me, O auspicious King, that quoth the man, "So I turned aside with the donkey and stood still awaiting the dispersal of the crowd; and I saw a number of eunuchs with staves in their hands, followed by nigh thirty women slaves, and amongst them a lady as she were a willow-wand or a thirsty gazelle, perfect in beauty and grace and amorous languor, and all were attending upon her. Now when she came to the mouth of the passage where I stood, she turned right and left and, call-



ing one of the Castratos, whispered in his ear; and behold, he came up to me and laid hold of me, whilst another eunuch took my ass and made off with it. And when the spectators fled, the first eunuch bound me with a rope and dragged me after him till I knew not what to do; and the people followed us and cried out, saying, 'This is not allowed of Allah! What hath this poor scavenger done that he should be bound with ropes?' and praying the eunuchs, 'Have pity on him and let him go, so Allah have pity on you!' And I the while said in my mind, 'Doubtless the eunuchry seized me because their mistress smelt the stink of the offal and it sickened her. Belike she is with child or ailing; but there is no Majesty and there is no Might save in Allah, the Glorious, the Great!' So I continued walking on behind them, till they stopped at the door of a great house; and, entering before me, brought me into a big hall—I know not how I shall describe its magnificence—furnished with the finest furniture. And the women also entered the hall; and I bound and held by the eunuch and saying to myself, 'Doubtless they will torture me here till

The 284th Night

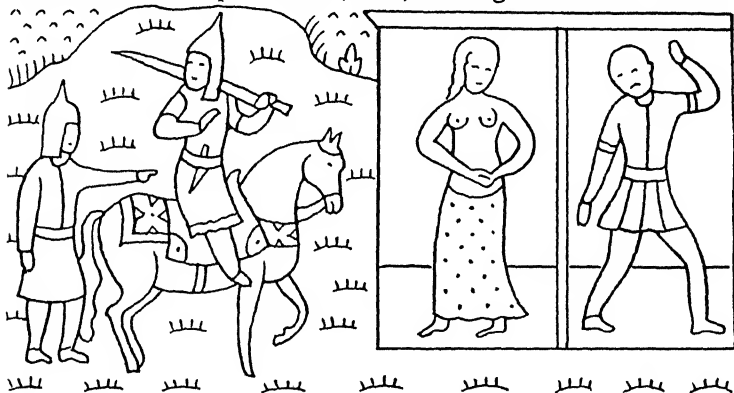
I die and none know of my death.' However, after a while, they carried me into a neat bathroom leading out of the hall; and as I sat there, behold, in came three slave-girls who seated themselves round me and said to me, 'Strip off thy rags and tatters.' So I pulled off my threadbare clothes and one of them fell a-rubbing my legs and feet whilst another scrubbed my head and a third shampooed my body. When they had made an end of washing me, they brought me a parcel of clothes and said to me, 'Put these on'; and I answered, 'By Allah, I know not how!' So they came up to me and dressed me, laughing together at me the while; after which they brought casting-bottles full of rose-water, and sprinkled me therewith. Then I went out with them into another saloon; by Allah, I know not how to praise its splendour for the wealth of paintings and furniture therein; and entering it, I saw a person seated on a couch of Indian rattan"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 284th night, she said,

It hath reached me, O auspicious King, that the sweep continued, "When I entered that saloon I saw a person seated on a couch of Indian rattan with ivory feet, and before her a number of damsels. When she saw me she rose to me and called me; so I went up to her and she seated me by her side. Then she bade her slave-girls bring food, and they brought all manner of rich meats, such as I never saw in all my life; I do not even know the names of the dishes, much less their nature. So I ate my fill and when the dishes had been taken away and we had washed our hands, she called for fruits which came without stay or delay and ordered me eat of them; and when we had ended eating she bade one of the waiting-women bring the wine furniture. So they set on flagons of divers kinds of wine and burned perfumes in all the censers, what while a damsel like the moon rose and served us with wine to the sound of the smitten strings; and I drank, and the lady drank, till we were seized with wine and the whole time I doubted not but that all this was an illusion of sleep. Presently, she signed to one of the damsels to spread us a bed in such a place, which being done, she rose and took me by the hand and led me thither, and lay down and I lay with her till the morning, and as often as I pressed her to my breast I smelt the delicious fragrance of musk and other perfumes that exhaled from her and

The Tale of the Sweep and the Noble Lady

could not think otherwise but that I was in Paradise or in the vain fantasies of a dream. Now when it was day, she asked me where I lodged and I told her, 'In such a place'; whereupon she gave me leave to depart, handing to me a kerchief worked with gold and silver and containing somewhat tied in it, and took leave of me, saying, 'Go to the bath with this.' I rejoiced and said to myself, 'If there be but five coppers here, it will buy me this day my morning meal. Then I left her, as though I were leaving Paradise, and returned to my poor crib where I opened the kerchief and found in it fifty miskals of gold. So I buried them in the ground and, buying two farthings' worth of bread and 'kitchen,'⁺ seated me at the door and broke my fast; after which I sat pondering my case and continued so doing till the time of afternoon-prayer, when lo! a slave-girl accosted me saying, 'My mistress calleth for thee.' I followed her to the house aforesaid and, after asking permission, she carried me in to the lady, before whom I kissed the ground, and she commanded me to sit and called for meat and wine as on the previous day; after which I again lay with her all night. On the morrow, she gave me a second kerchief, with other fifty dinars therein, and I took it and going home, buried this also. In such pleasant condition I continued eight days running, going in to her at the hour of afternoon-prayer and leaving her at daybreak; but, on the eighth night, as I lay with her, behold, one of her slave-girls came running in and said to me, 'Arise, go up into yonder closet.' So I rose and went into the closet, which was over the gate, and presently I heard a great clamour and tramp of horse; and, looking out of the window



The 285th Night

which gave on the street in front of the house, I saw a young man as he were the rising moon on the night of fulness come riding up attended by a number of servants and soldiers who were about him on foot. He alighted at the door and entering the saloon found the lady seated on the couch; so he kissed the ground between her hands then came up to her and kissed her hands; but she would not speak to him. However, he continued patiently to humble himself, and soothe her and speak her fair, till he made his peace with her, and they lay together that night."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 285th night, she said,

It hath reached me, O auspicious King, that the scavenger continued, "Now when her husband had made his peace with the young lady, he lay with her that night; and next morning, the soldiers came for him and he mounted and rode away; whereupon she drew near to me and said, 'Sawst thou yonder man?' I answered, 'Yes'; and she said, 'He is my husband, and I will tell thee what befel me with him. It came to pass one day that we were sitting, he and I, in the garden within the house, and behold, he rose from my side and was absent a long while, till I grew tired of waiting and said to myself: Most like, he is in the privy. So I arose and went to the water-closet, but not finding him there, went down to the kitchen, where I saw a slave-girl; and when I enquired for him, she showed him to me lying with one of the cookmaids. Hereupon, I swore a great oath that I assuredly would do adultery with the foulest and filthiest man in Baghdad; and the day the eunuch laid hands on thee, I had been four days going round about the city in quest of one who should answer to this description, but found none fouler nor filthier than thy good self. So I took thee and there passed between us that which Allah foreordained to us; and now I am quit of my oath.' Then she added, 'If, however, my husband return yet again to the cookmaid and lie with her, I will restore thee to thy lost place in my favours.' Now when I heard these words from her lips, what while she pierced my heart with the shafts of her glances, my tears streamed forth, till my eyelids were chafed sore with weeping, and I repeated the saying of the poet,

*Grant me the kiss of that left hand ten times;
And learn it hath than right hand higher grade;†*

Notes

*For 'tis but little since that same left hand
Washed off Sir Reverence when ablution made.*

Then she made them give me other fifty dinars (making in all four hundred gold pieces I had of her) and bade me depart. So I went out from her and came hither, that I might pray Allah (extolled and exalted be He!) to make her husband return to the cookmaid, that haply I might be again admitted to her favours." When the Emir of the pilgrims heard the man's story, he set him free and said to the bystanders, "Allah upon you, pray for him, for indeed he is excusable."

FOOTNOTES

PAGE 1337—Line 14. *i.e.*, "Peace be with thee!"

Line 26. *i.e.*, in the palace when the hunt was over. The bluntness and plain-speaking of the Badawi, which caused the revelation of the Koranic chapter "Inner Apartments" (No. xlix.), have always been favourite themes with Arab tale-tellers as a contrast with citizen suavity and servility. Moreover, the Badawi, besides saying what he thinks, always tells the truth (unless corrupted by commerce with foreigners); and this is a startling contrast with the townsfolk. To ride out of Damascus and have a chat with the Ruwalá is much like being suddenly transferred from amongst the trickiest of Mediterranean people to the bluff society of the Scandinavian North. And the reason why the Turk will never govern the Arab in peace is that the former is always trying to finesse and to succeed by falsehood, when the truth, the whole truth and nothing but the truth is wanted.

PAGE 1338—Line 14. *Koran*, xvi. 112.

PAGE 1339—Line 13. A common and very expressive way of rewarding the tongue which "spoke poetry." The jewels are often pearls.

Line 17. Ibrahim Abu Ishák bin al-Mahdi, a pretender to the Caliphate of well-known wit and a famed musician surnamed from his corpulence "Al-Tannín"—the Dragon or, according to others (Lane ii. 336), "Al-Tin"—the fig. His adventurous history will be found in Ibn Khallikan, D'Herbelot and Al-Siyuti.

Line 20. The Ragha of the Zendavesta, and Rages of the Apocrypha (Tobit, Judith, etc.), the old capital of Media Proper, and seat of government of Daylam, now a ruin some miles south of

Teheran which was built out of its remains. Rayy was founded by Hoshang, the primeval king who first sawed wood, made doors and dug metal. It is called Rayy al-Mahdiyyah because Al-Mahdi held his court there: Harun al-Rashid was also born in it (A.H. 145). It is mentioned by a host of authors and names one of the Makamat of Al-Hariri.

PAGE 1340—Line 16. Human blood being especially impure.

PAGE 1341—Line 39. Jones, Brown and Robinson.

PAGE 1342—Line 20. Arab. "Kumm"; the Moslem's sleeve is mostly (like his trousers) of ample dimensions and easily converted into a kind of carpet-bag by depositing small articles in the middle and gathering up the edge in the hand. Carried in this way the weight would be less irksome than hanging to the waist. The English of Queen Anne's day had regular sleeve-pockets for memoranda, etc., hence the saying, to have in one's sleeve.

Line 37. Arab. "Khuff" worn under the "Bábúg" (a corruption of the Persian pá-push=feet-covers, papooshes, slippers). (Lane M. E. chap. i.)

Line 39. Done in hot weather throughout the city, a dry line for camels being left in mid-street to prevent the awkward beasts slipping. The watering of the Cairo streets of late years has been excessive; they are now lines of mud in summer as well as in winter and the effluvia from the droppings of animals have, combined with other causes, seriously deteriorated the once charming climate. The only place in Lower Egypt which has preserved the atmosphere of 1850 is Suez.

PAGE 1343—Line 20. Arab. "Hurák": burnt rag, serving as tinder for flint and steel, is a common stytic.

PAGE 1344—Line 7. Of this worthy, something has been said and there will be more in a future page.

Line 17. i.e., the person entitled to exact the blood-wite.

PAGE 1345—Line 2. Al-Maamun was a man of sense with all his fanaticism. One of his sayings is preserved, "Odious is contentiousness in Kings; more odious vexation in judges uncomprehending a case; yet more odious is shallowness of doctors in religions and most odious are avarice in the rich, idleness in youth, jesting in age and cowardice in the soldier."

Line 20. The second couplet is not in the Mac. Edit. but Lane's Shaykh has supplied it (ii. 339).

Notes

PAGE 1346—*Line 8.* Adam's loins, the "Day of Alast," and the Imam (who stands *before* the people in prayer) have been explained. The "Seventh Imam" here is Al-Maamun, the seventh Abbaside—the Ommiades being, as usual, ignored.

Line 12. He sinned only for the pleasure of being pardoned, which is poetical and hardly practical or probable.

Line 15. The Katá (sand-grouse) always enters into Arab poetry because it is essentially a desert bird; and here the comparison is good because it lays its eggs in the waste far from water which it must drink morning and evening. Its cry is interpreted "man sakat, salam" (silent and safe), but it does not practice that precept, for it is usually betrayed by its piping "Kata! Kata!" Hence the proverb, "More veracious than the sand-grouse"; and "Speak not falsely, for the Kata sayeth sooth," is Komayt's saying. It is an emblem of swiftness: when the brigand-poet Shanfara boasts, "The ash-coloured Katas can drink only my leavings, after hastening all night to slake their thirst in the morning," it is a hyperbole boasting of his speed. In Sind it is called the "rock pigeon" and it is not unlike a grey partridge when on the wing.

Line 20. Joseph to his brethren, *Koran*, xii. 92, when he gives them his "inner garment" to throw over his father's face.

PAGE 1347—*Line 19.* Arab. "Hajjám"—a cupper who scarifies forehead and legs, a bleeder, a (blood-) sucker. The slang use of the term is to thrash, lick, wallop. (Burckhardt, *Prov.* 34.)

PAGE 1348—*Line 4.* The Bresl. Edit. (vii. 171-174) entitles this tale, "Story of Shaddád bin Ad and the City of Iram the Columned"; but it relates chiefly to the building by the King of the First Adites who, being promised a future Paradise by Prophet Húd, impiously said that he would lay out one in this world. It also quotes Ka'ab al-Ahbár as an authority for declaring that the tale is in the "Pentateuch of Moses." Iram was in al-Yaman near Adan (our Aden), a square of ten parasangs (or leagues each=18,000 feet) every way; the walls were of red (baked) brick 500 cubits high and 20 broad, with four gates of corresponding grandeur. It contained 300,000 Kasr (palaces) each with a thousand pillars of gold-bound jasper, etc. (whence its title). The whole was finished in five hundred years; and, when Shaddad prepared to enter it, the "Cry of Wrath" from the Angel of Death slew him and all his many. It is mentioned in the *Koran* (chap. lxxxix. 6-7)

as "Irem adorned with lofty buildings (or pillars)." But Ibn Khaldun declares that commentators have embroidered the passage; Iram being the name of a powerful clan of the ancient Adites and "imád" being a tent-pole: hence "Iram with the numerous tents or tent-poles." Al-Bayzawi tells the story of Abdullah ibn Kilabah (D'Herbelot's Colabah). At Aden I met an Arab who had seen the mysterious city on the borders of Al-Ahkáf, the waste of deep sands, west of Hadramaut; and probably he had, the mirage or sun-reek taking its place. Compare with this tale "The City of Brass" (the 566th night).

Line 7. The Biblical "Sheba," named from the great-grandson of Joctan, whence the Queen (Bilkis) visited Solomon. It was destroyed by the Flood of Márib.

Line 25. The full title of the Holy City is "Madinat al-Nabi"= the City of the Prophet; of old, Yasrib (Yathrib) the Iatrippa of the Greeks (*Pilgrimage*, ii. 119). The reader will remember that there are two "Yasribs": that of lesser note being near Hujr in the Yamámah-province.

PAGE 1350—Line 10. "Ka'ab of the Scribes," a well-known traditionist and religious poet who died (A.H. 32) in the Caliphate of Osman. He was a Jew who islamized; hence his name (Ahbár, plur. of Hibr, a Jewish scribe, doctor of science, etc., Jarrett's *El-Siyuti*, p. 123). He must not be confounded with another Ka'ab al-Ahbár the Poet of the (first) Cloak-poem or "Burdah," a noble Arab who was a distant cousin of Mohammed, and whose tomb at Hums (Emesa) is a place of pious visitation. According to the best authorities (no Christian being allowed to see them), the cloak traditionally given to the bard by Mohammed is still preserved together with the Khirkah or Sanjak Sherif ("Holy Coat" or Banner, the national oriflamme) at Stambul in the Upper Seraglio. (*Pilgrimage*, i. 213.) Many authors repeat this story of Mu'awiyah, the Caliph, and Ka'ab of the Burdah, but it is an evident anachronism, the poet having been dead nine years before the ruler's accession (A.H. 41).

Line 19. *Koran*, lxxxix. 6-7.

Line 21. In the text, Arabic "Kahramán," from the Persian, braves, heroes.

PAGE 1353—Line 4. The Deity in the East is as whimsical a despot as any of his "shadows" or "vice-regents." According to the

text Shaddád is killed for mere jealousy—a base passion utterly unworthy of a godhead; but one to which Allah was greatly addicted.

Line 11. Some traditionist; but whether Sha'abi, Shi'abi or Shu'abi we cannot decide.

Line 15. The Hazarmaveth of Genesis (x. 26) in South Eastern Arabia. Its people are the Adramitæ (mod. Hazrami) of Ptolemy who places in their land the Atribæ Emporium, as Pliny does his Massola. They border upon the Homeritæ or men of Himyar, often mentioned in *The Nights*. Hazramaut is still practically unknown to us, despite the excursions of many travellers; and the hard nature of the people, the Swiss of Arabia, offers peculiar obstacles to exploration.

Line 34. i.e., the prophet Hud generally identified (?) with Heber. He was commissioned (*Koran*, chap. vii.) to preach Al-Islam to his tribe the Adites who worshipped four goddesses, Sâkiyah (the rain-giver), Râzikah (food-giver), Hâfizah (the saviour-ess) and Sâlimah (who healed sickness). As has been seen, he failed, so it was useless to send him.

PAGE 1354—*Line 15.* Son of Ibrahim al-Mosili, a musician-poet and favourite with the Caliphs Harun al-Rashid and Al-Maamun. He made his name immortal by being the first who reduced Arab harmony to systematic rules; and he wrote a biography of musicians referred to by Al-Hariri in the *Séance of Singar*.

Line 19. This must not be confounded with the "pissing against the wall" of 1 Kings, xiv. 10, where watering against a wall denotes a man as opposed to a woman.

Line 21. Arab. "Zambíl" or "Zimbíl," a limp basket made of plaited palm-leaves and generally two-handled. It is used for many purposes, from carrying poultry to carrying earth.

PAGE 1357—*Line 14.* Here we have again the Syriac "Bakhkh^{un} Bakhkh^{un}"=well done! It is the Pers. Áferín and means "all praise be to him."

PAGE 1358—*Line 25.* Arab. "A Tufayli?" So the Arab. Prov. (ii. 838) "More intrusive than Tufayl" (prob. the p.n. of a notorious sponger). The Badawin call "Wárish" a man who sits down to meat unbidden and to drink Wághil; but townsfolk apply the latter to the "Wárish."

PAGE 1359—*Line 27.* Arab. "Artál"=rotoli, pounds; and

The 286th Night

*A pint is a pound
All the world round;*

except in highly civilized lands where the pint has a curious power of shrinking.

Line 34. One of Al-Maamun's Wazirs. The Caliph married his daughter whose true name was Búrán; but this tale of girl's freak and courtship was invented (?) by Ishak. For the splendour of the wedding and the munificence of the Minister see Lane, ii. 350-352.

PAGE 1360—Line 19. I have described this scene, the wretch clinging to the curtain and sighing and crying as if his heart would break (*Pilgrimage*, iii. 216 and 220). The same is done at the place Al-Multazam, "the attached to" (*ibid.* 156) and various spots called Al-Mustajáb, "where prayer is granted" (*ibid.* 162). At Jerusalem the "Wailing place of the Jews" shows queer scenes; the worshippers embrace the wall with a peculiar wriggle, crying out in Hebrew, "O build Thy House, soon, without delay," etc.

Line 36. *i.e.*, the wife. The scene in the text was common at Cairo twenty years ago; and no one complained of the stick. See *Pilgrimage*, i. 120.

PAGE 1363—Line 11. Arab. "Udm, Udum" (plur. of Idám) = "relish," olives, cheese, pickled cucumbers, etc.

PAGE 1364—Line 39. I have noticed how the left hand is used in the East. In the second couplet we have "Istinjá" = washing the fundament after stool. The lines are highly appropriate for a nightman. Easterns have many foul but most emphatic expressions like those in the text: I have heard a mother say to her brat, "I would eat thy merde!" (*i.e.*, how I love thee!).

And men shall also tell

The Tale of the Mock Caliph

It is related that the Caliph Harun al-Rashid was one night restless with extreme restlessness, so he summoned his Wazir Ja'afar the Barmecide, and said to him, "My breast is straitened and I have a desire to divert myself to-night by walking about the streets of Baghdad and looking into folks' affairs; but with this precaution, that we disguise ourselves in merchants' gear, so none

The Tale of the Mock Caliph

shall know us." He answered, "Hearkening and obedience." They rose at once and doffing the rich raiment they wore, donned merchants' habits and sallied forth three in number, the Caliph, Ja'afar and Masrur the Sworder. Then they walked from place to place, till they came to the Tigris and saw an old man sitting in a boat; so they went up to him and saluting him, said, "O Shaykh, we desire thee of thy kindness and favour to carry us a-pleasuring down the river, in this thy boat, and take this dinar to thy hire."——

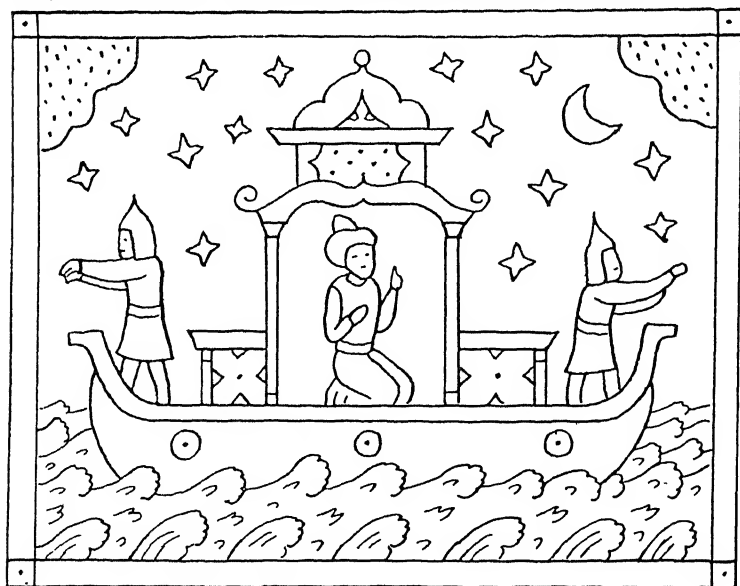
And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 286th night, she said,

It hath reached me, O auspicious King, that when they said to the old man, "We desire thee to carry us a-pleasuring in this thy boat and take this dinar," he answered, "Who may go a-pleasuring on the Tigris? The Caliph Harun al-Rashid every night cometh down Tigris-stream in his state-barge⁺ and with him one crying aloud: 'Ho, ye people all, great and small, gentle and simple, men and boys, whoso is found in a boat on the Tigris by night, I will strike off his head or hang him to the mast of his craft!' And ye had well-nigh met him; for here cometh his car-rack." But the Caliph and Ja'afar said, "O Shaykh, take these two dinars, and run us under one of yonder arches, that we may hide there till the Caliph's barge have passed." The old man replied, "Hand over your gold and rely we on Allah, the Almighty!" So he took the two dinars and embarked them in the boat; and he put off and rowed about with them awhile, when behold, the barge came down the river in midstream, with lighted flambeaux and cressets flaming therein. Quoth the old man, "Did not I tell you that the Caliph passed along the river every night?" and ceased not muttering, "O Protector, remove not the veils of Thy protection!" Then he ran the boat under an arch and threw a piece of black cloth over the Caliph and his companions, who looked out from under the covering and saw, in the bows of the barge, a man holding in hand a cresset of red gold which he fed with Sumatran lign-aloes and the figure was clad in a robe of red satin, with a narrow turband of Mosul shape round on his head; and over one of his shoulders hung a sleeved cloak⁺ of cramoisy satin, and on the other was a green silk bag full of the aloes-wood, with which he fed the cresset by way of firewood. And they sighted

The 287th Night

in the stern another man, clad like the first and bearing a like cresset, and in the barge were two hundred white slaves, standing ranged to the right and left; and in the middle a throne of red gold, whereon sat a handsome young man, like the moon, clad in a dress of black, embroidered with yellow gold. Before him they beheld a man, as he were the Wazir Ja'afar, and at his head stood an eunuch, as he were Masrur, with a drawn sword in his hand; besides a score of cup-companions. Now when the Caliph saw this, he turned and said, "O Ja'afar," and the Minister replied, "At thy service, O Prince of True Believers." Then quoth the Caliph, "Belike this is one of my sons, Al-Amin or Al-Maamun." Then he examined the young man who sat on the throne and finding him perfect in beauty and loveliness and stature and symmetric grace, said to Ja'afar, "Verily, this young man abateth nor jot nor tittle of the state of the Caliphate! See, there standeth before him one as he were thyself, O Ja'afar; yonder eunuch who standeth at his head is as he were Masrur and those courtiers as they were my own. By Allah, O Ja'afar, my reason is confounded and I am filled with amazement at this matter!"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 287th night, she said,



The Tale of the Mock Caliph

It hath reached me, O auspicious King, that when the Caliph saw this spectacle his reason was confounded and he cried, "By Allah, I am filled with amazement at this matter!" and Ja'afar replied, "And I also, by Allah, O Commander of the Faithful." Then the barge passed on and disappeared from sight; whereupon the boatman pushed out again into the stream, saying, "Praised be Allah for safety, since none hath fallen in with us!" Quoth the Caliph, "O, old man, doth the Caliph come down the Tigris-river every night?" The boatman answered, "Yes, O my lord; and on such wise hath he done every night this year past." "O Shaykh," rejoined Al-Rashid, "we wish thee of thy favour to await us here to-morrow night and we will give thee five golden dinars, for we are stranger folk, lodging in the quarter Al-Khandak, and we have a mind to divert ourselves." Said the oldster, "With joy and good will!" Then the Caliph and Ja'afar and Masrur left the boatman and returned to the palace, where they doffed their merchants' habits and, donning their apparel of state, sat down each in his several stead; and came the Emirs and Wazirs and Chamberlains and Officers; and the Divan assembled and was crowded as of custom. But when day ended and all the folk had dispersed and wended each his own way, the Caliph said to his Wazir, "Rise, O Ja'afar, let us go and amuse ourselves by looking on the second Caliph." At this, Ja'afar and Masrur laughed, and the three, donning merchants' habits, went forth by a secret postern and made their way through the city, in great glee, till they came to the Tigris, where they found the greybeard sitting and awaiting them. They embarked with him in the boat and hardly had they sat down before up came the mock Caliph's barge; and, when they looked at it attentively, they saw therein two hundred Mamelukes other than those of the previous night, while the link-bearers cried aloud as of wont. Quoth the Caliph, "O Wazir, had I heard tell of this, I had not believed it; but I have seen it with my own sight." Then said he to the boatman, "Take, O Shaykh, these ten dinars and row us along abreast of them, for they are in the light and we in the shade, and we can see them and amuse ourselves by looking on them, but they cannot see us." So the man took the money and pushing off ran abreast of them in the shadow of the barge,—

And Shahrazad perceived the approach of day and ceased

The 288th and 289th Nights

saying her permitted say. When it was the 288th night, she said,

It hath reached me, O auspicious King, that the Caliph Harun al-Rashid said to the old man, "Take these ten dinars and row us abreast of them"; to which he replied, "I hear and I obey." And he fared with them and ceased not going in the blackness of the barge, till they came amongst the gardens that lay alongside of them and sighted a large walled enclosure; and presently, the barge cast anchor before a postern door, where they saw servants standing with a she-mule saddled and bridled. Here the mock Caliph landed and, mounting the mule, rode away with his courtiers and his cup-companions preceded by the cresset-bearers crying aloud, and followed by his household which busied itself in his service. Then Harun al-Rashid, Ja'afar and Masrur landed also and, making their way through the press of servants, walked on before them. Presently, the cresset-bearers espied them and seeing three persons in merchants' habits, and strangers to the country, took offence at them; so they pointed them out and brought them before the other Caliph, who looked at them and asked, "How came ye to this place and who brought you at this tide?" They answered, "O our lord, we are foreign merchants and far from our homes, who arrived here this day and were out a-walking to-night, and behold, ye came up and these men laid hands on us and brought us to thy presence; and this is all our story." Quoth the mock Caliph, "Since ye be stranger folk no harm shall befall you; but had ye been of Baghdad, I had struck off your heads." Then he turned to his Wazir and said to him, "Take these men with thee; for they are our guests to-night." "To hear is to obey, O our lord," answered he; and they companied him till they came to a lofty and splendid palace set upon the firmest base; no Sultan possesseth such a place; rising from the dusty mould and upon the marges of the clouds laying hold. Its door was of Indian teak-wood inlaid with gold that glowed; and through it one passed into a royal-hall in whose midst was a jetting fount girt by a raised estrade. It was provided with carpets and cushions of brocade and small pillows and long settees and hanging curtains; it was furnished with a splendour that dazed the mind and dumbed the tongue, and upon the door were written these two couplets,

A Palace whereon be blessings and praise!

Which with all their beauty have robbed the Days:

The Tale of the Mock Caliph

*Where marvels and miracle-sights abound,
And to write its honours the pen affrays.*

The false Caliph entered with his company, and sat down on a throne of gold set with jewels and covered with a prayer-carpet of yellow silk; whilst the boon-companions took their seats and the sword-bearer of high works stood before him. Then the tables were laid and they ate; after which the dishes were removed and they washed their hands and the wine-service was set on with flagons and bowls in due order. The cup went round till it came to the Caliph, Harun al-Rashid, who refused the draught, and the mock Caliph said to Ja'afar, "What mattereth thy friend that he drinketh not?" He replied, "O my lord, indeed 'tis a long while he hath drunk naught of this." Quoth the sham Caliph, "I have drink other than this, a kind of apple-wine,⁺ that will suit thy companion." So he bade them bring the cider which they did forthright; when the false Caliph, coming up to Harun al-Rashid, said to him, "As often as it cometh to thy turn drink thou of this." Then they continued to drink and make merry and pass the cup till the wine rose to their brains and mastered their wits;—

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 289th night, she said,*

It hath reached me, O auspicious King, that the false Caliph and his co-sitters sat at their cups and gave not over drinking till the wine rose to their brains and mastered their wits; and Harun al-Rashid said to the Minister, "O Ja'afar, by Allah, we have no such vessels as these. Would to Heaven I knew what manner of man this youth is!" But while they were talking privily the young man cast a glance upon them and seeing the Wazir whisper the Caliph said, "'Tis rude to whisper." He replied, "No rudeness was meant: this my friend did but say to me, 'Verily I have travelled in most countries and have caroused with the greatest of Kings and I have companied with noble captains; yet never saw I a goodlier ordering than this entertainment nor passed a more delightful night; save that the people of Baghdad are wont to say, Wine without music often leaves you sick.' " When the second Caliph heard this, he smiled pleasantly and struck with a rod he had in his hand a round gong;⁺ and behold, a door opened and out came a eunuch, bearing a chair of ivory, inlaid with gold glittering fiery red and followed by a damsel of passing beauty

The 290th Night

and loveliness, symmetry and grace. He set down the chair and the damsel seated herself on it, as she were the sun shining sheen in a sky serene. In her hand she had a lute of Hindu make, which she laid in her lap and bent down over it as a mother bendeth over her little one, and sang to it, after a prelude in four-and-twenty modes, amazing all wits. Then she returned to the first mode and to a lively measure chanted these couplets,

*Love's tongue within my heart speaks plain to thee,
Telling thee clearly I am fain of thee;
Witness the fevers of a tortured heart,
And ulcered eyelid tear-flood rains for thee;
God's fate o'ertaketh all created things!
I knew not love till learnt Love's pain of thee.*

Now when the mock Caliph heard these lines sung by the damsel, he cried with a great cry and rent his raiment to the very skirt, whereupon they let down a curtain over him and brought him a fresh robe, handsomer than the first. He put it on and sat as before, till the cup came round to him, when he struck the gong a second time and lo! a door opened and out of it came a eunuch with a chair of gold, followed by a damsel fairer than the first, bearing a lute, such as would strike the envious mute. She sat down on the chair and sang to her instrument these two couplets,

*How patient bide, with love in sprite of me,
And tears in tempest[†] blinding sight of me?
By Allah, life has no delight of me!
How gladden heart whose core is blight of me?*

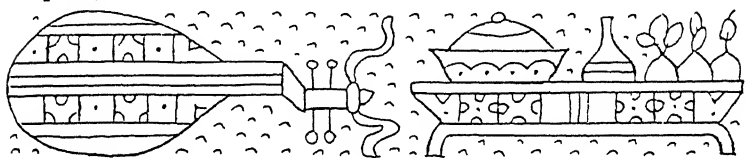
No sooner had the youth heard this poetry than he cried out with a loud cry and rent his raiment to the skirt: whereupon they let down the curtain over him and brought him another suit of clothes. He put it on and, sitting up as before, fell again to cheerful talk, till the cup came round to him, when he smote once more upon the gong and out came a eunuch with a chair, followed by a damsel fairer than she who forewent her. So she sat down on the chair, with a lute in her hand, and sang thereto these couplets,

*Cease ye this farness; 'bate this pride of you,
To whom my heart clings, by life-tide of you!
Have ruth on hapless, mourning, lover-wretch,
Desire-full, pining, passion-tried of you:
Sickness hath wasted him, whose ecstasy*

The Tale of the Mock Caliph

*Prays Heaven it may be satisfied of you:
Oh fullest moons⁺ that dwell in deepest heart!
How can I think of aught by side of you?*

Now when the young man heard these couplets, he cried out with a great cry and rent his raiment, whereupon they let fall the curtain over him and brought him other robes. Then he returned to his former case with his boon-companions and the bowl went round as before, till the cup came to him, when he struck the gong a fourth time and the door opening, out came a page-boy bearing a chair followed by a damsel. He set the chair for her and she sat down thereon and taking the lute, tuned it and sang to it these couplets,



*When shall disunion and estrangement end?
When shall my bygone joys again be kenned?
Yesterday we were joined in same abode;
Conversing heedless of each envious friend:⁺
Trickt us that Traitor Time, disjoined our lot
And our waste home to desert fate condemned:
Wouldst have me, Grumbler! from my dearling fly?
I find my vitals blame will not perpend:
Cease thou to censure; leave me to repine;
My mind e'er findeth thoughts that pleasure lend.
O Lords⁺ of me who brake our troth and plight,
Deem not to lose your hold of heart and sprite!*

When the false Caliph heard the girl's song, he cried out with a loud outcry and rent his raiment,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 290th night, she said,

When the false Caliph heard the girl's song, he cried with a loud outcry and rent his raiment and fell to the ground fainting; whereupon they would have let down the curtain over him, as of custom; but its cords stuck fast and Harun al-Rashid, after considering him carefully, saw on his body the marks of beating with palm-rods and said to Ja'afar, "By Allah, he is a handsome youth,

The 290th Night

but a foul thief!" "Whence knowest thou that, O Commander of the Faithful?" asked Ja'afar, and the Caliph answered, "Sawest thou not the whip-scars on his ribs?" Then they let fall the curtain over him and brought him a fresh dress, which he put on and sat up as before with his courtiers and cup-companions. Presently he saw the Caliph and Ja'afar whispering together and said to them, "What is the matter, fair sirs?" Quoth Ja'afar, "O my lord, all is well,⁺ save that this my comrade, who (as is not unknown to thee) is of the merchant-company and hath visited all the great cities and countries of the world and hath consorted with kings and men of highest consideration, saith to me: 'Verily, that which our lord the Caliph hath done this night is beyond measure extravagant, never saw I any do the like doings in any country; for he hath rent such and such dresses, each worth a thousand dinars and this is surely excessive unthriftiness.' " Replied the second Caliph, "Ho thou, the money is my money and the stuff my stuff, and this is by way of largess to my suite and servants; for each suit that is rent belongeth to one of my cup-companions here present, and I assign to them with each suit of clothes the sum of five hundred dinars." The Wazir Ja'afar replied, "Well is whatso thou doest, O our lord," and recited these two couplets,

*Virtue in hand of thee hath built a house,
And to mankind thou dost thy wealth expose:
If an the virtues ever close their doors,
That hand would be a key the lock to uncloze.*

Now when the young man heard these verses recited by the Minister Ja'afar, he ordered him to be gifted with a thousand dinars and a dress of honour. Then the cup went round among them and the wine was sweet to them; but, after a while quoth the Caliph to Ja'afar, "Ask him of the marks on his sides, that we may see what he will say by way of reply." Answered Ja'afar, "Softly, O my lord, be not hasty and soothe thy mind, for patience is more becoming." Rejoined the Caliph, "By the life of my head and by the revered tomb of Al-Abbas,⁺ except thou ask him, I will assuredly stop thy breath!" With this the young man turned towards the Minister and said to him, "What aileth thee and thy friend to be whispering together? Tell me what is the matter with you." "It is nothing save good," replied Ja'afar; but the mock

The Tale of the Mock Caliph

Caliph rejoined, "I conjure thee, by Allah, tell me what aileth you and hide from me nothing of your case." Answered the Wazir, "O my lord, verily this one here saw on thy sides the marks of beating with whips and palm-fronds and marvelled thereat with exceeding marvel, saying, 'How came the Caliph to be beaten?' and he would fain know the cause of this." Now when the youth heard this, he smiled and said, "Know ye that my story is wondrous and my case marvellous; were it graven with needles on the eye-corners, it would serve as a warner to whoso would be warned." And he sighed and repeated these couplets,

*Strange is my story, passing prodigy;
By Love I swear, my ways wax strait on me!
An ye desire to hear me, listen, and
Let all in this assembly silent be.
Heed ye my words which are of meaning deep,
Nor lies my speech; 'tis truest verity.
I'm slain⁺ by longing and by ardent love;
My slayer's the pearl of fair virginity.
She hath a jet black eye like Hindi blade,
And bowèd eyebrows shoot her archery;
My heart assures me our Imam is here,
This age's Caliph, old nobility:
Your second, Ja'afar hight, is his Wazir;
A Sâhib,⁺ Sahib-son of high degree:
The third is called Masrur who wields the sword:
Now, if in words of mine some truth you see,
I have won every wish by this event
Which fills my heart with joy and gladdest gree.*

When they heard these words Ja'afar swore to him an ambiguous oath that they were not those he named, whereupon he laughed and said: "Know, O my lords, that I am not the Commander of the Faithful and that I do but style myself thus, to win my will of the sons of the city. My true name is Mohammed Ali, son of Ali the Jeweller, and my father was one of the notables of Baghdad, who left me great store of gold and silver and pearls and coral and rubies and chrysolites and other jewels, besides messuages and lands, Hammam-baths and brickeries, orchards and flower-gardens. Now as I sat in my shop one day surrounded by my eunuchs and dependents, behold, there came up a young lady,

The 291st Night

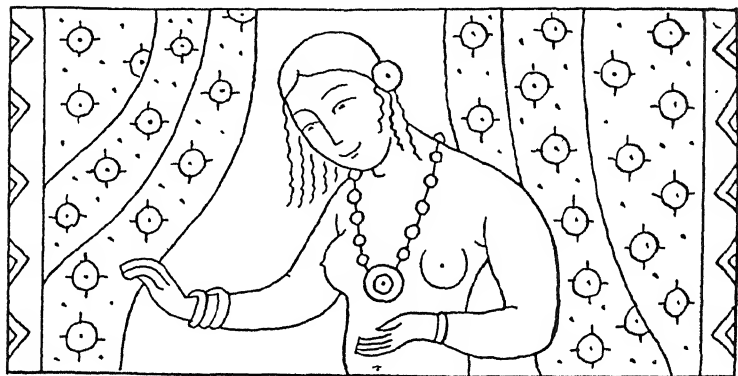
mounted on a she-mule and attended by three damsels like moons. Riding up to my shop she alighted and seated herself by my side and said, 'Art thou Mohammed the Jeweller?' Replied I, 'Even so! I am he, thy Mameluke, thy chattel.' She asked, 'Hast thou a necklace of jewels fit for me?' and I answered, 'O my lady, I will show thee what I have; and lay all before thee and, if any please thee, it will be of thy slave's good luck; if they please thee not, of his ill fortune.' Now I had by me an hundred necklaces and showed them all to her; but none of them pleased her and she said, 'I want a better than those I have seen.' I had a small necklace which my father had bought at an hundred thousand dinars and whose like was not to be found with any of the great kings; so I said to her, 'O my lady, I have yet one necklace of fine stones fit for bezels, the like of which none possesseth, great or small.' Said she, 'Show it to me,' so I showed it to her, and she said, 'This is what I wanted and what I have wished for all my life'; adding, 'What is its price?' Quoth I, 'It cost my father an hundred thousand dinars'; and she said, 'I will give thee five thousand dinars to thy profit.' I answered, 'O my lady, the necklace and its owner are at thy service and I cannot gainsay thee.' But she rejoined, 'Needs must thou have the profit, and I am still most grateful to thee.' Then she rose without stay or delay; and, mounting the mule in haste, said to me, 'O my lord, in Allah's name, favour us with thy company to receive the money; for this thy day with us is white as milk.'⁴ So I shut the shop and accompanied her, in all security, till we came to a house, on which were manifest the signs of wealth and rank; for its door was wrought with gold and silver and ultramarine, and thereon were written these two couplets,

*Hola, thou mansion! woe ne'er enter thee;
Nor be thine owner e'er misused of Fate;
Excellent mansion to all guests art thou,
When other mansions to the guest are strait.*

The young lady dismounted and entered the house, bidding me sit down on the bench at the gate, till the money-changer should arrive. So I sat awhile, when behold, a damsel came out to me and said, 'O my lord, enter the vestibule; for it is a dishonour that thou shouldst sit at the gate.' Thereupon I arose and entered the vestibule and sat down on the settle there; and, as I sat, lo! another damsel came out and said to me, 'O my lord, my mistress

The Tale of the Mock Caliph

biddeth thee enter and sit down at the door of the saloon, to receive thy money.' I entered and sat down, nor had I sat a moment when behold, a curtain of silk which concealed a throne of gold was drawn aside, and I saw seated thereon the lady who had made the purchase; and round her neck she wore the necklace which looked pale and wan by the side of a face as it were the rounded moon. At her sight, my wit was troubled and my mind confounded, by reason of her exceeding beauty and loveliness;



but when she saw me she rose from her throne and coming close up to me, said, 'O light of mine eyes, is every handsome one like thee pitiless to his mistress?' I answered, 'O my lady, beauty, all of it, is in thee and is but one of thy hidden charms.' And she rejoined, 'O Jeweller, know that I love thee and can hardly credit that I have brought thee hither.' Then she bent towards me and I kissed her and she kissed me and, as she caressed me, drew me towards her and to her breast she pressed me."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 291st night, she said,

It hath reached me, O auspicious King, that the Jeweller continued: "Then she bent towards me and kissed and caressed me; and, as she caressed me, drew me towards her and to her breast she pressed me. Now she knew by my condition that I had a mind to enjoy her; so she said to me, 'O my lord, wouldst thou foregather with me unlawfully? By Allah, may he not live who would do the like of this sin and who takes pleasure in talk unclean! I am a maid, a virgin whom no man hath approached, nor am I unknown in the city. Knowest thou who I am?' Quoth I, 'No, by

The 292nd Night

Allah, O my lady!' and quoth she, 'I am the Lady Dunyá, daughter of Yáhyá bin Khálid the Barmecide and sister of Ja'afar, Wazir to the Caliph.' Now as I heard this, I drew back from her, saying, 'O my lady, it is no fault of mine if I have been over-bold with thee; it was thou didst encourage me to aspire to thy love, by giving me access to thee.' She answered, 'No harm shall befall thee, and needs must thou attain thy desire in the only way pleasing to Allah. I am my own mistress and the Kazi shall act as my guardian in consenting to the marriage contract; for it is my will that I be to thee wife and thou be to me man.' Then she sent for the Kazi and the witnesses and busied herself with making ready; and, when they came, she said to them, 'Mohammed Ali, bin Ali the Jeweller, seeketh me in wedlock and hath given me the necklace to my marriage-settlement; and I accept and consent.' So they wrote out the contract of marriage between us; and ere I went in to her the servants brought the wine-furniture and the cups passed round after the fairest fashion and the goodliest ordering; and, when the wine mounted to our heads, she ordered a damsel, a lute-player,⁺ to sing. So she took the lute and sang to a pleasing and stirring motive these couplets,

*He comes; and fawn and branch and moon delight these
eyne*

*Fie⁺ on his heart who sleeps o' nights without repine;
Fair youth, for whom Heaven willed to quench in cheek
one light,*

*And left another light on other cheek bright li'en:
I fain finesse my chiders when they mention him,
As though the hearing of his name I would decline;
And willing ear I lend when they of other speak;
Yet would my soul within outflow in floods of brine:
Beauty's own prophet, he is all a miracle*

*Of heavenly grace, and greatest shows his face for sign:⁺
To prayer Bilál-like cries that Mole upon his cheek
To ward from pearly brow all eyes of ill design:⁺
The censors of their ignorance would my love dispel
But after Faith I can't at once turn Infidel.*

We were ravished by the sweet music she made striking the strings, and the beauty of the verses she sang; and the other damsels went on to sing and to recite one after another, till ten had

The Tale of the Mock Caliph

so done; when the Lady Dunya took the lute and playing a lively measure, chanted these couplets,

*I swear by swayings of that form so fair,
Aye from thy parting fiery pangs I bear:
Pity a heart which burneth in thy love,
O bright as fullest moon in blackest air!
Vouchsafe thy boons to him who ne'er will cease
In light of wine-cup all thy charms declare,
Amid the roses which with varied hues
Are to the myrtle-bush⁺ a mere despair.*

When she had finished her verse I took the lute from her hands and, playing a quaint and not vulgar prelude sang the following verses,

*Laud to my Lord who gave thee all of loveliness;
Myself amid thy thralls I willingly confess:
O thou, whose eyes and glances captivate mankind,
Pray that I 'scape those arrows shot with all thy stress!
Two hostile rivals water and enflaming fire
Thy cheek hath married, which for marvel I profess:
Thou art Sa'ir in heart of me and eke Na'im;⁺
Thou agro-dolce, eke heart's sweetest bitterness.*

When she heard this my song she rejoiced with exceeding joy; then, dismissing her slave-women, she brought me to a most goodly place, where they had spread us a bed of various colours. She did off her clothes and I had a lover's privacy of her and found her a pearl unpierced and a filly unriden. So I rejoiced in her and never in my born days spent I a more delicious night."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 292nd night, she said,

It hath reached me, O auspicious King, that Mohammed bin Ali the Jeweller continued: "So I went in unto the Lady Dunya, daughter of Yahya bin Khalid the Barmecide, and I found her a pearl unthridden and a filly unriden. So I rejoiced in her and repeated these couplets,

*O Night here stay! I want no morning light;
My lover's face to me is lamp and light:⁺
As ring of ring-dove round his neck's my arm;
And made my palm his mouth-veil; and, 'twas right.*

The 293rd Night

This be the crown of bliss, and ne'er we'll cease

To clip, nor care to be in other plight.

And I abode with her a whole month, forsaking shop and family and home, till one day she said to me, 'O light of my eyes, O my lord Mohammed, I have determined to go to the Hammam to-day; so sit thou on this couch and rise not from thy place, till I return to thee.' 'I hear and I obey,' answered I, and she made me swear to this; after which she took her women and went off to the bath. But by Allah, O my brothers, she had not reached the head of the street ere the door opened and in came an old woman, who said to me, 'O my lord Mohammed, the Lady Zubaydah biddeth thee to her, for she hath heard of thy fine manners and accomplishments and skill in singing.' I answered, 'By Allah, I will not rise from my place till the Lady Dunya come back.' Rejoined the old woman, 'O my lord, do not anger the Lady Zubaydah with thee and vex her so as to make her thy foe: nay, rise up and speak with her and return to thy place.' So I rose at once and followed her into the presence of the Lady Zubaydah and, when I entered her presence she said to me, 'O light of the eye, art thou the Lady Dunya's beloved?' 'I am thy Mameluke, thy chattel,' replied I. Quoth she, 'Sooth spake he who reported thee possessed of beauty and grace and good breeding and every fine quality; indeed, thou surpassest all praise and all report. But now sing to me, that I may hear thee.' Quoth I, 'Hearkening and obedience'; so she brought me a lute, and I sang to it these couplets,

*The hapless lover's heart is of his wooing weary grown;
And hand of sickness wasted him till naught but skin and
bone:*

*Who should be amid the riders which the haltered camels
urge,*

*But that same lover whose beloved doth in the litters wone:
To Allah's charge I leave that moon-like Beauty in your
tents*

*Whom my heart loves, albe my glance on her may ne'er be
thrown.*

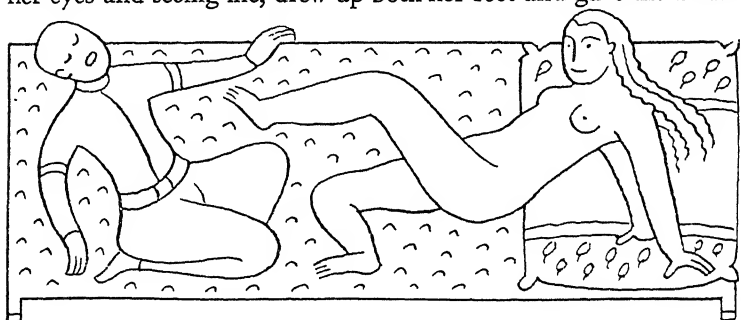
*Now she is fain; then she is fierce: how sweet her coyness
shows;*

Yea, sweet whatever doth or saith to lover lovèd one!

When I had finished my song she said to me, 'Allah assain thy

The Tale of the Mock Caliph

body and thy voice! Verily, thou art perfect in beauty and good breeding and singing. But now rise and return to thy place, ere the Lady Dunya come back, lest she find thee not and be wroth with thee.' Then I kissed the ground before her and the old woman forewent me till I reached the door whence I came. So I entered and, going up to the couch, found that my wife had come back from the bath and was lying asleep there. Seeing this I sat down at her feet and rubbed them; whereupon she opened her eyes and seeing me, drew up both her feet and gave me a kick



that threw me off the couch,⁺ saying, 'O traitor, thou hast been false to thine oath and hast perjured thyself. Thou swarest to me that thou wouldst not rise from thy place; yet didst thou break thy promise and go to the Lady Zubaydah. By Allah, but that I fear public scandal, I would pull down her palace over her head!' Then said she to her black slave, 'O Sawáb, arise and strike off this lying traitor's head, for we have no further need of him.' So the slave came up to me and, tearing a strip from his skirt, bandaged with it my eyes⁺ and would have struck off my head";—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 293rd night, she said,

It hath reached me, O auspicious King, that Mohammed the Jeweller continued: "So the slave came up to me and, tearing a strip from his skirt, bandaged with it my eyes and would have struck off my head; but all her women, great and small, rose and came up to her and said to her, 'O our lady, this is not the first who had erred: indeed, he knew not thy humour and hath done thee no offence deserving death.' Replied she, 'By Allah, I must needs set my mark on him.' And she bade them bash me; so they beat me on my ribs and the marks ye saw are the scars of that

The 294th Night

fustigation. Then she ordered them to cast me out, and they carried me to a distance from the house and threw me down like a log. After a time I rose and dragged myself little by little to my own place, where I sent for a surgeon and showed him my hurts; and he comforted me and did his best to cure me. As soon as I was recovered I went to the Hammam and, as my pains and sickness had left me, I repaired to my shop and took and sold all that was therein. With the proceeds, I bought me four hundred white slaves, such as no King ever got together, and caused two hundred of them to ride out with me every day. Then I made me yonder barge whereon I spent five thousand gold pieces; and styled myself Caliph and appointed each of my servants to the charge of some one of the Caliph's officers and clad him in official habit. Moreover, I made proclamation, 'Whoso goeth a-pleasuring on the Tigris by night, I will strike off his head, without ruth or delay'; and on such wise have I done this whole year past, during which time I have heard no news of the lady neither happened upon any trace of her." Then wept he copiously and repeated these couplets,

*By Allah! while the days endure ne'er shall forget her I,
Nor draw to any nigh save those who draw her to me nigh:
Like to the fullest moon her form and favour show to me;
Laud to her All-creating Lord, laud to the Lord on high!
She left me full of mourning, sleepless, sick with pine and
pain*

And ceaseth not my heart to yearn her mystery[†] to espy.

Now when Harun al-Rashid heard the young man's story and knew the passion and transport and love-lowe that afflicted him, he was moved to compassion and wonder and said, "Glory be to Allah, who hath appointed to every effect a cause!" Then they craved the young man's permission to depart; which being granted, they took leave of him, the Caliph purposing to do him justice meet, and him with the utmost munificence entreat; and they returned to the palace of the Caliphate, where they changed clothes for others befitting their state and sat down, whilst Masrur the Sworder of High Justice stood before them. After awhile, quoth the Caliph to Ja'afar, "O Wazir, bring me the young man"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 294th night, she said,

The Tale of the Mock Caliph

It hath reached me, O auspicious King, that quoth the Caliph to his Minister, "Bring me the young man with whom we were last night." "I hear and obey," answered Ja'afar and, going to the youth, saluted him, saying, "Obey the summons of the Commander of the Faithful, the Caliph Harun al-Rashid." So he returned with him to the palace, in great anxiety by reason of the summons; and, going in to the King, kissed ground before him; and offered up a prayer for the endurance of his glory and prosperity, for the accomplishment of his desires, for the continuance of his beneficence and for the cessation of evil and punishment; ordering his speech as best he might and ending by saying, "Peace be on thee, O Prince of True Believers and Protector of the folk of the Faith!" Then he repeated these two couplets,

*Kiss thou his fingers which no fingers are;
Keys of our daily bread those fingers ken:
And praise his actions which no actions are;
But precious necklaces round necks of men.*

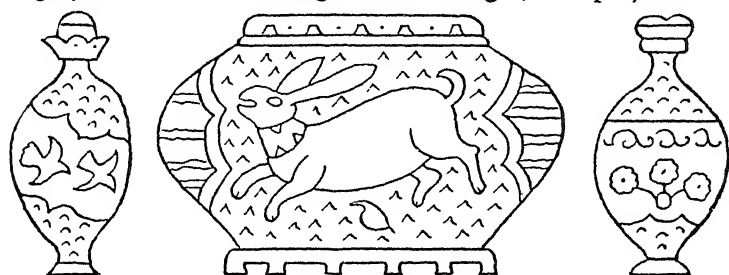
So the Caliph smiled in his face and returned his salute, looking on him with the eye of favour; then he bade him draw near and sit down before him and said to him, "O Mohammed Ali, I wish thee to tell me what befel thee last night, for it was strange and passing strange." Quoth the youth, "Pardon, O Commander of the Faithful, give me the kerchief of immunity, that my dread may be appeased and my heart eased." Replied the Caliph, "I promise thee safety from fear and woes." So the young man told him his story from first to last, whereby the Caliph knew him to be a lover and severed from his beloved and said to him, "Desirest thou that I restore her to thee?" "This were of the bounty of the Commander of the Faithful," answered the youth and repeated these two couplets,

*Ne'er cease thy gate be Ka'abah to mankind;
Long may its threshold dust man's brow beseem!
That o'er all countries it may be proclaimed,
This is the Place and thou art Ibrahim.**

Thereupon the Caliph turned to his Minister and said to him, "O Ja'afar, bring me thy sister, the Lady Dunya, daughter of the Wazir Yahya bin Khalid!" "I hear and I obey," answered he and fetched her without let or delay. Now when she stood before the Caliph he said to her, "Dost thou know who this is?" and she

The 295th Night

replied, "O Commander of the Faithful, how should women have knowledge of men?"⁺ So the Caliph smiled and said, "O Dunya, this is thy beloved, Mohammed bin Ali the Jeweller. We are acquainted with his case, for we have heard the whole story from beginning to end, and have apprehended its inward and its outward; and it is no more hidden from me, for all it was kept in secrecy." Replied she, "O Commander of the Faithful, this was written in the Book of Destiny; I crave the forgiveness of Almighty Allah for the wrong I have wrought, and pray thee to



pardon me of thy favour." At this the Caliph laughed and, summoning the Kazi and witnesses, renewed the marriage contract between the Lady Dunya and her husband, Mohammed Ali son of the Jeweller, whereby there betided them, both her and him, the utmost felicity, and to their enviers mortification and misery. Moreover, he made Mohammed Ali one of his boon-companions, and they abode in joy and cheer and gladness, till there came to them the Destroyer of delights and the Sunderer of societies. And men also relate the pleasant

Tale of Ali the Persian

It is said that the Caliph Harun al-Rashid, being restless one night, sent for his Wazir and said to him, "O Ja'afar, I am sore wakeful and heavy-hearted this night, and I desire of thee what may solace my spirit and cause my breast to broaden with amusement." Quoth Ja'afar, "O Commander of the Faithful, I have a friend, by name Ali the Persian, who hath store of tales and pleasant stories, such as lighten the heart and make care depart." Quoth the Caliph, "Fetch him to me," and quoth Ja'afar, "Hearkening and obedience"; and, going out from before him, sent to seek Ali the Persian and when he came said to him, "Answer the

The Tale of Ali the Persian

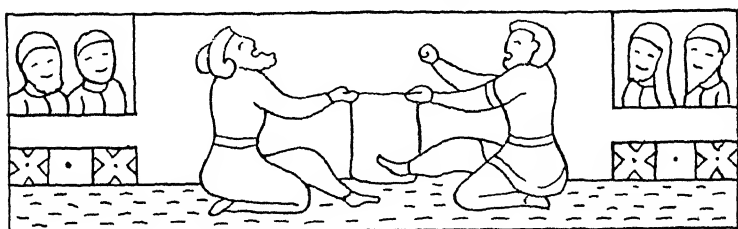
summons of the Commander of the Faithful." "To hear is to obey," answered Ali;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 295th night, she said,

It hath reached me, O auspicious King, that the Persian replied, "To hear is to obey"; and at once followed the Wazir into the presence of the Caliph who bade him be seated and said to him, "O Ali, my heart is heavy within me this night and it hath come to my ear that thou hast great store of tales and anecdotes; so I desire of thee that thou let me hear what will relieve my despondency and brighten my melancholy." Said he, "O Commander of the Faithful, shall I tell thee what I have seen with my eyes or what I have heard with my ears?" He replied, "An thou have seen aught worth the telling, let me hear that." Replied Ali: "Hearkening and obedience. Know thou, O Commander of the Faithful, that some years ago I left this my native city of Baghdad on a journey, having with me a lad who carried a light leathern bag. Presently we came to a certain city, where, as I was buying and selling, behold, a rascally Kurd fell on me and seized my wallet perforce, saying, 'This is my bag, and all which is in it is my property.' Thereupon, I cried aloud, 'Ho Moslems,[†] one and all, deliver me from the hand of the vilest of oppressors!' But the folk said, 'Come, both of you, to the Kazi and abide ye by his judgment with joint consent.' So I agreed to submit myself to such decision and we both presented ourselves before the Kazi, who said, 'What bringeth you hither and what is your case and your quarrel?' Quoth I, 'We are men at difference, who appeal to thee and make complaint and submit ourselves to thy judgment.' Asked the Kazi, 'Which of you is the complainant?' so the Kurd came forward[†] and said, 'Allah preserve our lord the Kazi! Verily, this bag is my bag and all that is in it is my swag. It was lost from me and I found it with this man mine enemy.' The Kazi asked, 'When didst thou lose it?' and the Kurd answered, 'But yesterday, and I passed a sleepless night by reason of its loss.' 'An it be thy bag,' quoth the Kazi, 'tell me what is in it.' Quoth the Kurd, 'There were in my bag two silver styles for eye-powder and antimony for the eyes and a kerchief for the hands, wherein I had laid two gilt cups and two candlesticks. Moreover it contained two tents and two platters and two spoons

The 296th Night

and a cushion and two leather rugs and two ewers and a brass tray and two basins and a cooking-pot and two water-jars and a ladle and a sacking-needle and a she-cat and two bitches and a wooden trencher and two sacks and two saddles and a gown and two fur pelisses and a cow and two calves and a she-goat and two sheep and an ewe and two lambs and two green pavilions and a camel and two she-camels and a lioness and two lions and a she-bear and two jackals and a mattress and two sofas and an upper chamber and two saloons and a portico and two sitting rooms and a kitchen with two doors and a company of Kurds who will bear



witness that the bag is my bag.' Then said the Kazi to me, 'And thou, sirrah, what sayest thou?' So I came forward, O Commander of the Faithful (and indeed the Kurd's speech had bewildered me) and said, 'Allah advance our lord the Kazi! Verily, there was naught in this my wallet, save a little ruined tenement and another without a door and a dog-house and a boys' school and youths playing dice and tents and tent-ropes and the cities of Bassorah and Baghdad and the palace of Shaddad bin Ad and an ironsmith's forge and a fishing-net and cudgels and pickets and girls and boys and a thousand pimps who will testify that the bag is my bag.' Now when the Kurd heard my words, he wept and wailed and said, 'O my lord the Kazi, this my bag is known and what is in it is a matter of renown; for in this bag there be castles and citadels and cranes and beasts of prey and men playing chess and draughts. Furthermore, in this my bag is a brood-mare and two colts and a stallion and two blood-steeds and two long lances; and it containeth eke a lion and two hares and a city and two villages and a whore and two sharking panders and an hermaphrodite and two gallows-birds and a blind man and two wights with good sight and a limping cripple and two lameters and a Christian ecclesiastic and two deacons and a patriarch and two

The Tale of Ali the Persian

monks and a Kazi and two assessors, who will be evidence that the bag is my bag.' Quoth the Kazi to me, 'And what sayst thou, O Ali?' So, O Commander of the Faithful, being filled with rage, I came forward and said, 'Allah keep our lord the Kazi!' "——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 296th night, she said,

It hath reached me, O auspicious King, that the Persian continued: "So being filled with rage, O Commander of the Faithful, I came forward and said, 'Allah keep our lord the Kazi! I had in this my wallet a coat of mail and a broadsword and armouries and a thousand fighting rams and a sheep-fold with its pasturage and a thousand barking dogs and gardens and vines and flowers and sweet smelling herbs and figs and apples and statues and pictures and flagons and goblets and fair-faced slave-girls and singing-women and marriage-feasts and tumult and clamour and great tracts of land and brothers of success, which were robbers, and a company of daybreak-raiders with swords and spears and bows and arrows and true friends and dear ones and intimates and comrades and men imprisoned for punishment and cup-companions and a drum and flutes and flags and banners and boys and girls and brides (in all their wedding bravery), and singing-girls and five Abyssinian women and three Hindi maidens and four damsels of Al-Medinah and a score of Greek girls and eighty Kurdish dames and seventy Georgian ladies and Tigris and Euphrates and a fowling net and a flint and steel and Many-columned Iram and a thousand rogues and pimps and horse-courses and stables and mosques and baths and a builder and a carpenter and a plank and a nail and a black slave with his flag-eolet and a captain and a caravan-leader and towns and cities and an hundred thousand dinars and Cufa and Anbár⁺ and twenty chests full of stuffs and twenty store-houses for victuals and Gaza and Askalon and from Damietta to Al-Sawán;⁺ and the palace of Kisra Anushirwán and the kingdom of Solomon and from Wadi Nu'umán to the land of Khorasán and Balkh and Ispahán and from India to the Sudán. Therein also (may Allah prolong the life of our lord the Kazi!) are doublets and cloths and a thousand sharp razors to shave off the Kazi's beard, except he fear my resentment and adjudge the bag to be my bag.' Now when the Kazi heard what I and the Kurd avouched, he was confounded

The 297th Night

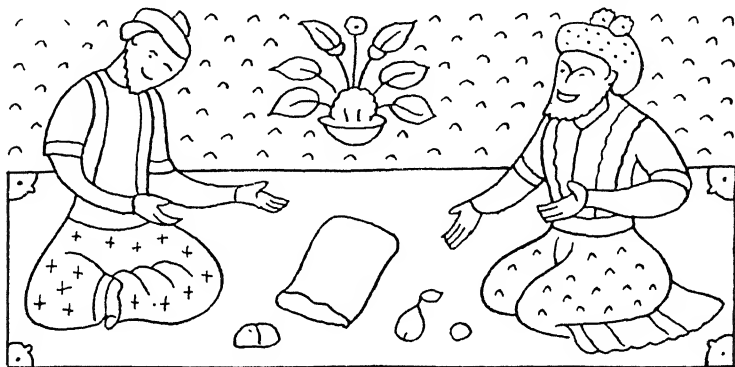
and said, 'I see ye twain be none other than two pestilent fellows, atheistical villains who make sport of Kazis and magistrates and stand not in fear of reproach. Never did tongue tell nor ear hear aught more extraordinary than that which ye pretend. By Allah, from China to Shajarat Umm Ghaylán, nor from Fars to Sudan nor from Wadi Nu'uman to Khorasan, was ever heard the like of what ye avouch or credited the like of what ye affirm. Say, fellows, be this bag a bottomless sea or the Day of Resurrection that shall gather together the just and unjust?' Then the Kazi bade them open the bag; so I opened it and behold, there was in it bread and a lemon and cheese and olives. So I threw the bag down before the Kurd and ganged my gait." Now when the Caliph heard this tale from Ali the Persian, he laughed till he fell on his back and made him a handsome present.⁺ And there is also related among men the following

Tale of Harun al-Rashid and the Slave-Girl and the Imam Abu Yúsuf

It is said that Ja'afar the Barmecide was one night carousing with Al-Rashid, who said, "O Ja'afar, it hath reached me that thou hast bought such and such a slave-girl. Now I have long sought her for she is passing fair; and my heart is taken up with love of her, so do thou sell her to me." He replied, "I will not sell her, O Commander of the Faithful." Quoth he, "Then give her to me." Quoth the other, "Nor will I give her." Then Al-Rashid exclaimed, "Be Zubaydah triply divorced an thou shall not either sell or give her to me!" Then Ja'afar exclaimed, "Be my wife triply divorced an I either sell or give her to thee!" After awhile they recovered from their tipsiness and were aware of having fallen into a grave dilemma, but knew not by what device to extricate themselves. Then said Al-Rashid, "None can help us in this strait but Abú Yúsuf."⁺ So they sent for him, and this was in the middle of the night; and when the messenger reached him, he arose in alarm, saying to himself, "I should not be sent for at this tide and time, save by reason of some question of moment to Al-Islam." So he went out in haste and mounted his she-mule, saying to his servant, "Take the mule's nose-bag with thee; it may be she hath not finished her feed; and when we come to the Caliph's palace, put the

The Tale of Harun al-Rashid and the Slave-Girl

bag on her, that she may eat what is left of her fodder, during the last of the night." And the man replied, "I hear and obey." Now when the Imam was admitted to the presence, Al-Rashid rose to receive him and seated him on the couch beside himself (where he was wont to seat none save the Kazi), and said to him, "We have not sent for thee at this untimely time and tide save to advise us upon a grave matter, which is such and such and wherewith we know not how to deal." And he expounded to him the case. Abu



Yusuf answered, "O Commander of the Faithful, this is the easiest of things." Then he turned to Ja'afar and said, "O Ja'afar, sell half of her to the Commander of the Faithful and give him the other half; so shall ye both be quit of your oaths." The Caliph was delighted with this and both did as he prescribed. Then said Al-Rashid, "Bring me the girl at once,"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 297th night, she said,

It hath reached me, O auspicious King, that the Caliph Harun al-Rashid commanded, "Bring me the girl at once, for I long for her exceedingly." So they brought her and the Caliph said to Abu Yusuf, "I have a mind to have her forthright; for I cannot bear to abstain from her during the prescribed period of purification; now how is this to be done?" Abu Yusuf replied, "Bring me one of thine own male slaves who hath never been manumitted." So they brought one and Abu Yusuf said, "Give me leave to marry her to him; then let him divorce her before consummation; and thus shall it be lawful for thee to lie with her before purification." This second expedient pleased the Caliph

The 297th Night

yet more than the first; he sent for the Mameluke and, whenas he came, said to the Kazi, "I authorize thee to marry her to him." So the Imam proposed the marriage to the slave, who accepted it, and performed the ceremony; after which he said to the slave, "Divorce her, and thou shalt have an hundred dinars." But he replied, "I won't do this"; and the Imam went on to increase his offer, and the slave to refuse till he bid him a thousand dinars. Then the man asked him, "Doth it rest with me to divorce her, or with thee or with the Commander of the Faithful?" He answered, "It is in thy hand." "Then by Allah," quoth the slave, "I will never do it; no, never!" Hearing these words the Caliph was exceeding wroth and said to the Imam, "What is to be done, O Abu Yusuf?" Replied he, "Be not concerned, O Commander of the Faithful; the thing is easy. Make this slave the damsel's chattel." Quoth Al-Rashid, "I give him to her"; and the Imam said to the girl, "Say:—I accept." So she said, "I accept"; whereon quoth Abu Yusuf, "I pronounce separation from bed and board and divorce between them, for that he hath become her property, and so the marriage is annulled." With this, Al-Rashid rose to his feet and exclaimed, "It is the like of thee that shall be Kazi in my time." Then he called for sundry trays of gold and emptied them before Abu Yusuf, to whom he said, "Hast thou wherein to put this?" The Imam bethought him of the mule's nose-bag; so he sent for it and, filling it with gold, took it and went home. And on the morrow, he said to his friends, "There is no easier nor shorter road to the goods of this world and the next, than that of religious learning; for, see, I have gotten all this money by answering two or three questions." So consider thou, O polite reader,⁺ the pleasantness of this anecdote, for it compriseth divers goodly features, amongst which are the complaisance of Ja'afar to Al-Rashid, and the wisdom of the Caliph who chose such a Kazi and the excellent learning of Abu Yusuf, may Almighty Allah have mercy on their souls one and all! And they also tell the

Tale of the Lover who Feigned Himself a Chief

When Khálid bin Abdallah al-Kasri⁺ was Emir of Bassorah, there came to him one day a company of men dragging a youth of exceeding beauty and lofty bearing and perfumed attire; whose aspect expressed good breeding, abundant wit and dignity of the

The Lover who Feigned Himself a Thief

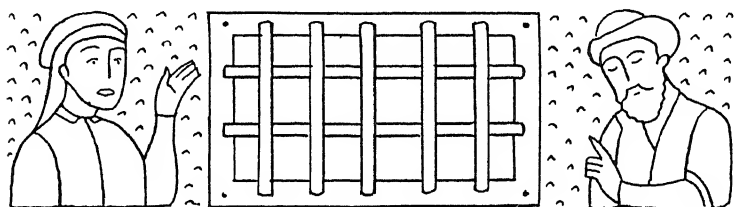
gravest. They brought him before the Governor, who asked what it was and they replied, "This fellow is a thief, whom we caught last night in our dwelling-house." Whereupon Khalid looked at him and was pleased with his well-favouredness and elegant aspect; so he said to the others, "Loose him," and going up to the young man, asked what he had to say for himself. He replied, "Verily the folk have spoken truly and the case is as they have said." Quoth Khalid, "And what moved thee to this and thou so noble of port and comely of mien?" Quoth the other, "The lust after worldly goods, and the ordinance of Allah (extolled and exalted be He!)." Rejoined Khalid, "Be thy mother bereaved of thee!† Hadst thou not, in thy fair face and sound sense and good breeding, what should restrain thee from thieving?" Answered the young man, "O Emir, leave this talk and proceed to what Almighty Allah hath ordained; this is what my hands have earned, and, 'God is not unjust towards mankind.'"+ So Khalid was silent awhile considering the matter; then he bade the young man draw near him and said, "Verily, thy confession before witnesses perplexeth me, for I cannot believe thee to be a thief: haply thou hast some story that is other than one of theft; and if so tell it me." Replied the youth, "O Emir, imagine naught other than what I have confessed to in thy presence; for I have no tale to tell save that verily I entered these folks' house and stole what I could lay hands on, and they caught me and took the stuff from me and carried me before thee." Then Khalid bade clap him in jail and commanded a crier to cry throughout Bassorah, "Oyes! Oyes! Whoso be minded to look upon the punishment of such an one, the thief, and the cutting-off of his hand, let him be present to-morrow morning at such a place!" Now when the young man found himself in prison, with irons on his feet, he sighed heavily and with tears streaming from his eyes extemporized these couplets,

*When Khálid menaced off to strike my hand
If I refuse to tell him of her case;
Quoth I, "Far, far fro' me that I should tell
A love, which ever shall my heart engrace;
Loss of my hand for sin I have confessed
To me were easier than to shame her face."*

The warders heard him and went and told Khalid who, when it

The 298th Night

was dark night, sent for the youth and conversed with him. He found him clever and well-bred, intelligent, lively and a pleasant companion; so he ordered him food and he ate. Then after an hour's talk said Khalid, "I know indeed thou hast a story to tell that is no thief's; so when the Kazi shall come to-morrow morning and shall question thee about this robbery, do thou deny the charge of theft and avouch what may avert the pain and penalty of cutting off thy hand; for the Apostle (whom Allah bless and keep!) saith, 'In cases of doubt, eschew punishment.'" Then he sent him back to prison,—



And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 298th night, she said,

It hath reached me, O auspicious King, that Khalid, after conversing with the youth, sent him back to prison, where he passed the night. And when morning dawned the folk assembled to see his hand cut off, nor was there a soul in Bassorah, man or woman, but was present to look upon the punishment of that handsome youth. Then Khalid mounted in company of the notables of the city and others; and, summoning all four Kazis, sent for the young man, who came hobbling and stumbling in his fetters. There was none saw him but wept over him and the women all lifted up their voices in lamentation as for the dead. Then the Kazi bade silence the women and said to the prisoner, "These folk avouch that thou didst enter their dwelling-house and steal their goods: belike thou stolest less than a quarter dinar?"⁺ Replied he, "Nay, I stole that and more." "Peradventure," rejoined the Kazi, "thou art partner with the folk in some of the goods?" Quoth the young man; "Not so: it was all theirs, and I had no right in it." At this the Khalid was wroth and rose and smote him on the face with his whip, applying to his own case this couplet,

*Man wills his wish to him accorded be;
But Allah naught accords save what He wills.*

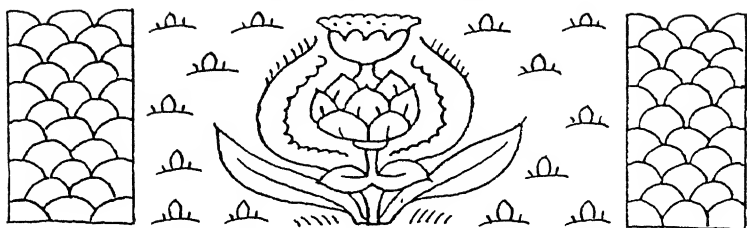
The Lover who Feigned Himself a Thief

Then he called for the butcher to do the work, who came and drew forth his knife and taking the prisoner's hand set the blade to it, when, behold, a damsel pressed through the crowd of women, clad in tattered clothes,⁺ and cried out and threw herself on the young man. Then she unveiled and showed a face like the moon; whereupon the people raised a mighty clamour and there was like to have been a riot amongst them and a violent scene. But she cried out her loudest, saying, "I conjure thee, by Allah, O Emir, hasten not to cut off this man's hand, till thou have read what is in this scroll!" So saying, she gave him a scroll, and Khalid took it and opened it and read therein these couplets,

*Ah Khalid! this one is a slave of love distraught,
And these bowed eyelashes sent shaft that caused his grief:
Shot him an arrow sped by eyes of mine, for he,
Wedded to burning love, of ills hath no relief:
He hath avowed a deed he never did, the while
Deeming this better than disgrace of lover lief:
Bear then, I pray, with this distracted lover mine
Whose noble nature falsely calls himself a thief!*

When Khalid had read these lines he withdrew himself from the people and summoned the girl and questioned her; and she told him that the young man was her lover and she his mistress; and that thinking to visit her he came to the dwelling of her people and threw a stone into the house, to warn her of his coming. Her father and brothers heard the noise of the stone and sallied out on him; but he, hearing them coming, caught up all the household stuff and made himself appear a robber to cover his mistress's honour. "Now when they saw him they seized him (continued she), crying:—A thief! and brought him before thee, whereupon he confessed to the robbery and persisted in his confession, that he might spare me disgrace; and this he did, making himself a thief, of the exceeding nobility and generosity of his nature." Khalid answered, "He is indeed worthy to have his desire"; and, calling the young man to him, kissed him between the eyes. Then he sent for the girl's father and bespoke him, saying, "O Shaykh, we thought to carry out the law of mutilation in the case of this young man; but Allah (to whom be Honour and Glory!) hath preserved us from this, and I now adjudge him the sum of ten thousand dirhams, for that he would have given his hand for the

The 299th Night



preservation of thine honour and that of thy daughter and for the sparing of shame to you both. Moreover, I adjudge other ten thousand dirhams to thy daughter, for that she made known to me the truth of the case; and I ask thy leave to marry her to him." Rejoined the old man, "O Emir, thou hast my consent." So Khalid praised Allah and thanked Him and improved the occasion by preaching a goodly sermon and a prayerful;—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 299th night, she said,

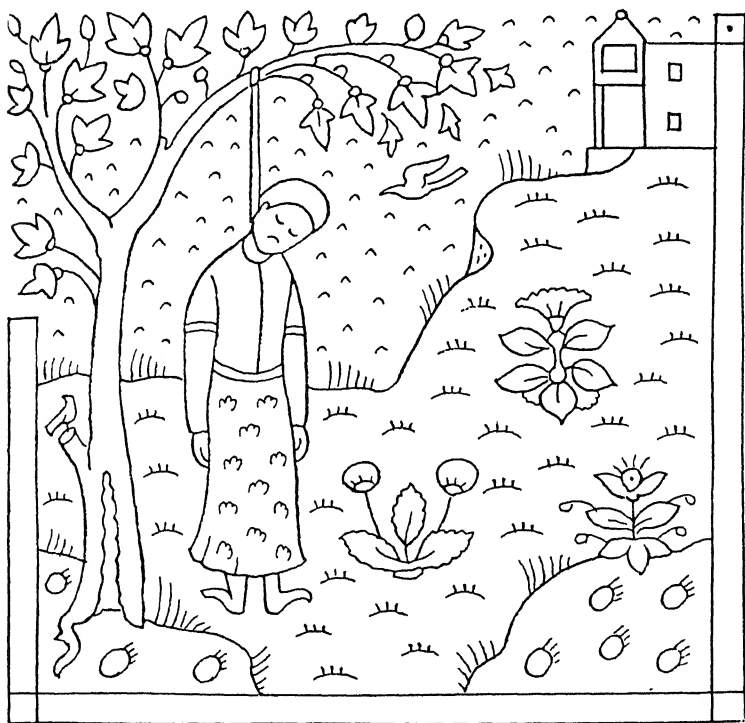
It hath reached me, O auspicious King, that Khalid praised Allah and thanked Him and improved the occasion by preaching a goodly sermon and a prayerful; after which he said to the young man, "I give thee to wife the damsel, such an one here present, with her own permission and her father's consent; and her wedding settlement shall be this money, to wit, ten thousand dirhams." "I accept this marriage at thy hands," replied the youth; and Khalid bade them carry the money on brass trays in procession to the young man's house, whilst the people dispersed, fully satisfied.—"And surely" (quoth he who tells the tale⁺) "never saw I a rarer day than this, for that it began with tears and annoy; and it ended with smiles and joy." And in contrast of this story is this piteous tale of

Ja'afar the Barmecide and the Bean-Seller

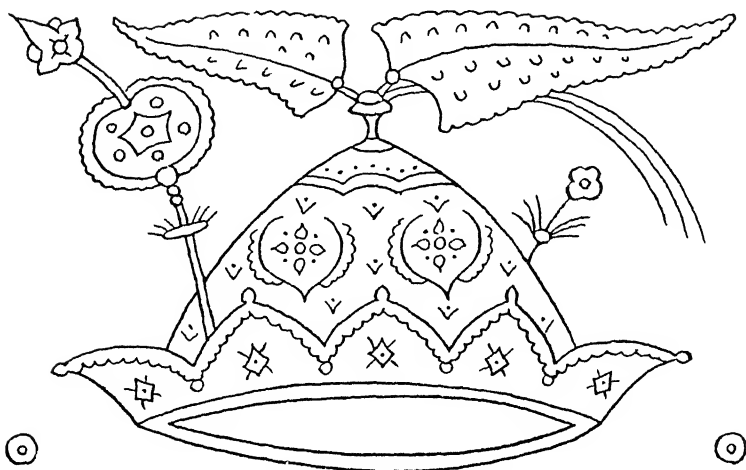
When Harun al-Rashid crucified Ja'afar the Barmecide⁺ he commanded that all who wept or made moan for him should also be crucified; so the folk abstained from that. Now it chanced that a wild Arab, who dwelt in a distant wold, used every year to bring to the aforesaid Ja'afar an ode⁺ in his honour, for which he rewarded him with a thousand dinars; and the Badawi took them and, returning to his own country, lived upon them, he and his family, for the rest of the year. Accordingly, he came with his ode

Ja'afar the Barmecide and the Bean-Seller

at the wonted time and, finding that Ja'afar had been crucified, betook himself to the place where his body was hanging, and there made his camel kneel down and wept with sore weeping and mourned with grievous mourning; and he recited his ode and fell asleep. Presently Ja'afar the Barmecide appeared to him in a vision and said, "Verily thou hast wearied thyself to come to us and findest us as thou seest; but go to Bassorah and ask for a man there whose name is such and such, one of the merchants of the town, and say to him, 'Ja'afar, the Barmecide, saluteth thee and biddeth thee give me a thousand dinars, by the token of the bean.'" Now when the wild Arab awoke, he repaired to Bassorah, where he sought out the merchant and found him and repeated to him what Ja'afar had said in the dream; whereupon he wept with weeping so sore that he was like to depart the world. Then he welcomed the Badawi and seated him by his side and made his stay pleasant and entertained him three days as an



The 300th Night



honoured guest; and when he was minded to depart he gave him a thousand and five hundred dinars, saying, "The thousand are what is commanded to thee, and the five hundred are a gift from me to thee; and every year thou shalt have of me a thousand gold pieces." Now when the Arab was about to take leave, he said to the merchant, "Allah upon thee, tell me the story of the bean, that I may know the origin of all this." He answered: "In the early part of my life I was poor and hawked hot beans⁺ about the streets of Baghdad to keep me alive. So I went out one raw and rainy day, without clothes enough on my body to protect me from the weather; now shivering for excess of cold and now stumbling into the pools of rain-water, and altogether in so piteous a plight as would make one shudder with goose-skin to look upon. But it chanced that Ja'afar that day was seated with his officers and his concubines, in an upper chamber overlooking the street when his eyes fell on me; so he took pity on my case and, sending one of his dependents to fetch me to him, said as soon as he saw me, 'Sell thy beans to my people.' So I began to mete out the beans with a measure I had by me; and each who took a measure of beans filled the measure with gold pieces till all my store was gone and my basket was clean empty. Then I gathered together the gold I had gotten, and Ja'afar said to me, 'Hast thou any beans left?' 'I know not,' answered I, and then sought in the basket, but found only one bean. So Ja'afar took from me the single bean and, split-

The Tale of Abu Mohammed hight Lazybones

ting it in twain, kept one half himself and gave the other to one of his concubines, saying, 'For how much wilt thou buy this half bean?' She replied, 'For the tale of all this gold twice-told'; whereat I was confounded and said to myself, 'This is impossible.' But, as I stood wondering, behold, she gave an order to one of her handmaids and the girl brought me the sum of the collected monies twice-told. Then said Ja'afar, 'And I will buy the half I have by me for double the sum of the whole,' presently adding, 'Now take the price of thy bean.' And he gave an order to one of his servants, who gathered together the whole of the money and laid it in my basket; and I took it and went my ways. Then I betook myself to Bassorah, where I traded with the monies and Allah prospered me amply, to Him be the praise and the thanks! So, if I give thee every year a thousand dinars of the bounty of Ja'afar, it will in no wise injure me. Consider then the munificence of Ja'afar's nature and how he was praised both alive and dead, the mercy of Allah Almighty be upon him!" And men also recount

The Tale of Abu Mohammed hight Lazybones

It is told that Harun al-Rashid was sitting one day on the throne of the Caliphate, when there came in to him a youth of his eunuchry, bearing a crown of red gold, set with pearls and rubies and all manner of other gems and jewels, such as money might not buy; and, bussing the ground between his hands, said, "O Commander of the Faithful, the Lady Zubaydah kisseth the earth before thee"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. Whereupon quoth her sister Dunyazad, "How pleasant is thy tale and profitable; and how sweet is thy speech and how delectable!" "And where is this," replied Shahrazad, "compared with what I shall tell you next night an I live and the King grant me leave!" Thereupon quoth the King to himself, "By Allah, I will not slay her until I hear the end of her tale." When it was the 300th night, quoth Dunyazad, "Favour us, O my sister, with thy tale," and she replied, "With joy and good will, if the King accord me leave"; whereupon the King said, "Tell thy tale, O Shahrazad." So she pursued:

It hath reached me, O auspicious King, that the youth said to the Caliph, "The Lady Zubaydah kisseth the earth before thee

The 300th Night

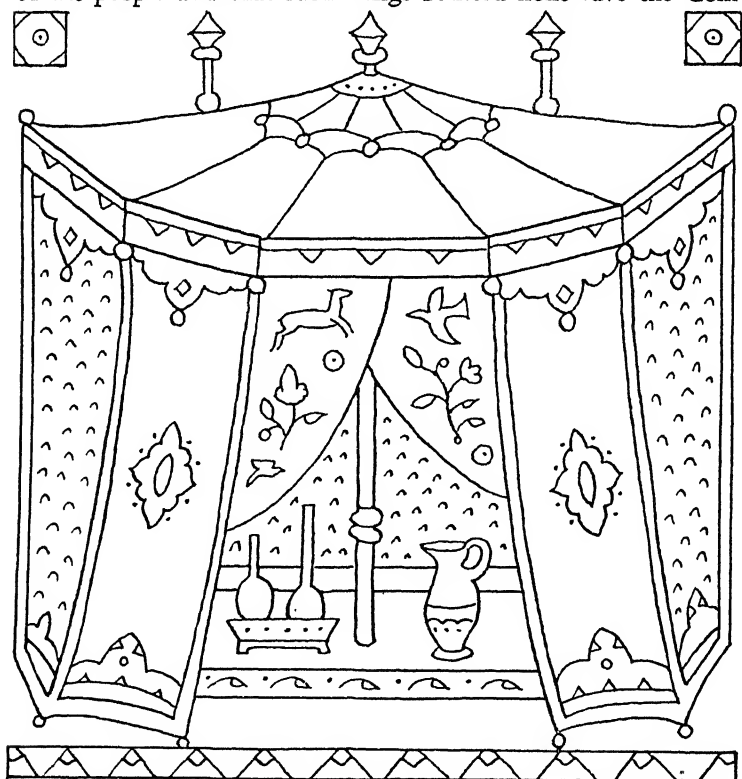
and saith to thee, Thou knowest she hath bidden make this crown, which lacketh a great jewel for its dome-top; and she hath made search among her treasures, but cannot find a jewel of size to suit her mind." Quoth the Caliph to his Chamberlains and Vice-regents, "Make search for a great jewel, such as Zubaydah desireth." So they sought, but found nothing befitting her and told the Caliph who, vexed and annoyed thereat, exclaimed, "How am I Caliph and King of the Kings of the earth and cannot find so small a matter as a jewel? Woe to you! Ask of the merchants." So they enquired of the traders, who replied, "Our lord the Caliph will not find a jewel such as he requireth save with a man of Bassorah, by name Abú Mohammed hight Lazybones." Thereupon they acquainted the Caliph with this and he bade his Wazir Ja'afar send a note to the Emir Mohammed al-Zubaydí, Governor of Bassorah, commanding him to equip Abu Mohammed Lazybones and bring him into the presence of the Commander of the Faithful. The Minister accordingly wrote a note to that effect and despatched it by Masrur, who set out forthright for the city of Bassorah, and went in to the Emir Mohammed al-Zubaydi, who rejoiced in him and treated him with the high-most honour. Then Masrur read him the mandate of the Prince of True Believers, Harun al-Rashid, to which he replied, "I hear and I obey," and forthwith despatched him, with a company of his followers, to Abu Mohammed's house. When they reached it, they knocked at the door, whereupon a page came out and Masrur said to him, "Tell thy lord, The Commander of the Faithful summoneth thee." The servant went in and told his master, who came out and found Masrur, the Caliph's Chamberlain, and a company of the Governor's men at the door. So he kissed ground before Masrur and said, "I hear and obey the summons of the Commander of the Faithful; but first enter ye my house." They replied, "We cannot do that, save in haste; even as the Prince of True Believers commanded us, for he awaiteth thy coming." But he said, "Have patience with me a little, till I set my affairs in order." So after much pressure and abundant persuasion, they entered the house with him and found the vestibule hung with curtains of azure brocade, purfled with red gold, and Abu Mohammed Lazybones bade one of his servants carry Masrur to the private Hammam. Now this bath was in the house and Masrur found its walls and

The Tale of Abu Mohammed hight Lazybones

floors of rare and precious marbles, wrought with gold and silver, and its waters mingled with rose-water. Then the servants served Masrur and his company with the perfection of service; and, on their going forth of the Hammam, clad them in robes of honour, brocade-work interwoven with gold. And after leaving the bath Masrur and his men went in to Abu Mohammed Lazybones and found him seated in his upper chamber; and over his head hung curtains of gold-brocade, wrought with pearls and jewels, and the pavilion was spread with cushions, embroidered in red gold. Now the owner was sitting softly upon a quilted cloth covering a settee inlaid with stones of price; and, when he saw Masrur, he went forward to meet him and bidding him welcome, seated him by his side. Then he called for the food-trays; so they brought them, and when Masrur saw the tables, he exclaimed, "By Allah, never did I behold the like of these appointments in the palace of the Commander of the Faithful!" For indeed the trays contained every manner of meat all served in dishes of gilded porcelain.⁺ "So we ate and drank and made merry till the end of the day" (quoth Masrur) "when the host gave to each and every of us five thousand dinars; and on the morrow he clad us in dresses of honour of green and gold and entreated us with the utmost worship." Then said Masrur to him, "We can tarry no longer for fear of the Caliph's displeasure." Answered Abu Mohammed Lazybones, "O my lord, have patience with us till the morrow, that we may equip ourselves, and we will then depart with you." So they tarried with him that day and slept the night; and next morning Abu Mohammed's servants saddled him a she-mule with selle and trappings of gold, set with all manner of pearls and stones of price; whereupon quoth Masrur to himself, "I wonder, when Abu Mohammed shall present himself in such equipage, if the Caliph will ask him how he came by all this wealth." Thereupon they took leave of Al-Zubaydi and, setting out from Bassorah, fared on, without ceasing to fare till they reached Baghdad-city and presented themselves before the Caliph, who bade Abu Mohammed be seated. He sat down and addressed the Caliph in courtly phrase, saying, "O Commander of the Faithful, I have brought with me an humble offering by way of homage: have I thy gracious permission to produce it?" Al-Rashid replied, "There is no harm in that,"⁺ whereupon Abu Mohammed bade his men bring in a chest, from which he

The 301st Night

took a number of rarities, and amongst the rest, trees of gold with leaves of white emerald,* and fruits of pigeon-blood rubies and topazes and new pearls and bright. And as the Caliph was struck with admiration he fetched a second chest and brought out of it a tent of brocade, crowned with pearls and jacinths and emeralds and jaspers and other precious stones; its poles were of freshly-cut Hindi aloes-wood, and its skirts were set with the greenest smaragd. Thereon were depicted all manner of animals such as beasts and birds, spangled with precious stones, rubies, emeralds, chrysolites and balasses and every kind of precious metal. Now when Al-Rashid saw these things, he rejoiced with exceeding joy and Abu Mohammed Lazybones said to him, "O Commander of the Faithful, deem not that I have brought these to thee, fearing aught or coveting anything; but I knew myself to be but a man of the people and that such things befitted none save the Com-



The Tale of Abu Mohammed hight Lazybones

mander of the Faithful. And now, with thy leave, I will show thee, for thy diversion, something of what I can do." Al-Rashid replied, "Do what thou wilt, that we may see." "To hear is to obey," said Abu Mohammed and, moving his lips, beckoned the palace battlements,⁺ whereupon they inclined to him; then he made another sign to them, and they returned to their place. Presently he made a sign with his eye, and there appeared before him closets with closed doors, to which he spoke, and lo! the voices of birds answered him from within. The Caliph marvelled with passing marvel at this and said to him, "How camest thou by all this, seeing that thou art known only as Abu Mohammed Lazybones, and they tell me that thy father was a cupper, serving in a public Hammam, who left thee nothing?" Whereupon he answered, "Listen to my story"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 301st night, she said,

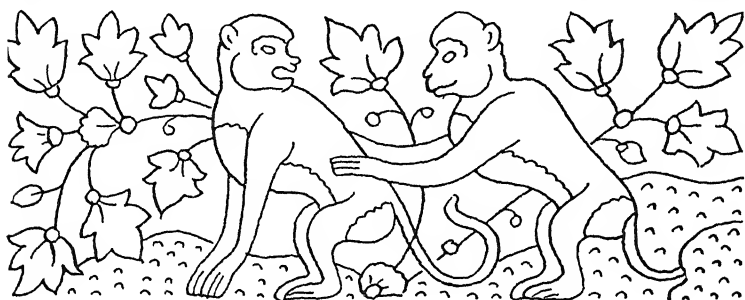
It hath reached me, O auspicious King, that Abu Mohammed Lazybones thus spake to the Caliph: "O Prince of True Believers, listen to my story, for it is a marvellous and its particulars are wondrous; were it graven with graver-neededles upon the eye-corners it were a warner to whoso would be warned." Quoth Al-Rashid, "Let us hear all thou hast to say, O Abu Mohammed!" So he began: "Know then, O Commander of the Faithful (Allah prolong to thee glory and dominion!), the report of the folk; that I am known as the Lazybones and that my father left me nothing is true; for he was, as thou hast said, nothing but a barber-cupper in a Hammam. And I throughout my youth was the idlest wight on the face of the earth; indeed, so great was my sluggishness that, if I lay at full length in the sultry season and the sun came round upon me, I was too lazy to rise and remove from the sun to the shade. And thus I abode till I reached my fifteenth year, when my father deceased in the mercy of Allah Almighty and left me nothing. However, my mother used to go out a-charing and feed me and give me to drink, whilst I lay on my side. Now it came to pass that one day she came in to me with five silver dirhams, and said to me, 'O my son, I hear that Shaykh Abú al-Muzaffar⁺ is about to go a voyage to China.' (Now this Shaykh was a good and charitable man who loved the poor.) 'So come, O my son, take these five silver bits; and let us both carry them to him and

The 301st Night

beg him to buy thee therewith somewhat from the land of China; so haply thou mayst make a profit of it by the bounty of Allah, whose name be exalted!' I was too idle to move for her; but she swore by the Almighty that, except I rose and went with her, she would bring me neither meat nor drink nor come in to me, but would leave me to die of hunger and thirst. Now when I heard her words, O Commander of the Faithful, I knew she would do as she threatened for her knowledge of my sluggishness; so I said to her, 'Help me to sit up.' She did so, and I wept the while and said to her, 'Bring me my shoes.' Accordingly, she brought them and I said, 'Put them on my feet.' She put them on my feet and I said, 'Lift me up off the ground.' So she lifted me up and I said, 'Support me, that I may walk.' So she supported me and I continued to fare afoot, at times stumbling over my skirts, till we came to the river-bank, where we saluted the Shaykh and I said to him, 'O my uncle, art thou Abu al-Muzaffar?' 'At thy service,' answered he, and I, 'Take these dirhams and with them buy me somewhat from the land of China: haply Allah may vouchsafe me a profit of it.' Quoth the Shaykh to his companions, 'Do ye know this youth?' They answered, 'Yes, he is known as Abu Mohammed Lazybones, and we never saw him stir from his house till this moment.' Then said he to me, 'O my son, give me the silver with the blessing of Almighty Allah!' So he took the money, saying, 'Bismillah—in the name of Allah!'—and I returned home with my mother. Presently Shaykh Abu al-Muzaffar set sail, with a company of merchants, and stayed not till they reached the land of China, where he and his bought and sold; and, having won what they wished, set out on their homeward voyage. When they had been three days at sea, the Shaykh said to his company, 'Stay the vessell' They asked, 'What dost thou want?' and he answered, 'Know that I have forgotten the commission wherewith Abu Mohammed Lazybones charged me; so let us turn back that we may lay out his money on somewhat whereby he may profit.' They cried, 'We conjure thee, by Allah Almighty turn not back with us; for we have traversed a long distance and a sore, and while so doing we have endured sad hardship and many terrors.' Quoth he, 'There is no help for it but we return'; and they said, 'Take from us double the profit of the five dirhams, and turn us not back.' He agreed to this and they collected for him an ample

The Tale of Abu Mohammed fight Lazybones

sum of money. Thereupon they sailed on, till they came to an island wherein was much people; when they moored thereto and the merchants went ashore, to buy thence a stock of precious metals and pearls and jewels and so forth. Presently Abu al-Muzaffar saw a man seated, with many apes before him, and amongst them one whose hair had been plucked off; and as often as their owner's attention was diverted from them, the other apes fell upon the plucked one and beat him and threw him on their master; whereupon the man rose and bashed them and bound



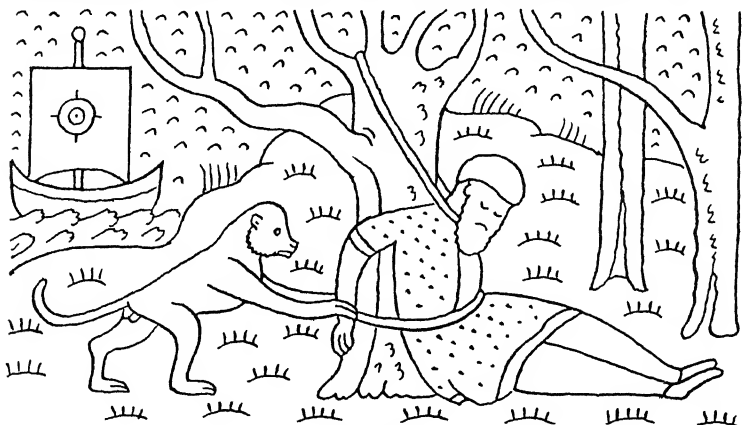
them and punished them for this; and all the apes were wroth with the plucked ape on this account and tunded him the more. When Shaykh Abu al-Muzaffar saw this, he felt for and took compassion upon the plucked ape and said to his master, 'Wilt thou sell me yonder monkey?' Replied the man, 'Buy,' and Abu al-Muzaffar rejoined, 'I have with me five dirhams, belonging to an orphan lad. Wilt thou sell it me for that sum?' Answered the monkey-merchant, 'It is a bargain; and Allah give thee a blessing of him!' So he made over the beast and received his money; and the Shaykh's slaves took the ape and tied him up in the ship. Then they loosed sail and made for another island, where they cast anchor; and there came down divers, who plunged for precious stones, pearls and other gems; so the merchants hired them to dive for money and they dived. Now when the ape saw them doing this, he loosed himself from his bonds and, jumping off the ship's side, plunged with them, whereupon quoth Abu al-Muzaffar, 'There is no Majesty and there is no Might, save in Allah, the Glorious, the Great! The monkey is lost to us with the luck of the poor fellow for whom we bought him.' And they despaired of him; but, after a while, the company of divers rose to the sur-

The 302nd Night

face, and behold, among them was the ape, with his hands full of jewels of price, which he threw down before Abu al-Muzaffar. The Shaykh marvelled at this and said, 'There is much mystery in this monkey!' Then they cast off and sailed till they came to a third island, called the Isle of the Zunúj,⁺ who are a people of the blacks, which eat the flesh of the sons of Adam. When the blacks saw them, they boarded them in dug-outs⁺ and, taking all in the vessel, pinioned them and carried them to their King, who bade slaughter certain of the merchants. So they slaughtered them by cutting their throats and ate their flesh; and the rest of the traders passed the night in bonds and were in sore concern. But when it was midnight, the ape arose and going up to Abu al-Muzaffar, loosed his bonds; and, as the others saw him free, they said, 'Allah grant our deliverance may be at thy hands, O Abu al-Muzaffar!' But he replied, 'Know, that he who delivered me, by leave of Allah Almighty, was none other than this monkey.'"

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 302nd night, she said,

It hath reached me, O auspicious King, that Abu al-Muzaffar declared, "None loosed me, by leave of Allah Almighty, save this monkey and I buy my release of him at a thousand dinars!" whereupon the merchants rejoined, 'And we likewise, each and every, will pay him a thousand dinars if he release us.' With this the ape arose and went up to them and loosed their bonds one by one, till he had freed them all, when they made for the vessel and boarding her, found all safe and nothing missing from her. So

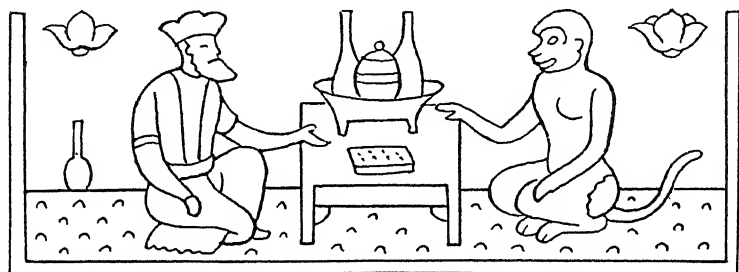


The Tale of Abu Mohammed hight Lazybones

they cast off and set sail; and presently Abu al-Muzaffar said to them, 'O merchants, fulfil your promise to the monkey.' 'We hear and we obey,' answered they; and each one paid him one thousand dinars, whilst Abu al-Muzaffar brought out to him the like sum of his own monies, so that a great heap of coin was collected for the ape. Then they fared on till they reached Bassorah-city where their friends came out to meet them; and when they had landed, the Shaykh said, 'Where is Abu Mohammed Lazybones?' The news reached my mother, who came to me as I lay asleep and said to me, 'O my son, verily the Shaykh Abu al-Muzaffar hath come back and is now in the city; so rise and go thou to him and salute him and enquire what he hath brought thee; it may be Allah Almighty have opened to thee the door of fortune with somewhat.' Quoth I, 'Lift me from the ground and prop me up, whilst I go forth and walk to the river-bank.' After which I went out and walked on, stumbling over my skirts, till I met the Shaykh, who exclaimed at sight of me, 'Welcome to him whose money hath been the means of my release and that of these merchants, by the will of Almighty Allah.' Then he continued, 'Take this monkey I bought for thee and carry him home and wait till I come to thee.' So I took the ape and went off, saying in my mind, 'By Allah, this is naught but rare merchandise!' and led it home, where I said to my mother, 'Whenever I lie down to sleep, thou biddest me rise and trade; see now this merchandise with thine own eyes.' Then I sat me down and as I sat, up came the slaves of Abu al-Muzaffar and said to me, 'Art thou Abu Mohammed Lazybones?' 'Yes,' answered I; and behold, Abu al-Muzaffar appeared behind them. So I rose up to him and kissed his hands; and he said, 'Come with me to my home.' 'Hearkening and obedience,' answered I and accompanied him to his house, where he bade his servants bring me what money the monkey had earned for me. So they brought it and he said to me, 'O my son, Allah hath blessed thee with this wealth, by way of profit on thy five dirhams.' Then the slaves set down the treasure in chests, which they had carried on their heads, and Abu al-Muzaffar gave me the keys saying, 'Go before the slaves to thy house; for in sooth all this wealth is thine.' So I returned to my mother, who rejoiced in this and said to me, 'O my son, Allah hath blessed thee with all these riches; so put off thy laziness and go down to the bazar and sell

The 303rd Night

and buy.' At once I shook off my dull sloth, and opened a shop in the bazar, where the ape used to sit on the same divan with me, eating with me when I ate and drinking when I drank. But, every day, he was absent from dawn till noon, when he came back bringing with him a purse of a thousand dinars, which he laid by my side, and sat down; and he ceased not so doing for a great while, till I amassed much wealth, wherewith, O Commander of the Faithful, I purchased houses and lands, and I planted gardens and I bought me white slaves and negroes and concubines. Now it came to pass one day, as I sat in my shop, with the ape sitting



at my side on the same carpet, behold, he began to turn right and left, and I said to myself, 'What aileth the beast?' Then Allah made the ape speak with a ready tongue, and he said to me, 'O Abu Mohammed!' Now when I heard him speak, I was sore afraid; but he said to me, 'Fear not; I will tell thee my case. I am a Marid of the Jinn and came to thee because of thy poor estate; but to-day thou knowest not the amount of thy wealth; and now I have need of thee and if thou do my will, it shall be well for thee.' I asked, 'What is it?' and he answered, 'I have a mind to marry thee to a girl like the full moon.' Quoth I, 'How so?' and quoth he, 'To-morrow don thou thy richest dress and mount thy mule, with the saddle of gold, and ride to the Haymarket. There enquire for the shop of the Sharif⁺ and sit down beside him and say to him, "I come to thee as a suitor craving thy daughter's hand." If he say to thee, "Thou hast neither cash nor rank nor family," pull out a thousand dinars and give them to him, and if he ask more, give him more and tempt him with money.' Whereto I replied, 'To hear is to obey; I will do thy bidding, Inshallah!' So on the next morning I donned my richest clothes, mounted my she-mule with trappings of gold and rode to the Haymarket where

The Tale of Abu Mohammed hight Lazybones

I asked for the Sharif's shop; and finding him there seated, alighted and saluted him and seated myself beside him"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 303rd night, she said,

It hath reached me, O auspicious King, that Abu Mohammed Lazybones continued: "So I alighted and, saluting him, seated myself beside him, and my Mamelukes and negro-slaves stood before me. Said the Sharif, 'Haply, thou hast some business with us which we may have pleasure of transacting?' Replied I, 'Yes, I have business with thee.' Asked he, 'And what is it?' and I answered, 'I come to thee as a suitor for thy daughter's hand.' So he said, 'Thou hast neither cash nor rank nor family'; whereupon I pulled him out a purse of a thousand dinars, red gold, and said to him, 'This is my rank⁺ and my family; and he (whom Allah bless and keep!) hath said, The best of ranks is wealth. And how well quoth the poet,

*Whoso two dirhams hath, his lips have learnt
Speech of all kinds with eloquence bedight:
Draw near⁺ his brethren and crave ear of him,
And him thou seest haught in pride-full height:
Were 't not for dirhams wherein glories he,
Hadst found him 'mid mankind in sorry plight.
When richard errs in words they all reply,
"Sooth thou hast spoken and hast said aright!"
When pauper speaketh truly all reply
"Thou liest"; and they hold his saying light.⁺
Verily dirhams in earth's every stead
Clothe men with rank and make them fair to sight;
Gold is the very tongue of eloquence;
Gold is the best of arms for wight who'd fight!"*

Now when the Sharif heard these my words and understood my verse, he bowed his head awhile groundwards then raising it, said, 'If it must be so, I will have of thee other three thousand gold pieces.' 'I hear and I obey,' answered I, and sent one of my Mamelukes home for the money. As soon as he came back with it, I handed it to the Sharif who, when he saw it in his hands, rose, and bidding his servants shut his shop, invited his brother merchants of the bazar to the wedding; after which he carried me to his house and wrote out my contract of marriage with his daughter

The 303rd Night

saying to me, 'After ten days, I will bring thee to pay her the first visit.' So I went home rejoicing and, shutting myself up with the ape, told him what had passed; and he said, 'Thou hast done well.' Now when the time appointed by the Sharif drew near, the ape said to me, 'There is a thing I would have thee do for me; and thou shalt have of me (when it is done) whatso thou wilt.' I asked, 'What is that?' and he answered, 'At the upper end of the chamber wherein thou shalt meet thy bride, the Sharif's daughter, stands a cabinet, on whose door is a ring-padlock of copper and the keys under it. Take the keys and open the cabinet in which thou shalt find a coffer of iron with four flags, which are talismans, at its corners; and in its midst stands a brazen basin full of money, wherein is tied a white cock with a cleft comb; while on one side of the coffer are eleven serpents and on the other a knife. Take the knife and slaughter the cock; cut away the flags and upset the chest, then go back to the bride and do away her maidenhead. This is what I have to ask of thee.' 'Hearkening and obedience,' answered I, and betook myself to the house of the Sharif. So as soon as I entered the bride-chamber, I looked for the cabinet and found it even as the ape had described it. Then I went in unto the



The Tale of Abu Mohammed hight Lazybones

bride and marvelled at her beauty and loveliness and stature and symmetrical grace, for indeed they were such as no tongue can set forth. I rejoiced in her with exceeding joy; and in the middle of the night, when my bride slept, I rose and, taking the keys, opened the cabinet. Then I seized the knife and slew the cock and threw down the flags and upset the coffer, whereupon the girl awoke and, seeing the closet open and the cock with cut throat, exclaimed, 'There is no Majesty and there is no Might save in Allah, the Glorious, the Great! The Marid hath got hold of me!' Hardly had she made an end of speaking, when the Marid swooped down upon the house and, snatching up the bride, flew away with her; whereupon there arose a mighty clamour and behold, in came the Sharif, buffeting his face and crying, 'O Abu Mohammed, what is this deed thou hast done? Is it thus thou requitest us? I made this talisman in the cabinet fearing for my daughter from this accursed one who, for these six years, hath sought to steal away the girl, but could not. But now there is no more abiding for thee with us; so wend thy ways.' Thereupon I went forth and returned to my own house, where I made search for the ape but could not find him nor any trace of him; whereby I knew that it was he who was the Marid, and that he had carried off my wife and had tricked me into destroying the talisman and the cock, the two things which hindered him from taking her, and I repented, rending my raiment and cuffing my face. And there was no land but was straitened upon me; so I made for the desert forthright and ceased not wandering on till night overtook me, for I knew not whither I was going. And whilst I was deep in sad thought behold, I met two serpents, one tawny and the other white, and they were fighting to kill each other. So I took up a stone and with one cast slew the tawny serpent, which was the aggressor; whereupon the white serpent glided away and was absent for a while, but presently she returned accompanied by ten other white serpents which glided up to the dead serpent and tore her in pieces, so that only the head was left. Then they went their ways and I fell prostrate for weariness on the ground where I stood; but as I lay, pondering my case lo! I heard a Voice though I saw no one and the Voice versified with these two couplets,

*Let Fate with slackened bridle fare her pace,
Nor pass the night with mind which cares an ace.*

The 304th Night

*Between eye-closing and its opening,
Allah can foulest change to fairest case.*

Now when I heard this, O Commander of the Faithful, great concern gat hold of me and I was beyond measure troubled; and behold, I heard a Voice from behind me extemporize these couplets,

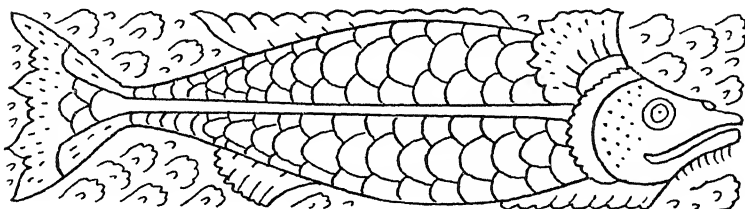
*O Moslem! thou whose guide is Alcorán,
Joy in what brought safe peace to thee, O man.
Fear not what Satan haply whispered thee,
And in us see a Truth-believing clan.*

Then said I, 'I conjure thee, by the truth of Him thou worshippest, let me know who thou art!' Thereupon the Invisible Speaker assumed the form of a man and said, 'Fear not; for the report of thy good deed hath reached us, and we are a people of the true-believing Jinn. So, if thou lack aught, let us know it, that we may have the pleasure of fulfilling thy want.' Quoth I, 'Indeed I am in sore need, for I am afflicted with a grievous affliction and no one was ever afflicted as I am!' Quoth he, 'Perchance thou art Abu Mohammed Lazybones?' and I replied, 'Yes.' He rejoined, 'I, O Abu Mohammed, am the brother of the white serpent, whose foe thou slewest; we are four brothers by one father and mother, and we are all indebted to thee for thy kindness. And know thou that he who played this trick on thee in the likeness of an ape, is a Marid of the Marids of the Jinn; and had he not used this artifice, he had never been able to get the girl; for he hath loved her and had a mind to take her this long while, but he was hindered of that talisman; and had it remained as it was, he could never have found access to her. However, fret not thyself for that; we will bring thee to her and kill the Marid; for thy kindness is not lost upon us.' Then he cried out with a terrible outcry"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 304th night, she said,

It hath reached me, O auspicious King, that the Ifrit continued, "Verily thy kindness is not lost upon us.' Then he cried out with a terrible outcry in a horrible voice, and behold, there appeared a troop of the Jinn, of whom he enquired concerning the ape; and one of them said, 'I know his abiding-place'; and the other asked, 'Where abideth he?' Said the speaker, 'He is in the City of Brass whereon sun riseth not.' Then said the first Jinni to me, 'O Abu

The Tale of Abu Mohammed hight Lazybones



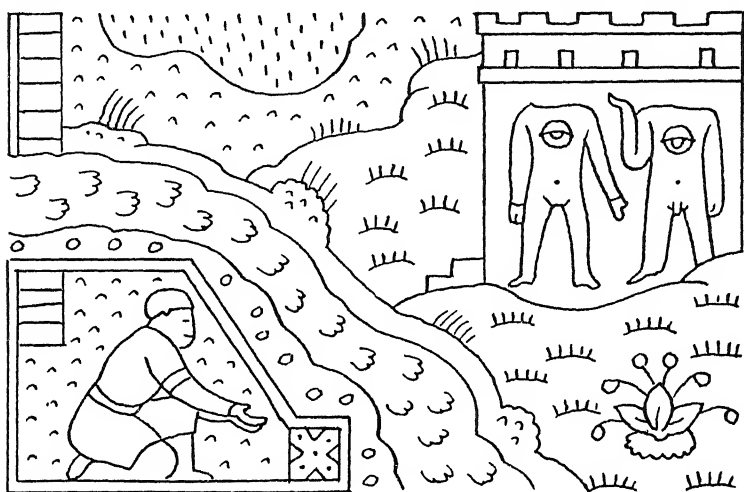
Mohammed, take one of these our slaves, and he will carry thee on his back and teach thee how thou shalt get back the girl; but know that this slave is a Marid of the Marids and beware, whilst he is carrying thee, lest thou utter the name of Allah, or he will flee from thee and thou wilt fall and be destroyed.' 'I hear and obey,' answered I and chose out one of the slaves, who bent down and said to me, 'Mount.' So I mounted on his back, and he flew up with me into the firmament, till I lost sight of the earth and saw the stars as they were the mountains of earth fixed and firm⁺ and heard the angels crying, 'Praise be to Allah,' in heaven while the Marid held me in converse, diverting me and hindering me from pronouncing the name of Almighty Allah.⁺ But, as we flew, behold, One clad in green raiment,⁺ with streaming tresses and radiant face, holding in his hand a javelin whence flew sparks of fire, accosted me, saying, 'O Abu Mohammed, say:—There is no god but *the* God and Mohammed is the Apostle of God; or I will smite thee with this javelin.' Now already I felt heartbroken by my forced silence as regards calling on the name of Allah; so I said, 'There is no god but *the* God, and Mohammed is the Apostle of God.' Whereupon the shining One smote the Marid with his javelin and he melted away and became ashes; whilst I was thrown from his back and fell headlong towards the earth, till I dropped into the midst of a dashing sea, swollen with clashing surge. And behold, I fell hard by a ship with five sailors therein, who seeing me, made for me and took me up into the vessel; and they began to speak to me in some speech I knew not; but I signed to them that I understood not their speech. So they fared on till the last of the day, when they cast out a net and caught a great fish and they broiled it and gave me to eat; after which they ceased not sailing on till they reached their city and carried me to their King and set me in his presence. So I kissed ground before him, and he bestowed on me a dress of honour and said to me in Arabic

The 304th Night

(which he knew well), 'I appoint thee one of my officers.' Thereupon I asked him the name of the city, and he replied, 'It is called Hanád⁺ and is in the land of China.' Then he committed me to his Wazir, bidding him show me the city, which was formerly peopled by Infidels, till Almighty Allah turned them into stones; and there I abode a month's space, diverting myself with viewing the place, nor saw I ever greater plenty of trees and fruits than there. And when this time had past, one day, as I sat on the bank of a river, behold, there accosted me a horseman, who said to me, 'Art thou not Abu Mohammed Lazybones?' 'Yes,' answered I; whereupon, he said, 'Fear not, for the report of thy good deed hath reached us.' Asked I, 'Who art thou?' and he answered, 'I am a brother of the white serpent, and thou art hard by the place where is the damsel whom thou seekest.' So saying, he took off his clothes and clad me therein, saying, 'Fear not, for the slave who perished under thee was one of our slaves.' Then the horseman took me up behind him and rode on with me to a desert place, when he said, 'Dismount now and walk on between these two mountains, till thou seest the City of Brass;⁺ then halt afar off and enter it not, ere I return to thee and tell thee how thou shalt do.' 'To hear is to obey,' replied I and, dismounting from behind him, walked on till I came to the city, the walls whereof I found of brass. Then I began to pace round about it, hoping to find a gate, but found none; and presently as I persevered, behold, the serpent's brother rejoined me and gave me a charmed sword which should hinder any from seeing me;⁺ then went his way. Now he had been gone but a little while, when lo! I heard a noise of cries and found myself in the midst of a multitude of folk whose eyes were in their breasts; and seeing me quoth they, 'Who art thou and what cast thee into this place?' So I told them my story, and they said, 'The girl thou seekest is in this city with the Marid; but we know not what he hath done with her. Now we are brethren of the white serpent,' adding, 'Go thou to yonder spring and note where the water entereth, and enter thou with it; for it will bring thee into the city.' I did as they bade me, and followed the water-course, till it brought me to a Sardáb, a vaulted room under the earth, from which I ascended and found myself in the midst of the city. Here I saw the damsel seated upon a throne of gold, under a canopy of brocade, girt round by a garden full of trees

The Tale of Abu Mohammed hight *Lazybones*

of gold, whose fruits were jewels of price, such as rubies and chrysolites, pearls and coral. And the moment she saw me, she knew me and accosted me with the Moslem salutation, saying, 'O my lord, who guided thee hither?' So I told her all that had passed, and she said, 'Know, that the accursed Marid, of the greatness of his love for me, hath told me what bringeth him bane



and what bringeth him gain; and that there is here a talisman by means whereof he could, an he would, destroy the city and all that are therein; and whoso possesseth it, the Ifrits will do his commandment in everything. It standeth upon a pillar'—Whereat I asked her, 'And where is the pillar?' and she answered, 'It is in such a place.' 'And what manner of thing may the talisman be?' said I: said she, 'It is in the semblance of a vulture⁺ and upon it is a writing which I cannot read. So go thou thither and seize it, and set it before thee and, taking a chafing-dish, throw into it a little musk, whereupon there will arise a smoke which will draw the Ifrits to thee, and they will all present themselves before thee, nor shall one be absent; also they shall be subject to thy word and, whatsoever thou biddest them, that will they do. Arise therefore and fall to this thing, with the blessing of Almighty Allah.' I answered, 'Hearkening and obedience' and, going to the column, did as she bade me, whereupon the Ifrits all presented themselves before me saying, 'Here are we, O our lord! Whatsoever thou

The 305th Night



biddest us, that will we do.' Quoth I, 'Bind the Marid who brought the damsel hither from her home.' Quoth they, 'We hear and obey,' and off they flew and bound that Marid in straitest bonds and returned after a while, saying, 'We have done thy bidding.' Then I dismissed them and, repairing to my wife, told her what had happened and said to her, 'O my bride, wilt thou go with me?' 'Yes,' answered she. So I carried her forth of the vaulted chamber whereby I had entered the city and we fared on, till we fell in with the folk who had shown me the way to find her."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 305th night, she said,

It hath reached me, O auspicious King, that he continued on this wise: "And we fared on till we fell in with the folk who had shown me the way to her. So I said to them, 'Point me out a path which shall lead me to my home,' and they did accordingly, and brought us afoot to the seashore and set us aboard a vessel which sailed on before us with a fair wind, till we reached Bassorah-city. And when we entered the house of my father-in-law and her people saw my wife, they rejoiced with exceeding joy. Then I fumigated the vulture with musk and lo! the Ifrits flocked to me from all

The Generous Dealing of Yahya bin Khalid

sides, saying, 'At thy service; what wilt thou have us do?' So I bade them transport all that was in the City of Brass of monies and noble metals and stones of price to my house in Bassorah, which they did; and I then ordered them to bring me the ape. They brought him before me, abject and contemptible, and I said to him, 'O accursed, why hast thou dealt thus perfidiously with me?' Then I commanded the Ifrits to shut him in a brazen vessel;[†] so they put him in a brazen cucurbit and sealed it with lead. But I abode with my wife in joy and delight; and now, O Commander of the Faithful, I have under my hand precious things in such measure and rare jewels and other treasure and monies on such wise as neither reckoning may express nor may limits comprise; and, if thou lust after wealth or aught else, I will command the Jinn at once to do thy desire. But all this is of the bounty of Almighty Allah." Thereupon the Commander of the Faithful wondered greatly and bestowed on him imperial gifts, in exchange for his presents, and entreated him with the favour he deserved. And there is also recounted among men

The Tale of the Generous Dealing of Yahya bin Khalid the Barmecide with Mansur

It is told that Harun al-Rashid, in the days before he became jealous of the Barmecides, sent once for one of his guards, Sâlih by name, and said to him, "O Salih, go to Mansur[†] and say to him: 'Thou owest us a thousand thousand dirhams and we require of thee immediate payment of this amount.' And I command thee, O Salih, unless he pay it between this hour and sundown, sever his head from his body and bring it to me." "To hear is to obey," answered Salih and, going to Mansur, acquainted him with what the Caliph had said; whereupon quoth he, "I am a lost man, by Allah; for all my estate and all my hand owneth, if sold for their utmost value, would not fetch a price of more than an hundred thousand dirhams. Whence then, O Salih, shall I get the other nine hundred thousand?" Salih replied, "Contrive how thou mayst speedily acquit thyself, else thou art a dead man; for I cannot grant thee an eye-twinkling of delay after the time appointed me by the Caliph; nor can I fail of aught which the Prince of True Believers hath enjoined on me. Hasten, therefore, to devise some

The 306th Night

means of saving thyself ere the time expire." Quoth Mansur, "O Salih, I beg thee of thy favour to bring me to my house, that I may take leave of my children and family and give my kinsfolk my last injunctions." Now Salih relateth: "So I went with him to his house where he fell to bidding his family farewell, and the house was filled with a clamour of weeping and lamentations and calling for help on Almighty Allah. Thereupon I said to him, 'I have bethought me that Allah may haply vouchsafe thee relief at the hands of the Barmecides. Come, let us go to the house of Yáhyá bin Khálid.' So we went to Yahya's house, and Mansur told him his case, whereat he was sore concerned and bowed him groundwards for a while; then raising his head, he called his treasurer and said to him, 'How much have we in our treasury?' 'A matter of five thousand dirhams,' answered the treasurer, and Yahya bade him bring them and sent a messenger to his son, Al-Fazl, saying, 'I am offered for sale a splendid estate which may never be laid waste; so send me somewhat of money.' Al-Fazl sent him a thousand thousand dirhams, and he despatched a messenger with a like message to his son Ja'afar, saying, 'We have a matter of much moment and for it we want money'; whereupon Ja'afar at once sent him a thousand thousand dirhams; nor did Yahya leave sending to his kinsmen of the Barmecides, till he had collected from them a great sum of money for Mansur. But Salih and the debtor knew not of this; and Mansur said to Yahya, 'O



The Generous Dealing of Yahya bin Khalid

my lord, I have laid hold upon thy skirt, for I know not whither to look for the money but to thee, in accordance with thy wonted generosity; so discharge thou the rest of my debt for me and make me thy freed slave.' Thereupon Yahya hung down his head and wept; then he said to a page, 'Harkye, boy, the Commander of the Faithful gave our slave-girl Danánir a jewel of great price: go thou to her and bid her send it to us.' The page went out and presently returned with the jewel, whereupon quoth Yahya, 'O Mansur, I bought this jewel of the merchant for the Commander of the Faithful, at a price of two hundred thousand dinars,⁺ and he gave it to our slave-girl Dananir, the lute-player; and when he sees it with thee, he will know it and spare thy blood and do thee honour for our sake; and now, O Mansur, verily thy money is complete.' (Salih continued), So I took the money and the jewel and carried them to Al-Rashid together with Mansur, but on the way I heard him repeat this couplet, applying it to his own case,

'Twas not of love that fared my feet to them;

'Twas that I feared me lest they shoot their shafts!

Now when I heard this, I marvelled at his evil nature and his depravity and mischief-making and his ignoble birth and provenance and, turning upon him, I said, 'There is none on the face of the earth better or more righteous than the Barmecides, nor any baser nor more wrongous than thou; for they bought thee off from death and delivered thee from destruction, giving thee what should save thee; yet thou thankest them not nor praisest them, neither acquittest thee after the manner of the noble; nay, thou meetest their benevolence with this speech.' Then I went to Al-Rashid and acquainted him with all that had passed"——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 306th night, she said,

It hath reached me, O auspicious King, that Salih continued: "So I acquainted the Commander of the Faithful with all that passed and Al-Rashid marvelled at the generosity and benevolence of Yahya and the vileness and ingratitude of Mansur, and bade restore the jewel to Yahya, saying, 'Whatso we have given it befitteth us not to take again.' After that I returned to Yahya and acquainted him with the tale of Mansur and his ill-conduct; whereupon replied he, 'O Salih, when a man is in want, sick at heart and sad of thought, he is not to be blamed for aught that

The 307th Night

falleth from him; for it cometh not from the heart'; and on this wise he took to seeking excuse for Mansur. But I wept and exclaimed, 'Never shall the revolving heavens bring forth into being the like of thee, O Yahya! Alas, and well-away, that one of such noble nature and generosity should be laid in the dust!' And repeated these two couplets,

*Haste to do kindness thou dost intend;
Thou canst not always on boons expend:
How many from bounty themselves withheld,
Till means of bounty had come to end!"*

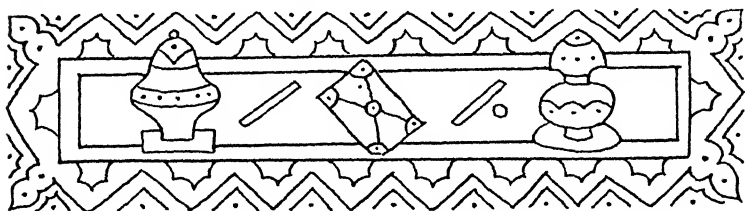
And men tell another tale of

The Generous Dealing of Yahya Son of Khalid With a Man who Forged a Letter in his Name

There was between Yahyá bin Khálid and Abdullah bin Málík al-Khuzá'i⁺ an enmity which they kept secret; the reason of the hatred being that Harun al-Rashid loved Abdullah with exceeding love, so that Yahya and his sons were wont to say that he had bewitched the Commander of the Faithful. And thus they abode a long while, with rancour in their hearts, till it fell out that the Caliph invested Abdullah with the government of Armenia⁺ and despatched him thither. Now soon after he had settled himself in his seat of government, there came to him one of the people of Irak, a man of good breeding and excellent parts and abundant cleverness; but he had lost his money and wasted his wealth and his estate was come to ill case; so he forged a letter to Abdullah bin Malik in the name of Yahya bin Khalid and set out there-with for Armenia. Now when he came to the Governor's gate, he gave the letter to one of the Chamberlains, who took it and carried it to his master. Abdullah opened it and read it and, considering it attentively, knew it to be forged; so he sent for the man, who presented himself before him and called down blessings upon him and praised him and those of his court. Quoth Abdullah to him, "What moved thee to weary thyself on this wise and bring me a forged letter? But be of good heart; for we will not disappoint thy travail." Replied the other, "Allah prolong the life of our lord the Wazir! If my coming annoy thee, cast not about for a pretext to repel me, for Allah's earth is wide and He who

The Generous Dealing of Yahya Son of Khalid

giveth daily bread still liveth. Indeed, the letter I bring thee from Yahya bin Khalid is true and no forgery." Quoth Abdullah, "I will write a letter to my agent^t at Baghdad and command him enquire concerning this same letter. If it be true, as thou sayest, and genuine and not forged by thee, I will bestow on thee the Emir-ship of one of my cities; or, if thou prefer a present, I will give thee two hundred thousand dirhams, besides horses and camels of price and a robe of honour. But, if the letter prove a forgery, I will order thou be beaten with two hundred blows of a stick and thy beard be shaven." So Abdullah bade confine him in



a chamber and furnish him therein with all he needed, till his case should be made manifest. Then he despatched a letter to his agent at Baghdad, to the following effect:—"There is come to me a man with a letter purporting to be from Yahya bin Khalid. Now I have my suspicions of this letter: therefore delay thou not in the matter, but go thyself and look carefully into the case and let me have an answer with all speed, in order that we may know what is true and what is untrue." When the letter reached Baghdad, the agent mounted at once,—

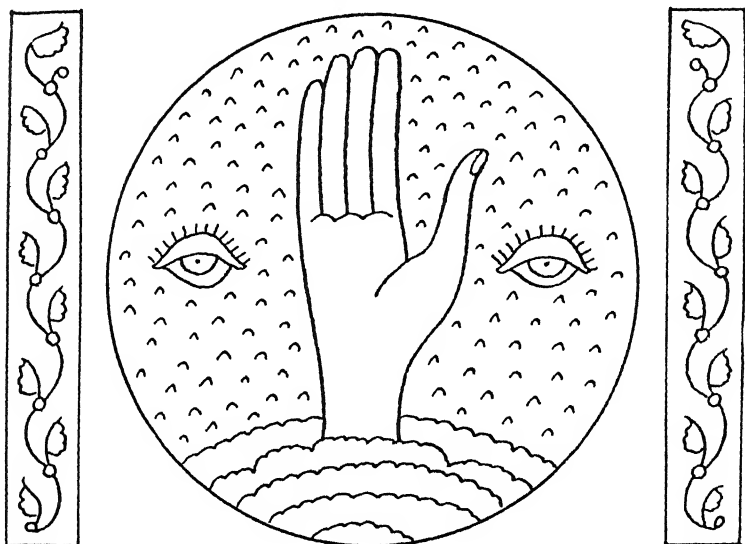
And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 307th night, she said,

It hath reached me, O auspicious King, that the agent of Abdullah, son of Malik al-Khuza'i, on receipt of the letter at Baghdad, mounted at once and repaired to the house of Yahya bin Khalid, whom he found sitting with his officers and boon-companions. After the usual salute he gave him the letter and Yahya read it and said to the agent, "Come back to me to-morrow for my written answer." Now when the agent had gone away, Yahya turned to his companions and said, "What doth he deserve who forgeth a letter in my name and carrieth it to my foe?" They answered all and each, saying this and that, and every one proposing some kind of punishment; but Yahya said, "Ye err in that

The 307th Night

ye say and this your counsel is of the baseness of your spirits and the meanness of your minds. Ye all know the close favour of Abdullah with the Caliph and ye weet of what is between him and us of anger and enmity; and now Almighty Allah hath made this man the means of reconciliation between us; and hath fitted him for such purpose and hath appointed him to quench the fire of ire in our hearts, which hath been growing these twenty years; and by his means our differences shall be adjusted. Wherefore it becometh me to requite such man by verifying his assertion and amending his estate; so I will write him a letter to Abdullah son of Malik, praying that he may use him with increase of honour and continue to him his liberality." Now when his companions heard what he said, they called down blessings on him and marvelled at his generosity and the greatness of his magnanimity. Then he called for paper and ink and wrote Abdullah a letter in his own hand, to the following effect: "In the name of Allah, the Compassionating, the Compassionate! Of a truth thy letter hath reached me (Allah give thee long life!) and I am glad to hear of thy safety and am pleased to be assured of thine immunity and prosperity. It was thy thought that a certain worthy man had forged a letter in my name and that he was not the bearer of any message from the same; but the case is not so, for the letter I myself wrote, and it was no forgery; and I hope, of thy courtesy and consideration and the nobility of thy nature, that thou wilt gratify this generous and excellent man of his hope and wish, and honour him with the honour he deserveth and bring him to his desire and make him the special object of thy favour and munificence. Whatso thou dost with him, it is to me that thou dost the kindness, and I am thankful to thee accordingly." Then he subscribed the letter and after sealing it, delivered it to the agent, who despatched it to Abdullah. Now when the Governor read it, he was charmed with its contents, and sending for the man, said to him, "Whichever of the two promised boons is the more acceptable to thee that will I give thee." The man replied, "The money gift were more acceptable to me than aught else," whereupon Abdullah ordered him two hundred thousand dirhams and ten Arab horses, five with housings of silk and other five with richly ornamented saddles, used in state processions; besides twenty chests of clothes and ten mounted white slaves and a proportion-

The Generous Dealing of Yahya Son of Khalid



ate quantity of jewels of price. Moreover, he bestowed on him a dress of honour and sent him to Baghdad in great splendour. So when he came thither, he repaired to the door of Yahya's house, before he went to his own folk, and craved permission to enter and have audience. The Chamberlain went in to Yahya and said to him, "O my lord, there is one at the door who craveth speech of thee; and he is a man of apparent wealth, courteous in manner, comely of aspect and attended by many servants." Then Yahya bade admit him; and, when he entered and kissed the ground before him, Yahya asked him, "Who art thou?" He answered, "Hear me, O my lord, I am he who was done dead by the tyranny of fortune, but thou didst raise me to life again from the grave of calamities and exalt me to the paradise of my desires. I am the man who forged a letter in thy name and carried it to Abdullah bin Malik al-Khuza'i." Yahya asked, "How hath he dealt with thee and what did he give thee?" and the man answered, "He hath given me, thanks to thy hand and thy great liberality and benevolence and to thy comprehensive kindness and lofty magnanimity and thine all-embracing generosity, that which hath made me a wealthy man and he hath distinguished me with his gifts and favours. And now I have brought all that he gave me and here it is at thy door; for it is thine to decide and the command is

The 308th Night

in thy hand." Rejoined Yahya, "Thou hast done me better service than I did thee and I owe thee a heavy debt of gratitude and every gift the white hand⁺ can give, for that thou hast changed into love and amity the hate and enmity that were between me and a man whom I respect and esteem. Wherefore I will give thee the like of what Abdullah bin Malik gave thee." Then he ordered him money and horses and chests of apparel, such as Abdullah had given him; and thus that man's fortune was restored to him by the munificence of these two generous ones. And folk also relate

The Tale of the Caliph Al-Maamun and the Strange Scholar

It is said of Al-Maamun that, among the Caliphs of the house of Abbas, there was none more accomplished in all branches of knowledge than he. Now on two days in each week, he was wont to preside at conferences of the learned, when the lawyers and theologians disputed in his presence, each sitting in his several rank and room. One day as he sat thus, there came into the assembly a stranger, clad in ragged white clothes, who took seat in an obscure place behind the doctors of the law. Then the assembly began to speak and debate difficult questions, it being the custom that the various propositions should be submitted to each in turn, and that whoso bethought him of some subtle addition or rare conceit, should make mention of it. So the question went round till it came to the strange man, who spake in his turn and made a goodlier answer than any of the doctors' replies; and the Caliph approved his speech.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 308th night, she said,

It hath reached me, O auspicious King, that the Caliph Al-Maamun approved his speech and ordered him to come up from his low place to a high stead. Now when the second question came to him, he made a still more notable answer, and Al-Maamun ordered him to be preferred to a yet higher seat; and when the third question reached him, he made answer more justly and appropriately than on the two previous occasions, and Al-Maamun bade him come up and sit near himself. Presently the discussion ended, when water was brought and they washed their hands;

Notes

after which food was set on and they ate; and the doctors arose and withdrew; but Al-Maamun forbade the stranger to depart with them and, calling him to himself, treated him with especial favour and promised him honour and profit. Thereupon they made ready the séance of wassail; the fair-faced cup-companions came and the pure wine⁺ went round amongst them, till the cup came to the stranger, who rose to his feet and spake thus, "If the Commander of the Faithful permit me, I will say one word." Answered the Caliph, "Say what thou wilt." Quoth the man, "Verily the Exalted Intelligence (whose eminence Allah increase!) knoweth that his slave was this day, in the august assembly, one of the unknown folk and of the meanest of the company; and the Commander of the Faithful raised his rank and brought him near to himself, little as were the wit and wisdom he displayed, preferring him above the rest and advancing him to a station and a degree whereto his thought aspired not. But now he is minded to part him from that small portion of intellect which raised him high from his lowness and made him great after his littleness. Heaven forbend and forbid that the Commander of the Faithful should envy his slave what little he hath of understanding and worth and renown! Now, if his slave should drink wine, his reason would depart far from him and ignorance draw near to him and steal away his good breeding; so would he revert to that low and contemptible degree whence he sprang, and become ridiculous and despicable in the eyes of the folk. I hope, therefore, that the August Intelligence, of his power and bounty and royal generosity and magnanimity, will not despoil his slave of this jewel." When the Caliph Al-Maamun heard his speech, he praised him and thanked him and making him sit down again in his place, showed him high honour and ordered him a present of an hundred thousand silver pieces. Moreover he mounted him upon a horse and gave him rich apparel; and in every assembly he was wont to exalt him and show him favour over all the other doctors of law and religion till he became the highest of them all in rank. And Allah is All-knowing.⁺

FOOTNOTES

PAGE 1371—*Line 16.* Arab. "Harrâk," from which is probably derived our "Carack" and "Carrack" (large ship), given in some

Notes

dictionaries as originating in the Latin form, Carrus Marinus.

Line 37. Arab. "Gháshiyah"—lit. an étui, a cover; and often a saddle-cover carried by the groom.

PAGE 1375—*Line 14.* Arab. "Sharáb al-tuffáh"—melapio or cider.

Line 37. Arab. "Mudawwarah," which generally means a small round cushion, of the Morocco-work well known in England. But one does not strike a cushion for a signal; so we must revert to the original sense of the word "something round," as a circular plate of wood or metal, a gong, a "bell" like that of the Eastern Christians.

PAGE 1376—*Line 24.* Arab. "Túfán" (from the root tauf, going round) a storm, a circular gale, a cyclone; the term universally applied in Al-Islam to the "Deluge," the "Flood" of Noah. The word is purely Arabic, with a quaint likeness to the Gr. τυφών, in Pliny typhon, whirlwind, a giant (Typhœus), whence "Typhon" applied to the great Egyptian god "Set." The Arab word extended to China and was given to the hurricanes which the people call "Tae-foong," great winds, a second whimsical resemblance. But Sir John Davis (ii. 383) is hardly correct when he says, "the name typhoon, in itself a corruption of the Chinese term, bears a singular (though we must suppose an accidental) resemblance to the Greek τυφών."

PAGE 1377—*Line 2.* Plurale majestatis acting superlative; not, as Lane supposes (ii. 224), "a number of full moons, not only one." Eastern tongues abound in instances beginning with Genesis (i. 1), "Gods (He) created the heaven," etc. It is still preserved in Badawi language and a wildling, greatly to the astonishment of the citizens, will address his friend, "Yá Rijál"—O men!

Line 16. Arab. "Hásid"—an envier: in the fourth couplet "Azúl" (Azzál, etc.)=a chider, blamer; elsewhere "Lawwám"—accuser, censor, slanderer; "Wáshí"—whisperer, informer; "Rakíb"—spying, envious rival; "Ghábit"—one emulous without envy; and "Shámit"—a "blue" (fierce) enemy who rejoices over another's calamities. Arabic literature abounds in allusions to this unpleasant category of "damned ill-natured friends"; and Spanish and Portuguese letters, including Brazilian, have thoroughly caught the trick. In the Eastern mind the "blamer" would be aided by the "evil eye."

Notes

Line 23. Another plural form used in place of a singular, "O my beloved!"

PAGE 1378—*Line 8.* Arab. "Khayr"=good news, a euphemistic reply even if the tidings be of the worst.

Line 35. Abbás (from 'Abs, being austere, and meaning the "grim-faced") son of Abd al-Muttalib, uncle to Mohammed and eponym of the Abbaside Khalifahs, A.D. 749—1258.

PAGE 1379—*Line 17.* Katíl=the Irish "kilt."

Line 24. This has been explained as a wazirial title of the time of Harun al-Rashid.

PAGE 1380—*Line 25.* The phrase is intelligible in all tongues: in Arabic it is opposed to "dark as night," "black as mud" and a host of unsavoury antitheses.

PAGE 1382—*Line 19.* Arab. "Awwádah," the popular word; not Udíyyah. "Ud" liter.=wood and "Al-Ud"=the wood is, I have noted, the origin of our "lute." The Span. "laud" is larger and deeper than the guitar, and its seven strings are played upon with a plectrum of buffalo-horn.

Line 23. Arab. "Tabban lahu!"=loss (or ruin) to him. So "bu'dan lahu"=away with him, abeat in malam rem; and "Suhkan lahu"=Allah and mercy be far from him, that is, no hope for him!

Line 32. Arab. "Áyah"=Koranic verset, sign, miracle.

Line 34. The mole on cheek calls to prayers for his preservation; and it is black as Bilal the Abyssinian. Fajran may here mean either "A-morning" or "departing from grace."

PAGE 1383—*Line 10.* i.e., the young beard (myrtle) can never hope to excel the beauties of his cheeks (roses).

Line 20. i.e., Hell and Heaven.

Line 37. The first couplet is not in the Mac. Edit. (ii. 171) which gives only a single couplet; but it is found in the Bres. Edit. which entitles this tale "Story of the lying (or false=kázib) Khalífah." Lane (ii. 392) of course does not translate it.

PAGE 1385—*Line 10.* In the East cloth of frieze that mates with cloth of gold must expect this treatment. Fath Ali Shah's daughters always made their husbands enter the nuptial bed by the foot end.

Line 18. This is always done and for two reasons; the first humanity, that the blow may fall unawares; and, secondly, to

prevent the sufferer wincing, which would throw out the headsman.

PAGE 1386—*Line 26.* Arab. "Ma'áni-há," literally, her meanings, i.e., her inner woman, as opposed to the formal seen by every one.

PAGE 1387—*Line 34.* Described in my *Pilgrimage* (iii. 168, 174 and 175): it is the stone upon which the Patriarch stood when he built the Ka'abah and is said to show the impress of the feet; but unfortunately I could not afford five dollars entrance-fee. Caliph Omar placed the station where it now is; before his time it adjoined the Ka'abah. The meaning of the text is, Be thy court a place of pious visitation, etc. At the "Station of Abraham" prayer is especially blessed and expects to be granted. "This is the place where Abraham stood; and whoever entereth therein shall be safe" (*Koran*, ii. 119). For the other fifteen places where petitions are favourably heard by Heaven see *ibid.*, iii. 211-12.

PAGE 1388—*Line 2.* As in the West, so in the East, women answer an unpleasant question by a counter-question.

PAGE 1389—*Line 22.* This "Cry of Haro" often occurs throughout *The Nights*. In real life it is sure to collect a crowd, especially if an Infidel (non-Moslem) be its cause.

Line 30. In the East a cunning fellow always makes himself the claimant or complainant.

PAGE 1391—*Line 30.* On the Euphrates some 40 miles west of Baghdad. The word is written "Anbár" and pronounced "Am-bár" as is usual with the "n" before "b"; the case of the Greek double Gamma.

Line 32. Syene on the Nile.

PAGE 1392—*Line 14.* The tale is in the richest Rabelaisian humour; and the requisitions of the "Saj'a" (rhymed prose) in places explain the grotesque combinations. It is difficult to divine why Lane omits it: probably he held a hearty laugh not respectable.

Line 31. A lawyer of the eighth century, one of the chief pupils of the Imam Abu Hanifah, and Kazi of Baghdad under the third, fourth and fifth Abbasides. The tale is told in the quasi-historical Persian work *Nigáristán* (The Picture-gallery), and is repeated by Richardson, *Diss.* 7, xiii. None seem to have remarked that the distinguished legist, Abu Yusuf, was on this occasion a law-breaker; the Kazi's duty being to carry out the code, not to break

it by the tricks of a cunning attorney. In Harun's day, however, some regard was paid to justice; not under his successors, one of whom, Al-Muktadir bi 'lláh (A.H. 295=907), made the damsel Yamika President of the Diwán al-Mazálim (Court of the Wronged), a tribunal which took cognizance of tyranny and oppression in high places.

PAGE 1394—Line 28. Here the writer evidently forgets that Shahrazad is telling the story to the king, as Boccaccio (ii. 7) forgets that Pamfilo is speaking. Such inconsequences are common in Eastern story-books and a goody-goody sentiment is always heartily received as in an English theatre.

Line 35. In the Mac. Edit. (ii. 182) "Al-Kushayri." Al-Kasri was Governor of the two Iraks (i.e., Bassorah and Cufa) in the reign of Al-Hisham, tenth Ommiade (A.D. 723-741).

PAGE 1395—Line 11. Arab. "Thakalata-k Ummak!" This is not so much a curse as a playful phrase, like "Confound the fellow." So "Kátala-k Allah" (Allah slay thee) and "Lá abá lak" (thou hast no father or mother). These words are even complimentary on occasions, as a good shot or a fine recitation, meaning that the praised far excels the rest of his tribe.

Line 16. *Koran*, iii. 178.

PAGE 1396—Line 25. Arab. "Al-Nisáb"=the minimum sum (about half-a-crown) for which mutilation of the hand is prescribed by religious law. The punishment was truly barbarous; it chastised a rogue by means which prevented hard honest labour for the rest of his life.

PAGE 1397—Line 4. To show her grief.

PAGE 1398—Line 26. Abú Sa'id Abd al-Malik bin Kurayb, surnamed Al-Asma'i from his grandfather, flor. A.H. 122-214 (=739-830) and wrote amongst a host of compositions the well-known Romance of Antar. See in D'Herbelot the right royal directions given to him by Harun al-Rashid.

Line 31. There are many accounts of his death; but it is generally held that he was first beheaded. The story in the text is also variously told and the Persian *Nigáristán* adds some unpleasant comments upon the House of Abbas. The Persians, for reasons which will be explained in the Terminal Essay, show the greatest sympathy with the Barmecides; and abominate the Abbasides even more than the latter detested the Ommiades.

Notes

Line 35. Delivered orally, not written, as the European reader would suppose.

PAGE 1400—*Line 8.* Arab. "Fúl al-hárr"=beans like horsebeans soaked and boiled as opposed to the "Fúl Mudammas" (esp. of Egypt)=unshelled beans steamed and boiled all night and eaten with linseed oil as "kitchen" or relish. Lane (*M. E.*, chap. v.) calls them after the debased Cairene pronunciation, Mudemmes. A legend says that, before the days of Pharaoh (always he of Moses), the Egyptians lived on pistachios which made them a witty, lively race. But the tyrant remarking that the domestic ass, which eats beans, is degenerate from the wild ass, uprooted the pistachio-trees and compelled the lieges to feed on beans which made them a heavy, gross, cowardly people fit only for burdens. Badawis deride "bean-eaters" although they do not loathe the pulse like onions. The principal result of a bean diet is an extraordinary development of flatulence both in stomach and intestines: hence, possibly, Pythagoras, who had studied ceremonial purity in Egypt, forbade the use, unless he referred to venery or political business. I was once sitting in the Greek quarter of Cairo dressed as a Moslem when arose a prodigious hubbub of lads and boys, surrounding a couple of Fellahs. These men had been working in the fields about a mile east of Cairo; and, when returning home, one had said to the other, "If thou wilt carry the hoes I will break wind once for every step we take." He was as good as his word and when they were to part he cried, "And now for thy bakhshish!" which consisted of a volley of fifty, greatly to the delight of the boys.

PAGE 1403—*Line 17.* No porcelain was ever, as far as we can discover, made in Egypt or Syria of the olden day; but, as has been said, there was a regular caravan-intercourse with China. At Damascus I dug into the huge rubbish-heaps and found quantities of pottery, but no china. The same has lately been done at Clysmā, the artificial mound near Suez, and the glass and pottery prove it to have been a Roman work which defended the mouth of the old classical sweet-water canal.

Line 38. Arab. "Lá baas ba-zálik," conversational for "Lá jaram"=there is no harm in it, no objection to it; and, sometimes, "it is a matter of course."

PAGE 1404—*Line 2.* A white emerald is yet unknown; but this

adds only to the Oriental extravagance of the picture. I do not think with Lane (ii. 426) that "abyaz" here can mean "bright." Dr. Steingass suggests a clerical error for "khazar" (green).

PAGE 1405—Line 5. Arab. "Sharárif" plur. of Shurráfah= crenelles or battlements; mostly trefoil-shaped; *remparts coquets* which a six-pounder would crumble.

Line 36. Pronounced Abul Muzaffar, meaning Father of the Conqueror.

PAGE 1408—Line 5. I have explained the word in my *Zanzibar, City, Island and Coast*, vol. i., chap v. There is still a tribe, the Wadoe, reputed cannibal on the opposite low East African shore. These blacks would hardly be held "sons of Adam." "Zanj," corrupted to "Zinj" (plur. Zunúj), is the Persian "Zang" or "Zangi," a black, altered by the Arabs, who ignore the hard g; and, with the suffixion of the Persian -bár (region, as in Malabar) we have Zangbár which the Arabs have converted to "Zanjibar," in poetry "Mulk al Zunúj"=Land of the Zang. The term is old; it is the Zingis or Zingisa of Ptolemy and the Zingium of Cosmas Indicopleustes; and it shows the influence of Persian navigation in pre-Islamitic ages. For further details readers will consult *The Lake Regions of Central Africa*, vol. i., chap. ii.

Line 7. Arab. "Kawárib," plur. of "Kárib," prop. a dinghy, a small boat belonging to a ship. Here it refers to the canoe (a Carib word) pop. "dug-out" and classically "monoxyle," a boat made of a single tree-trunk hollowed by fire and trimmed with axe and adze. Some of these rude craft which, when manned, remind one of saturnine Caliph Omar's "worms floating on a log of wood," measure 60 feet long and more.

PAGE 1410—Line 23. i.e., a descendant of Mohammed in general and especially through Husayn Ali-son. Here the text notes that the chief of the bazar was of this now innumerable stock, who inherit the ancestral title through the mother as well as through the father.

PAGE 1411—Line 14. Arab. "Hasab" (=quantity), the honour a man acquires for himself; opposed to "Nasab" (genealogy), honours inherited from ancestry: the Arabic well expresses my old motto (adopted by Chinese Gordon),

Honour, not Honours.

Line 19. Note the difference between "Takaddum" (=stand-

ing in presence of, also superiority in excellence) and "Takádum" (priority in time).

Line 26. Lane (ii. 427) gives a pleasant Eastern illustration of this saying.

PAGE 1415—Line 9. A Koranic fancy; the mountains being the pegs which keep the earth in place. "And he hath thrown before the earth, mountains firmly rooted, lest it should move with you." (*Koran*, chap. xvi.) The earth when first created was smooth and thereby liable to a circular motion, like the celestial orbs; and, when the Angels asked who could stand on so tottering a frame, Allah fixed it the next morning by throwing the mountains in it and pegging them down. This is a fair prolepsis of the Neptunian theory.

Line 12. Easy enough for an Englishman to avoid saying "by God," but this common incident in Moslem folk-lore appeals to the peoples who are constantly using the word Allah, Wallah, Billah, etc. The *Koran* expressly says, "Make not Allah the scope (object, lit. arrow-butt) of your oaths" (chap. ii. 224); yet the command is broken every minute.

Line 13. This must be the ubiquitous Khizr, the Green Prophet; when Ali appears, as a rule he is on horseback.

PAGE 1416—Line 3. The name is apparently imaginary; and a little below we find that it was close to Jinn-land. China was very convenient for this purpose: the medieval Moslems, who settled in considerable numbers at Canton and elsewhere, knew just enough of it to know their own ignorance of the vast empire. Hence the Druzes of the Libanus still hold that part of their nation is in the depths of the Celestial Empire.

Line 19. I am unwilling to alter the old title to "City of Copper" as it should be; the pure metal having been technologically used long before the alloy of copper and zinc. But the Moroccan City (566th night *et seq.*) was of brass (not copper). The Hindus of Upper India have an Iram which they call Hari Chand's city (Colonel Tod); and I need hardly mention the Fata Morgana, Island of Saint Borondon; Cape Fly-away; the Flying Dutchman, etc. etc., all the effect of "looming."

Line 26. This sword which makes men invisible and which takes the place of Siegfried's Tarnkappe (invisible cloak) and of "Fortunatus' cap" is common in Moslem folk-lore. The idea probably

arose from the venerable practice of inscribing the blades with sentences, verses and magic figures.

PAGE 1417—Line 13. Arab. "Ukáb," in books an eagle (especially black) and p. n. of constellation but in pop. usage=a vulture. In Egypt it is the Neophron Percnopterus (Jerdon) or N. Gingianus (Latham), the Dijáfat Far'aun or Pharaoh's hen. This bird has been known to kill the Báshah sparrow-hawk (Jerdon, i. 60); yet, curious to say, the reviewers of my *Falconry in the Valley of the Indus* questioned the fact, known to so many travellers, that the falcon is also killed by this "tiger of the air," despite the latter's feeble bill (pp. 35-38). I was faring badly at their hands when the late Mr. Burckhardt Barker came to the rescue. Falconicide is popularly attributed, not only to the vulture, but also to the crestless hawk-eagle (Nisætus Bonelli) which the Hindus call Morángá=peacock-slayer.

PAGE 1419—Line 7. Here I translate "Nahás" by the word brass, since the "kumkum" (cucurbit) is made of mixed metal, not of copper.

Line 23. Mansur al-Nimrí, a poet of the time and a protégé of Yahya's son, Al-Fazl.

PAGE 1421—Line 10. This was at least four times Mansur's debt.

PAGE 1422—Line 15. Intendant of the Palace to Harun al-Rashid. The Bres. Edit. (vii. 254) begins, "They tell that there arose full enmity between Ja'afar Barmecide and a Sahib of Misr" (Wazir or Governor of Egypt). Lane (ii. 429) quotes to this purpose amongst Arab historians Fakhr al-Din. (De Sacy's *Chrestomathie Arabe*, i., p. 26, edit. ii.)

Line 20. Arab. "Armaníyah" which Egyptians call after their mincing fashion "Irmíniyeh": hence "Ermine" (Mus Ponticus). Armaníyah was much more extensive than our Armenia, now degraded to a mere province of Turkey, and the term is understood to include the whole of the old Parthian Empire.

PAGE 1423—Line 3. Even now each Pasha-governor must keep a "Wakíl" in Constantinople to intrigue and bribe for him at headquarters.

PAGE 1426—Line 3. The symbol of generosity, of unasked liberality, the "black hand" being that of niggardness.

PAGE 1427—Line 6. Arab. "Ráh"—pure (and old) wine. Arabs,

The 309th Night

like our classics, usually drank their wine tempered. So Imr al-Kays in his Mu'allakah says, "Bring the well-tempered wine, that seems to be saffron-tinctured; and, when water-mixed, o'erbrims the cup." (v. 2.)

Line 35. There is nothing that Orientals relish more than these "goody-goody" preachments; but they read and forget them as readily as Westerns.

There is also related among men a

Tale of Ali Shar⁺ and Zumurrud

There lived once, in the days of yore and the good old times long gone before, in the land of Khorasan, a merchant called Majd al-Dín, who had great wealth and many slaves and servants, white and black, young and old; but he had not been blessed with a child until he reached the age of threescore, when Almighty Allah vouchsafed him a son, whom he named Alí Shár. The boy grew up like the moon on the night of fulness; and when he came to man's estate and was endowed with all kinds of perfections, his father fell sick of a death-malady and, calling his son to him, said, "O my son, the fated hour of my decease is at hand, and I desire to give thee my last injunctions." He asked, "And what are they, O my father?" and he answered, "O my son, I charge thee, be not over-familiar with any⁺ and eschew what leadeth to evil and mischief. Beware lest thou sit in company with the wicked; for he is like the blacksmith; if his fire burn thee not, his smoke shall bother thee: and how excellent is the saying of the poet,⁺

*In thy whole world there is not one,
Whose friendship thou may'st count upon,
Nor plighted faith that will stand true,
When times go hard, and hopes are few.
Then live apart and dwell alone,
Nor make a prop of any one,
I've given a gift in that I've said,
Will stand thy friend in every stead.*

And what another saith,

*Men are a hidden malady;
Rely not on the sham in them:*

The Tale of Ali Shar and Zumurrud

*For perfidy and treachery
Thou'lt find, if thou examine them.*

And yet a third saith,

*Converse with men hath scanty weal, except
To while away the time in chat and prate:
Then shun their intimacy, save it be
To win thee lore, or better thine estate.*

And a fourth saith,

*If a sharp-witted wight e'er tried mankind,
I've eaten that which only tasted he:†
Their amity proved naught but wile and guile,
Their faith I found was but hypocrisy."*

Quoth Ali, "O my father, I have heard thee and I will obey thee; what more shall I do?" Quoth he, "Do good whenas thou art able; be ever kind and courteous to men and regard as riches every occasion of doing a good turn; for a design is not always easily carried out; and how well saith the poet,

*'Tis not at every time and tide unstable,
We can do kindly acts and charitable:
When thou art able hasten thee to act,
Lest thine endeavour prove anon unable!"*

Said Ali, "I have heard thee and I will obey thee."——

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 309th night, she resumed her story, saying,

It hath reached me, O auspicious King, that the youth replied, "I have heard thee and I will obey thee; what more?" And his sire continued, "Be thou, O my son, mindful of Allah, so shall He be mindful of thee. Ward thy wealth and waste it not; for an thou do, thou wilt come to want the least of mankind. Know that the measure of a man's worth is according to that which his right hand hendeth: and how well saith the poet,†

*When fails my wealth no friend will deign befriend,
And when it waxeth all men friendship show:
How many a foe for wealth became my friend,
Wealth lost, how many a friend became a foe!"*

Asked Ali, "What more?" And Majd al-Din answered, "O my son, take counsel of those who are older than thou and hasten not to do thy heart's desire. Have compassion on those who are below

The 309th Night

so shall those who are above thee have compassion on thee;
oppress none, lest Allah empower one who shall oppress thee.
well saith the poet,

*Add other wit to thy wit, counsel craving,
For man's true course hides not from minds of two:
Man is a mirror which but shows his face,
And by two mirrors he his back shall view.*

as saith another,⁺

*Act on sure grounds, nor hurry fast,
To gain the purpose that thou hast
And be thou kindly to all men
So kindly thou'lt be called again;
For not a deed the hand can try,
Save 'neath the hand of God on high,
Nor tyrant harsh work tyranny,
Uncrushed by tyrant harsh as he.*

as saith yet another,⁺

*Tyrannize not, if thou hast the power to do so; for the
tyrannical is in danger of revenges.*

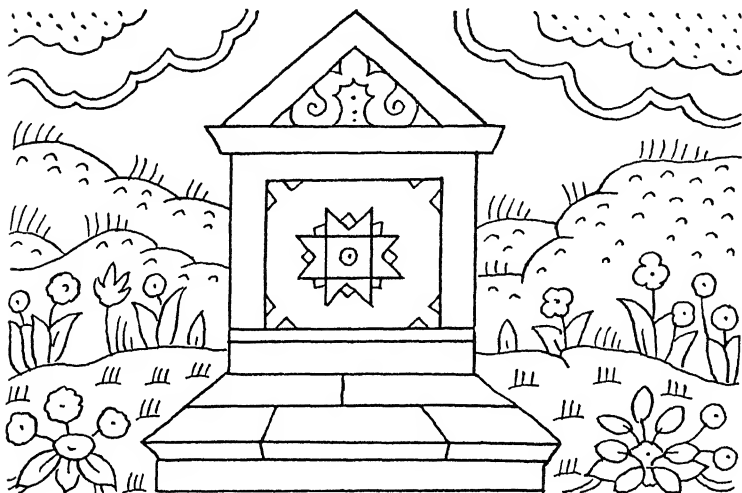
*Thine eye will sleep while the oppressed, wakeful, will call
down curses on thee, and God's eye sleepeth not.*

ure of wine-bibbing, for drink is the root of all evil: it doeth
the reason and bringeth to contempt whoso useth it; and
well saith the poet,

*By Allah, wine shall not disturb me, while my soul
Join body, nor while speech the words of me explain:
No day will I be thrall'd to wine-skin cooled by breeze⁺
Nor choose a friend save those who are of cups unfain.*

, then, is my charge to thee; bear it before thine eyes, and
stand to thee in my stead." Then he swooned away and
silent awhile; and, when he came to himself, he besought
on of Allah and pronounced the profession of the Faith, and
admitted to the mercy of the Almighty. So his son wept and
anted for him and presently made proper preparation for his
l; great and small walked in his funeral procession and
n-readers recited Holy Writ about his bier; nor did Ali Shar
aught of what was due to the dead. Then they prayed over
and committed him to the dust and wrote these two couplets
his tomb,

The Tale of Ali Shar and Zumurrud



*Thou wast create of dust and cam'st to life,
And learned'st in eloquence to place thy trust;
Anon, to dust returning, thou becamest
A corpse, as though ne'er taken from the dust.*

Now his son Ali Shar grieved for him with sore grief and mourned him with the ceremonies usual among men of note; nor did he cease to weep the loss of his father till his mother died also, not long afterwards, when he did with her as he had done with his sire. Then he sat in the shop, selling and buying and consorting with none of Almighty Allah's creatures, in accordance with his father's injunction. This wise he continued to do for a year, at the end of which time there came in to him by craft certain whore-son fellows and consorted with him, till he turned after their example to lewdness and swerved from the way of righteousness, drinking wine in flowing bowls and frequenting fair women night and day; for he said to himself, "Of a truth my father amassed this wealth for me, and if I spend it not, to whom shall I leave it? By Allah, I will not do save as saith the poet,

*An through the whole of life
Thou gett'st and gain'st for self;
Say, when shalt thou enjoy
Thy gains and gotten pelf?"*

And Ali Shar ceased not to waste his wealth all whiles of the day

The 310th Night

and all watches of the night, till he had made away with the whole of his riches and abode in pauper case and troubled at heart. So he sold his shop and lands and so forth, and after this he sold the clothes off his body, leaving himself but one suit; and, as drunkenness quitted him and thoughtfulness came to him, he fell into grief and sore care. One day, when he had sat from daybreak to mid-afternoon without breaking his fast, he said in his mind, "I will go round to those on whom I spent my monies: perchance one of them will feed me this day." So he went the round of them all; but, as often as he knocked at any one's door of them, the man denied himself and hid from him, till his stomach ached with hunger. Then he betook himself to the bazar of the merchants,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 310th night, she said,

It hath reached me, O auspicious King, that Ali Shar feeling his stomach ache with hunger, betook himself to the merchants' bazar where he found a crowd of people assembled in ring, and said to himself, "I wonder what causeth these folk to crowd together thus? By Allah, I will not budge hence till I see what is within yonder ring!" So he made his way into the ring and found therein a damsel exposed for sale who was five feet tall,⁺ beautifully proportioned, rosy of cheek and high of breast; and who surpassed all the people of her time in beauty and loveliness and elegance and grace; even as saith one, describing her,

*As she willèd she was made, and in such a way that when
She was cast in Nature's mould neither short nor long was
she:*

*Beauty woke to fall in love with the beauties of her form,
Where combine with all her coyness her pride and pudency:
The full moon is her face⁺ and the branchlet is her shape,
And the musk-pod is her scent—what like her can there be?
'Tis as though she were moulded from water of the pearl,
And in every lovely limblet another moon we see!*

And her name was Zumurrud—the Smaragdine. So when Ali Shar saw her, he marvelled at her beauty and grace and said, "By Allah, I will not stir hence till I see how much this girl fetcheth, and know who buyeth her!" So he took standing-place amongst the merchants, and they thought he had a mind to buy her, knowing the wealth he had inherited from his parents. Then the broker

The Tale of Ali Shar and Zumurrud

stood at the damsel's head and said, "Ho, merchants! Ho, ye men of money! Who will open the gate of biddings for this damsel, the mistress of moons, the union pearl, Zumurrud the curtain-maker, the sought of the seeker and the delight of the desirous? Open the biddings' door and on the opener be nor blame nor reproach for evermore." Thereupon quoth one merchant, "Mine for five hundred dinars"; "And ten," quoth another. "Six hundred," cried an old man named Rashid al-Din, blue of eye⁺ and foul of face. "And ten," cried another. "I bid a thousand," rejoined Rashid al-Din; whereupon the rival merchants were tonguetied, and held their peace and the broker took counsel with the girl's owner, who said, "I have sworn not to sell her save to whom she shall choose: so consult her." Thereupon the broker went up to Zumurrud and said to her, "O mistress of moons, this merchant hath a mind to buy thee." She looked at Rashid al-Din and finding him as we have said, replied, "I will not be sold to a grey-beard, whom decrepitude hath brought to such evil plight. Allah inspired his saying who saith,

*I craved of her a kiss one day; but soon as she beheld
My hoary hairs, though I my luxuries and wealth display'd;
She proudly turned away from me, showed shoulders, cried
aloud:—*

*'No! no! by Him, whose hest mankind from nothingness
hath made,*

For hoary head and grizzled chin I've no especial love:

*What! stuff my mouth with cotton⁺ ere in sepulchre I'm
laid?"*

Now when the broker heard her words he said, "By Allah, thou art excusable, and thy price is ten thousand gold pieces!" So he told her owner that she would not accept of old man Rashid al-Din, and he said, "Consult her concerning another." Thereupon a second man came forward and said, "Be she mine for what price was offered by the oldster she would have none of"; but she looked at him and seeing that his beard was dyed, said, "What be this fashion lewd and base and the blackening of the hoary face?" And she made a great show of wonderment and repeated these couplets,

*Showed me Sir Such-an-one a sight and what a frightful
sight!*

The 311th Night

*A neck, by Allah, only made for slipper-sole to smite:†
A beard the meetest racing-ground where gnats and lice
contend,*

*A brow fit only for the ropes thy temples chafe and
bite.†*

*O thou enravisht by my cheek and beauties of my form,
Why so translate thyself to youth and think I deem it
right?*

*Dyeing disgracefully that white of reverend aged hairs,
And hiding for foul purposes their venerable white!*

*Thou goest with one beard and comest back with quite
another,*

*Like Punch-and-Judy man who works the Chinese shades
by night.†*

And how well saith another,

Quoth she, "I see thee dye thy hoariness":†

"To hide, O ears and eyes! from thee," quoth I:

She roared with laugh and said, "Right funny this;

Thou art so lying e'en thy hair's a lie!"

Now when the broker heard her verse he exclaimed, "By Allah, thou hast spoken sooth!" The merchant asked what she said: so the broker repeated the verses to him; and he knew that she was in the right while he was wrong and desisted from buying her. Then another came forward and said, "Ask her if she will be mine at the same price"; but, when he did so, she looked at him and seeing that he had but one eye, said, "This man is one-eyed; and it is of such as he that the poet saith,†

Consort not with the Cyclops e'en a day;

Beware his falsehood and his mischief fly:

Had this monocular a jot of good,

Allah had ne'er brought blindness to his eye!"

Then said the broker, pointing to another bidder, "Wilt thou be sold to this man?" She looked at him and seeing that he was short of stature† and had a beard that reached to his navel, cried, "This is he of whom the poet speaketh,

I have a friend who hath a beard

Allah to useless length unroll'd:

'Tis like a certain† winter night,

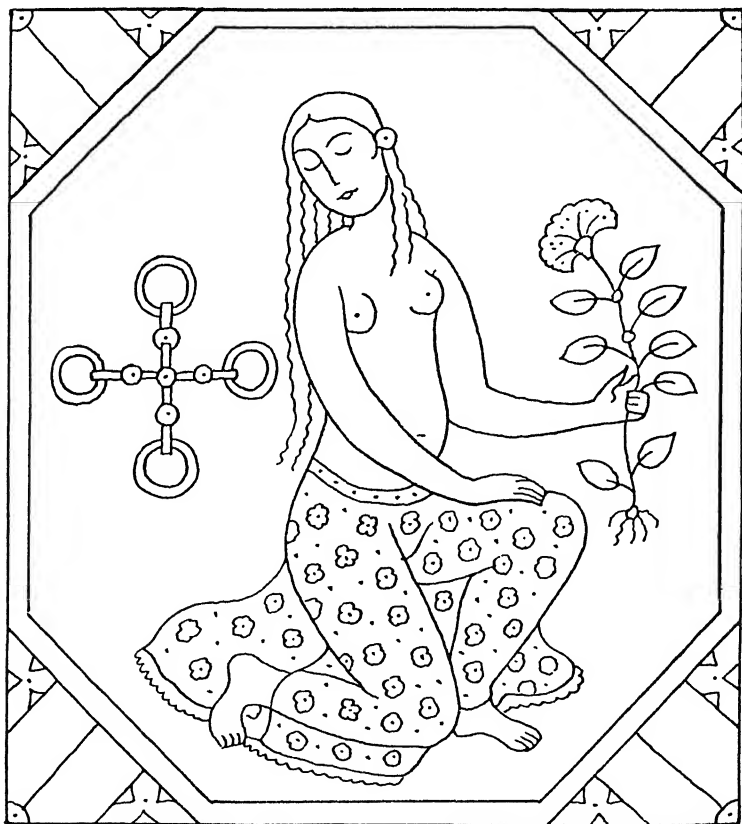
Longsome and darksome, drear and cold."

The Tale of Ali Shar and Zumurrud

Said the broker, "O my lady, look who pleaseth thee of these that are present, and point him out, that I may sell thee to him." So she looked round the ring of merchants, examining one by one their physiognomies, till her glance fell on Ali Shar,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 311th night, she said,

It hath reached me, O auspicious King, that when the girl's glance fell on Ali Shar, she cast at him a look with longing eyes, which cost her a thousand sighs, and her heart was taken with him; for that he was of favour passing fair and plesanter than zephyr or northern air; and she said, "O broker, I will be sold to none but to this my lord, owner of the handsome face and slender form whom the poet thus describeth,



The 311th Night

*Displaying that fair face
The tempted they assailed;
Who, had they wished me safe
That lovely face had veiled!*

For none shall own me but he, because his cheek is smooth and the water of his mouth sweet as Salsabil;⁺ his spittle is a cure for the sick and his charms daze and dazzle poet and proser, even as saith one of him,

*His honey-dew of lips is wine; his breath
Musk and those teeth, smile shown, are camphor's hue:
Rizwán⁺ hath turned him out o' doors, for fear
The Houris lapse from virtue at the view;
Men blame his bearing for its pride, but when
In pride the full moon sails, excuse is due.*

Lord of the curling locks and rose-red cheeks and ravishing look of whom saith the poet,

*The fawn-like one a meeting promised me
And eye expectant waxed and heart upstirred:
His eyelids bade me hold his word as true;
But, in their languish,⁺ can he keep his word?*

And as saith another,

*Quoth they, 'Black letters on his cheek are writ!
How canst thou love him and a side-beard see?'
Quoth I, 'Cease blame and cut your chiding short;
If those be letters 'tis a forgery':
Gather his charms all growths of Eden-garth
Whereto those Kausar⁺-lips bear testimony."*

When the broker heard the verses she repeated on the charms of Ali Shar, he marvelled at her eloquence, no less than at the brightness of her beauty; but her owner said to him, "Marvel not at her splendour which shameth the noonday sun, nor that her memory is stored with the choicest verses of the poets; for, besides this, she can repeat the glorious Koran, according to the seven readings,⁺ and the august Traditions, after ascription and authentic transmission; and she writeth the seven modes of handwriting⁺ and she knoweth more learning and knowledge than the most learned. Moreover, her hands are better than gold and silver; for she maketh silken curtains and selleth them for fifty gold pieces each; and it taketh her but eight days to make a curtain." Exclaimed

The Tale of Ali Shar and Zumurrud

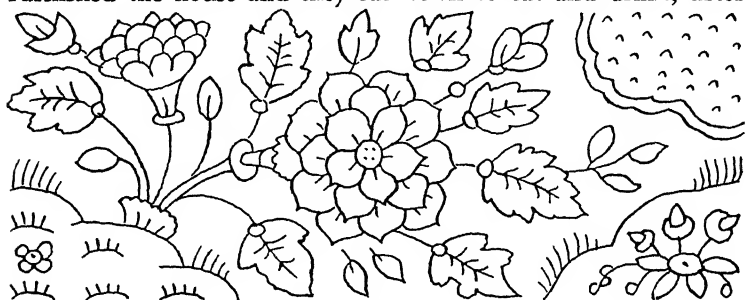
the broker, "O happy the man who hath her in his house and maketh her of his choicest treasures!" and her owner said to him, "Sell her to whom she will." So the broker went up to Ali Shar and, kissing his hands, said to him, "O my lord, buy thou this damsel, for she hath made choice of thee." Then he set forth to him all her charms and accomplishments, and added, "I give thee joy if thou buy her, for this be a gift from Him who is no niggard of His giving." Whereupon Ali bowed his head groundwards awhile, laughing at himself and secretly saying, "Up to this hour I have not broken my fast; yet I am ashamed before the merchants to own that I have no money wherewith to buy her." The damsel, seeing him hang down his head, said to the broker, "Take my hand and lead me to him, that I may show my beauty to him and tempt him to buy me; for I will not be sold to any but to him." So the broker took her hand and stationed her before Ali Shar, saying, "What is thy good pleasure, O my lord?" But he made him no answer, and the girl said to him, "O my lord and darling of my heart, what aileth thee that thou wilt not bid for me? Buy me for what thou wilt and I will bring thee good fortune." So he raised his eyes to her and said, "Is buying perforce? Thou art dear at a thousand dinars." Said she, "Then buy me, O my lord, for nine hundred." He cried, "No," and she rejoined, "Then for eight hundred"; and though he again said, "Nay," she ceased not to abate the price, till she came to an hundred dinars. Quoth he, "I have not by me a full hundred." So she laughed and asked, "How much dost thou lack of an hundred?" He answered, "By Allah, I have neither an hundred dinars, nor any other sum; for I own neither white coin nor red cash, neither dinar nor dirham. So look out thou for another and a better customer." And when she knew that he had nothing, she said to him, "Take me by the hand and carry me aside into a by-lane, as if thou wouldst examine me privily." He did so and she drew from her bosom a purse containing a thousand dinars, which she gave him, saying, "Pay down nine hundred to my price and let the hundred remain with thee by way of provision." He did as she bid him and, buying her for nine hundred dinars, paid down the price from her own purse and carried her to his house. When she entered it, she found a dreary desolate saloon without carpets or vessels; so she gave him other thousand dinars, saying, "Go to the bazar and buy three

The 312th Night

hundred dinars' worth of furniture and vessels for the house and three dinars' worth of meat and drink."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 312th night, she said,

It hath reached me, O auspicious King, that quoth the slave-girl, "Bring us meat and drink for three dinars; furthermore a piece of silk, the size of a curtain, and bring golden and silver thread and sewing-silk of seven colours." Thus he did, and she furnished the house and they sat down to eat and drink; after



which they went to bed and took their pleasure one of the other. And they lay the night embraced behind the curtain and were even as saith the poet,†

*Cleave fast to her thou lovest and let the envious rail
amain;*

*For calumny and envy ne'er to favour love were fain.
Lo, whilst I slept, in dreams I saw thee lying by my side
And, from thy lips the sweetest, sure, of limpid springs
did drain.*

*Yea, true and certain all I saw is, as I will avouch,
And 'spite the envier, thereto I surely will attain.
There is no goodlier sight, indeed, for eyes to look upon,
Than when one couch in its embrace enfoldeth lovers
twain.*

*Each to the other's bosom clasped, clad in their twinned
delight,*

*Whilst hand with hand and arm with arm about their
necks enchain,*

*Lo, when two hearts are straitly knit in passion and desire,
But on cold iron smite the folk who chide at them in vain.
Thou, that for loving censurest the votaries of love,*

The Tale of Ali Shar and Zumurrud

Canst thou assain a heart diseased or heal a cankered brain?

If in thy time thou find but one to love thee and be true,

I rede thee cast the world away and with that one remain.

So they lay together till the morning and love for the other waxed firmly fixed in the heart of each. And on rising, Zumurrud took the curtain and embroidered it with coloured silks and purfled it with silver and gold thread and she added thereto a border depicting round about it all manner of birds and beasts; nor is there in the world a feral but she wrought his semblance. This she worked in eight days, till she had made an end of it, when she trimmed it and glazed and ironed it and gave it to her lord, saying, "Carry it to the bazar and sell it to one of the merchants at fifty dinars; but beware lest thou sell it to a passer-by, as this would cause a separation between me and thee, for we have foes who are not unthoughtful of us." "I hear and I obey," answered he and, repairing to the bazar, sold the curtain to a merchant, as she bade him; after which he bought a piece of silk for another curtain and gold and silver and silken thread as before and what they needed of food, and brought all this to her, giving her the rest of the money. Now every eight days she made a curtain, which he sold for fifty dinars, and on this wise passed a whole year. At the end of that time, he went as usual to the bazar with a curtain, which he gave to the broker; and there came up to him a Nazarene who bid him sixty dinars for it; but he refused, and the Christian continued bidding higher and higher, till he came to an hundred dinars and bribed the broker with ten ducats. So the man returned to Ali Shar and told him of the proffered price and urged him to accept the offer and sell the article at the Nazarene's valuation, saying, "O my lord, be not afraid of this Christian for that he can do thee no hurt." The merchants also were urgent with him; so he sold the curtain to the Christian, albeit his heart misgave him; and, taking the money, set off to return home. Presently, as he walked, he found the Christian walking behind him; so he said to him, "O Nazarene,⁺ why dost thou follow in my footsteps?" Answered the other, "O my lord, I want a something at the end of the street, Allah never bring thee to want!" but Ali Shar had barely reached his place before the Christian overtook him; so he said to him, "O accursed, what aileth thee to

The 313th and 314th Nights

follow me wherever I go?" Replied the other, "O my lord, give me a draught of water, for I am athirst; and with Allah be thy reward!"⁺ Quoth Ali Shar to himself, "Verily, this man is an Infidel who payeth tribute and claimeth our protection⁺ and he asketh me for a draught of water; by Allah, I will not baulk him!"——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 313th night, she said,

It hath reached me, O auspicious King, that quoth Ali Shar to himself, "This man is a tributary Unbeliever and he asked me for a draught of water; by Allah, I will not baulk him!" So he entered the house and took a gugglet of water; but the slave-girl Zumurrud saw him and said to him, "O my love, hast thou sold the curtain?" He replied, "Yes"; and she asked, "To a merchant or to a passer-by? for my heart presageth a parting." And he answered, "To whom but to a merchant?" Thereupon she rejoined, "Tell me the truth of the case, that I may order my affair; and why take the gugglet of water?" And he, "To give the broker to drink," upon which she exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" and she repeated these two couplets,⁺

*O thou who seekest separation, act leisurely, and let not
the embrace of the beloved deceive thee!*

*Act leisurely; for the nature of fortune is treacherous, and
the end of every union is disjunction.*

Then he took the gugglet and, going out, found the Christian within the vestibule and said to him, "How comest thou here and how darest thou, O dog, enter my house without my leave?" Answered he, "O my lord, there is no difference between the door and the vestibule, and I never intended to stir hence, save to go out; and my thanks are due to thee for thy kindness and favour, thy bounty and generosity." Then he took the mug and emptying it, returned it to Ali Shar, who received it and waited for him to rise up and to go; but he did not move. So Ali said to him, "Why dost thou not rise and wend thy way?" and he answered, "O my lord, be not of those who do a kindness and then make it a reproach, nor of those of whom saith the poet,⁺

*They're gone who when thou stoodest at their door
Would for thy wants so generously cater:*

The Tale of Ali Shar and Zumurrud

*But stand at door of churls who followed them,
They'd make high favour of a draught of water!"*

And he continued, "O my lord, I have drunk, and now I would have thee give me to eat of whatever is in the house, though it be but a bit of bread or a biscuit with an onion." Replied Ali Shar, "Begone, without more chaffer and chatter; there is nothing in the house." He persisted, "O my lord, if there be nothing in the house, take these hundred dinars and bring us something from the market, if but a single scone, that bread and salt may pass between us."⁺ With this, quoth Ali Shar to himself, "This Christian is surely mad; I will take his hundred dinars and bring him somewhat worth a couple of dirhams and laugh at him." And the Nazarene added, "O my lord, I want but a small matter to stay my hunger, were it but a dry scone and an onion; for the best food is that which doeth away appetite, not rich viands; and how well saith the poet,

*Hunger is sated with a bone-dry scone,
How is it then⁺ in woes of want I wone?
Death is all-justest, lacking aught regard
For Caliph-king and beggar woe-begone."*

Then quoth Ali Shar, "Wait here, while I lock the saloon and fetch thee somewhat from the market"; and quoth the Christian, "To hear is to obey." So Ali Shar shut up the saloon and, locking the door with a padlock, put the key in his pocket: after which he went to market and bought fried cheese and virgin honey and bananas⁺ and bread, with which he returned to the house. Now when the Christian saw the provision, he said, "O my lord, this is overmuch; 'tis enough for half a score of men and I am alone; but belike thou wilt eat with me." Replied Ali, "Eat by thyself, I am full"; and the Christian rejoined, "O my lord, the wise say, Whoso eateth not with his guest is a son of a whore." Now when Ali Shar heard these words from the Nazarene, he sat down and ate a little with him, after which he would have held his hand;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 314th night, she said,

It hath reached me, O auspicious King, that Ali Shar sat down and ate a little with him, after which he would have held his hand; but the Nazarene privily took a banana and peeled it; then, splitting it in twain, put into one half concentrated Bhang, mixed

The 315th Night

with opium, a drachm whereof would overthrow an elephant; and he dipped it in the honey and gave it to Ali Shar, saying, "O my lord, by the truth of thy religion, I adjure thee to take this." So Ali Shar, being ashamed to make him forsworn, took it and swallowed it; but hardly had it settled well in his stomach, when his head forwent both his feet and he was as though he had been a year asleep. As soon as the Nazarene saw this, he rose to his feet as he had been a scald wolf or a cat-o'-mount⁺ at bay and, taking the saloon key, left Ali Shar prostrate and ran off to rejoin his brother. And the cause of his so doing was that the Nazarene's brother was the same decrepit old man who purposed to buy Zumurrud for a thousand dinars, but she would none of him and jeered him in verse. He was an Unbeliever inwardly, though a Moslem outwardly, and had called himself Rashid al-Din;⁺ and when Zumurrud mocked him and would not accept of him, he complained to his brother, the aforesaid Christian who played this sleight to take her from her master Ali Shar; whereupon his brother, Barsúm by name, said to him, "Fret not thyself about the business; for I will make shift to seize her for thee, without expending either dinar or dirham." Now he was a skilful wizard, crafty and wicked; so he watched his time and ceased not his practices till he played Ali Shar the trick before related; then, taking the key, he went to his brother and acquainted him with what had passed. Thereupon Rashid al-Din mounted his she-mule and repaired with his brother and his servants to the house of Ali

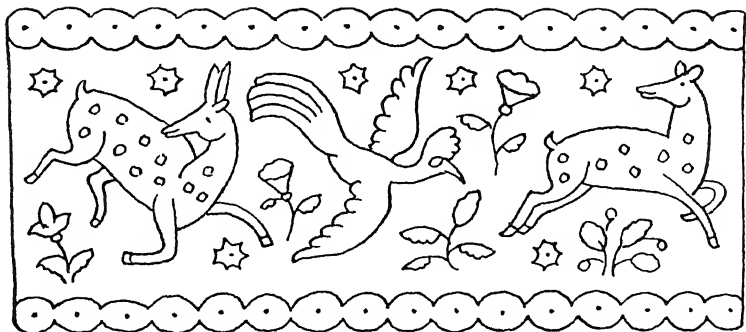


The Tale of Ali Shar and Zumurrud

Shar, taking with him a purse of a thousand dinars, wherewith to bribe the Chief of Police, should he meet him. He opened the saloon-door, and the men who were with him rushed in upon Zumurrud and forcibly seized her, threatening her with death, if she spoke; but they left the place as it was and took nothing therefrom. Lastly, they left Ali Shar lying in the vestibule after they had shut the door on him and laid the saloon key by his side. Then the Christian carried the girl to his own house and setting her amongst his handmaids and concubines, said to her, "O strumpet, I am the old man whom thou didst reject and lampoon; but now I have thee, without paying dinar or dirham." Replied she (and her eyes streamed with tears), "Allah requite thee, O wicked old man, for sundering me and my lord!" He rejoined, "Wanton minx and whore that thou art, thou shalt see how I will punish thee! By the truth of the Messiah and the Virgin, except thou obey me and embrace my faith, I will torture thee with all manner of torture!" She replied, "By Allah, though thou cut my flesh to bits I will not forswear the faith of Al-Islam! It may be Almighty Allah will bring me speedy relief, for He doth even as He is lief, and the wise say: 'Better body to scathe than a flaw in faith.'" Thereupon the old man called his eunuchs and women, saying, "Throw her down!" So they threw her down and he ceased not to beat her with grievous beating, whilst she cried for help and no help came; then she no longer implored aid but fell to saying, "Allah is my sufficiency, and He is indeed all-sufficient!" till her groans ceased and her breath failed her and she fell into a fainting fit. Now when his heart was soothed by bashing her, he said to the eunuchs, "Drag her forth by the feet and cast her down in the kitchen, and give her nothing to eat." And after quietly sleeping that night, on the morrow the accursed old man sent for her and beat her again, after which he bade the Castrato return her to her place. When the burning of the blows had cooled, she said, "There is no god but *the* God and Mohammed is the Apostle of God! Allah is my sufficiency and excellent is my Guardian!" And she called for succour upon our Lord Mohammed (whom Allah bless and keep!)—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 315th night, she resumed her story, saying,

The 315th Night



It hath reached me, O auspicious King, that Zumurrud called for succour upon our Lord Mohammed (whom Allah bless and keep!). Such was her case; but as regards Ali Shar, he ceased not sleeping till next day, when the Bhang quitted his brain and he opened his eyes and cried out, "O Zumurrud"; but no one answered him. So he entered the saloon and found the empty air and the fane afar;⁺ whereby he knew that it was the Nazarene who had played him this trick. And he groaned and wept and lamented and again shed tears, repeating these couplets,

*O Love thou'rt instant in thy cruellest guise;
Here is my heart 'twixt fears and miseries:
Pity, O lords, a thrall who, felled on way
Of Love, erst wealthy now a beggar lies:
What profits archer's art if, when the foe
Draw near, his bowstring snap ere arrow flies:
And when griefs multiply on generous man
And urge, what fort can fend from destinies?
How much and much I warded parting, but
"When Destiny descends she blinds our eyes."*

And when he had ended his verse, he sobbed with loud sobs and repeated also these couplets,

*Enrobes with honour sands of camp her footstep wander-
ing lone;
Pines the poor mourner as she wins the stead where wont
to wone:
She turns to resting-place of tribe, and yearns thereon to
view
The spring-camp lying desolate with ruins overstrown:*

The Tale of Ali Shar and Zumurrud

*She stands and questions of the site, but with the tongue of
case*

*The mount replies, "There is no path that leads to union,
none!"*

*'Tis as the lightning flash erewhile bright glittered o'er the
camp*

And died in darkling air no more to be for ever shown."

And he repented when repentance availed him naught, and wept and rent his raiment. Then he hent in hand two stones and went round about the city, beating his breast with the stones and crying, "O Zumurrud!" whilst the small boys flocked round him, calling out, "A madman! A madman!" and all who knew him wept for him, saying, "This is such an one: what evil hath befallen him?" Thus he continued doing all that day and, when night darkened on him, he lay down in one of the city-lanes and slept till morning. On the morrow, he went round about town with the stones till eventide, when he returned to his saloon to pass therein the night. Presently, one of his neighbours saw him, and this worthy old woman said to him, "O my son, Heaven give thee healing! How long hast thou been mad?" And he replied with these couplets,†

They said, Thou ravest upon the person thou lovest.

And I replied, The sweets of life are only for the mad.

*Drop the subject of my madness, and bring her upon whom
I rave.*

If she cure my madness do not blame me.

So his old neighbour knew him for a lover who had lost his beloved and said, "There is no Majesty and there is no Might, save



The 316th Night

in Allah, the Glorious, the Great! O my son, I wish thou wouldest acquaint me with the tale of thine affliction. Peradventure Allah may enable me to help thee against it, if it so please Him." So he told her all that had befallen him with Barsum the Nazarene and his brother the wizard who had named himself Rashid al-Din and, when she understood the whole case, she said, "O my son, indeed thou hast excuse." And her eyes railed tears and she repeated these two couplets,

*Enough for lovers in this world their ban and bane:
By Allah, lover ne'er in fire of Sakar fries:
For, sure, they died of love-desire they never told
Chastely, and to this truth tradition testifies.**

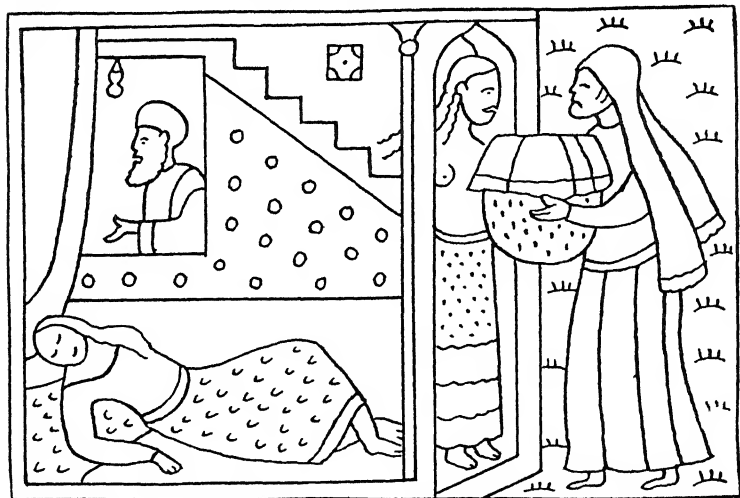
And after she had finished her verse, she said, "O my son, rise at once and buy me a crate, such as the jewel-pedlars carry; buy also bangles and seal-rings and bracelets and ear-rings and other gew-gaws wherein women delight and grudge not the cash. Put all the stock into the crate and bring it to me and I will set it on my head and go round about, in the guise of a huckstress and make search for her in all the houses, till I happen on news of her—Inshallah!" So Ali Shar rejoiced in her words and kissed her hands, then, going out, speedily brought her all she required; whereupon she rose and donned a patched gown and threw over her head a honey-yellow veil, and took staff in hand and, with the basket on her head, began wandering about the passages and the houses. She ceased not to go from house to house and street to street and quarter to quarter, till Allah Almighty led her to the house of the accursed Rashid al-Din the Nazarene where, hearing groans within, she knocked at the door,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 316th night, she said,

It hath reached me, O auspicious King, that when the old woman heard groans within the house, she knocked at the door, whereupon a slave-girl came down and opening to her, saluted her. Quoth the old woman, "I have these trifles for sale: is there any one with you who will buy aught of them?" "Yes," answered the damsel and, carrying her indoors, made her sit down; whereupon all the slave-girls came round her and each bought something of her. And as the old woman spoke them fair and was easy with them as to price, all rejoiced in her, because of her kind

The Tale of Ali Shar and Zumurrud

ways and pleasant speech. Meanwhile, she looked narrowly at the ins and outs of the place to see who it was she had heard groaning, till her glance fell on Zumurrud, when she knew her and she began to show her customers yet more kindness. At last she made sure that Zumurrud was laid prostrate; so she wept and said to the girls, "O my children, how cometh yonder young lady in this plight?" Then the slave-girls told her all that had passed, adding, "Indeed this matter is not of our choice; but our master commanded us to do thus, and he is now on a journey." She said, "O my children, I have a favour to ask of you, and it is that you loose this unhappy damsel of her bonds, till you know of your lord's return, when do ye bind her again as she was; and you shall earn a reward from the Lord of all creatures." "We hear and obey," answered they and at once loosing Zumurrud, gave her to eat and drink. Thereupon quoth the old woman, "Would my leg had been broken, ere I entered your house!" And she went up to Zumurrud and said to her, "O my daughter, Heaven keep thee safe; soon shall Allah bring thee relief." Then she privily told her that she came from her lord, Ali Shar, and agreed with her to be on the watch for sounds that night, saying, "Thy lord will come and stand by the pavilion-bench and whistle⁺ to thee; and when thou hearest him, do thou whistle back to him and let thyself down to him by a rope from the window, and he will take thee



The 317th Night

and go away with thee." So Zumurrud thanked the old woman, who went forth and returned to Ali Shar and told him what she had done, saying, "Go this night, at midnight, to such a quarter, for the accursed carle's house is there and its fashion is thus and thus. Stand under the window of the upper chamber and whistle; whereupon she will let herself down to thee; then do thou take her and carry her whither thou wilt." He thanked her for her good offices and with flowing tears repeated these couplets,

*Now with their says and saids⁺ no more vex me the chiding
race;*

*My heart is weary and I'm worn to bone by their disgrace.
And tears a truthful legend⁺ with a long ascription-chain
Of my desertion and distress the lineage can trace.*

*O thou heart-whole and free from dole and dolours I
endure,*

*Cut short thy long persistency nor question of my case:
A sweet-lipped one and soft of sides and cast in shapeliest
mould*

*Hath stormed my heart with honied lure and honied words
of grace.*

*No rest my heart hath known since thou art gone, nor ever
close*

*These eyes, nor patience-aloe 'scape the hopes I dare to
trace:*

*Ye have abandoned me to be the pawn of vain desire,
In squalid state 'twixt enviers and they who blame to face:
As for forgetting you or love 'tis thing I never knew;*

Nor in my thought shall ever pass a living thing but you.

And when he ended his verses, he sighed and shed tears and repeated also these couplets,

*Divinely were inspired his words who brought me news of
you;*

For brought he unto me a gift was music in mine ear:

*Take he for gift, if him content, this worn-out threadbare
robe,*

*My heart, which was in pieces torn when parting from my
fere.*

He waited till night darkened and, when came the appointed time, he went to the quarter she had described to him and saw and

The Tale of Ali Shar and Zumurrud

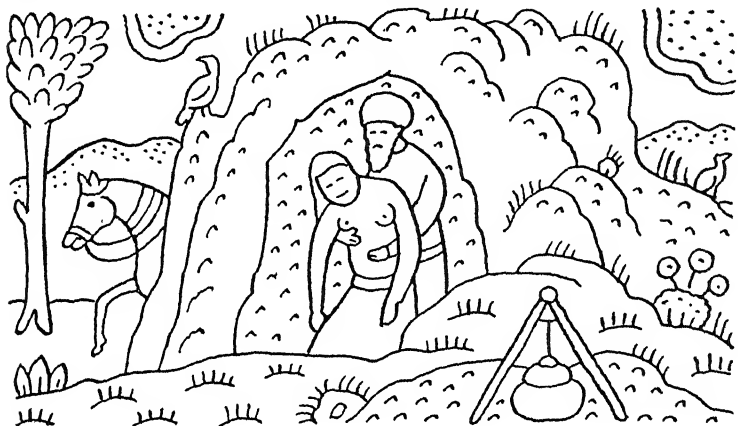
recognized the Christian's house; so he sat down on the bench under the gallery. Presently drowsiness overcame him and he slept (Glory be to Him who sleepeth not!), for it was long since he had tasted sleep, by reason of the violence of his passion, and he became as one drunken with slumber. And while he was on this wise,——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 317th night, she said,

It hath reached me, O auspicious King, that while he lay asleep, behold, a certain thief, who had come out that night and prowled about the skirts of the city to steal somewhat, happened by the decree of Destiny, on the Nazarene's house. He went round about it, but found no way of climbing up into it, and presently on his circuit he came to the bench, where he saw Ali Shar asleep and stole his turband; and, as he was taking it, suddenly Zumurrud looked out and seeing the thief standing in the darkness, took him for her lord; whereupon she let herself down to him by the rope with a pair of saddle-bags full of gold. Now when the robber saw that, he said to himself, "This is a wondrous thing, and there must needs be some marvellous cause to it." Then he snatched up the saddle-bags, and threw Zumurrud over his shoulders and made off with both like the blinding lightning. Quoth she, "Verily, the old woman told me that thou wast weak with illness on my account; and here thou art, stronger than a horse." He made her no reply; so she put her hand to his face and felt a beard like the broom of palm-frond used for the Hammam,⁺ as if he were a hog which had swallowed feathers and they had come out of his gullet; whereat she took fright and said to him, "What art thou?" "O strumpet," answered he, "I am the sharper Jawán⁺ the Kurd, of the band of Ahmad al-Danaf; we are forty sharpeners, who will all piss our tallow into thy womb this night, from dusk to dawn." When she heard his words, she wept and beat her face, knowing that Fate had gotten the better of her and that she had no resource but resignation and to put her trust in Allah Almighty. So she took patience and submitted herself to the ordinance of the Lord, saying, "There is no god but *the* God! As often as we escape from one woe, we fall into a worse." Now the cause of Jawan's coming thither was this: he had said to Calamity-Ahmad, "O Sharper-captain,⁺ I have been in this city before and

The 318th Night

know a cavern without the walls which will hold forty souls; so I will go before you thither and set my mother therein. Then will I return to the city and steal somewhat for the luck of all of you and keep it till you come; so shall you be my guests and I will show you hospitality this day." Replied Ahmad al-Danaf, "Do what thou wilt." So Jawan went forth to the place before them and set his mother in the cave; but, as he came out he found a



trooper lying asleep, with his horse picketed beside him; so he cut his throat and, taking his clothes and his charger and his arms, hid them with his mother in the cave, where also he tethered the horse. Then he betook himself to the city and prowled about, till he happened on the Christian's house and did with Ali Shar's turband and Zumurrud and her saddle-bags as we have said. He ceased not to run, with Zumurrud on his back, till he came to the cavern, where he gave her in charge of his mother, saying, "Keep thou watch over her till I return to thee at first dawn of day," and went his ways.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 318th night, she said,

It hath reached me, O auspicious King, that quoth Kurdish Jawan to his mother, "Keep thou watch over her till I come back to thee at first dawn of day," and went his ways. Now Zumurrud said to herself, "Why am I so heedless about saving my life and wherefore await till these forty men come? they will take their turns to board me, till they make me like a waterlogged ship at

The Tale of Ali Shar and Zumurrud

sea." Then she turned to the old woman, Jawan's mother, and said to her, "O my aunt, wilt thou not rise up and come without the cave, that I may louse thee in the sun?"⁺ Replied the old woman, "Ay, by Allah, O my daughter: this long time have I been out of reach of the bath; for these hogs cease not to carry me from place to place." So they went without the cavern, and Zumurrud combed out her head hair and killed the lice on her locks, till the tickling soothed her and she fell asleep; whereupon Zumurrud arose and, donning the clothes of the murdered trooper, girt her waist with his sword and covered her head with his turband, so that she became as she were a man. Then, mounting the horse, after she had taken the saddle-bags full of gold, she breathed a prayer, "O good Protector, protect me I adjure thee by the glory of Mohammed (whom Allah bless and preserve!)," adding these words in thought, "If I return to the city belike one of the trooper's folk will see me, and no good will befall me." So she turned her back on the town and rode forth into the wild and the waste. And she ceased not faring forth with her saddle-bags and the steed, eating of the growth of the earth and drinking of its waters, she and her horse, for ten days and, on the eleventh, she came in sight of a city pleasant and secure from dread, and established in happy stead. Winter had gone from it with his cold showers, and Prime had come to it with his roses and orange-blossoms and varied flowers; and its blooms were brightly blowing; its streams were merrily flowing and its birds warbled coming and going. And she drew near the dwellings and would have entered the gate when she saw the troops and Emirs and Grandees of the place drawn up, whereat she marvelled seeing them in such unusual case and said to herself, "The people of the city are all gathered at its gate: needs must there be a reason for this." Then she made towards them; but, as she drew near, the soldiery dashed forward to meet her and, dismounting all, kissed the ground between her hands and said, "Aid thee Allah, O our lord the Sultan!" Then the notables and dignitaries ranged themselves before her in double line, whilst the troops ordered the people in, saying, "Allah aid thee and make thy coming a blessing to the Moslems, O Sultan of all creatures! Allah establish thee, O King of the time and union-pearl of the day and the tide!" Asked Zumurrud, "What aileth you, O people of this city?" And the Head Chamberlain

The 319th Night

answered, "Verily, He hath given to thee who is no niggard in His giving; and He hath been bountiful to thee and hath made thee Sultan of this city and ruler over the necks of all who are therein; for know thou it is the custom of the citizens, when their King deceaseth leaving no son, that the troops should sally forth to the suburbs and sojourn there three days: and whoever cometh from the quarter whence thou hast come, him they make King over them. So praised be Allah who hath sent us of the sons of the Turks a well-favoured man; for had a lesser than thou presented himself, he had been Sultan." Now Zumurrud was clever and well-advised in all she did: so she said, "Think not that I am of the common folk of the Turks! nay, I am of the sons of the great, a man of condition; but I was wroth with my family, so I went forth and left them. See these saddle-bags full of gold which I have brought under me that, by the way, I might give alms



The Tale of Ali Shar and Zumurrud

thereof to the poor and the needy." So they called down blessings upon her and rejoiced in her with exceeding joy and she also joyed in them and said in herself, "Now that I have attained to this"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 319th night, she said,

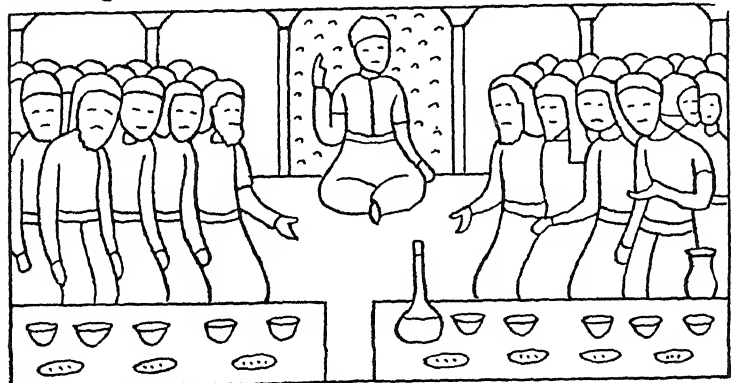
It hath reached me, O auspicious King, that quoth Zumurrud to herself, "Now that I have attained to this case, haply Allah will reunite me with my lord in this place, for He can do whatso He willeth." Then the troops escorted her to the city and, all dismounting, walked before her to the palace. Here she alighted and the Emirs and Grandees, taking her under both armpits,⁺ carried her into the palace and seated her on the throne; after which they all kissed ground before her. And when duly enthroned she bade them open the treasuries and gave largess to all the troops, who offered up prayers for the continuance of her reign, and all the townsfolk accepted her rule and all the lieges of the realm. Thus she abode awhile bidding and forbidding, and all the people came to hold her in exceeding reverence and heartily to love her, by reason of her continence and generosity; for taxes she remitted and prisoners she released and grievances she redressed; but, as often as she bethought her of her lord, she wept and besought Allah to reunite her and him; and one night, as she chanced to be thinking of him and calling to mind the days she had passed with him, her eyes ran over with tears and she versified in these two couplets,

*My yearning for thee though long is fresh,
And the tears which chafe these eyelids increase:
When I weep, I weep from the burn of love,
For to lover severance is decease.**

And when she had ended her verse, she wiped away her tears and repairing to the palace, betook herself to the Harim, where she appointed to the slave-girls and concubines separate lodgings and assigned them pensions and allowances, giving out that she was minded to live apart and devote herself to works of piety. So she applied herself to fasting and praying, till the Emirs said, "Verily, this Sultan is eminently devout"; nor would she suffer any male attendants about her, save two little eunuchs to serve her. And on this wise she held the throne a whole year, during which time she heard no news of her lord, and failed to hit upon his traces,

The 320th Night

which was exceeding grievous to her; so, when her distress became excessive, she summoned her Wazirs and Chamberlains and bid them fetch architects and builders and make her in front of the palace a horse-course, one parasang long and the like broad. They hastened to do her bidding, and lay out the place to her liking; and, when it was completed, she went down into it and they pitched her there a great pavilion, wherein the chairs of the Emirs were ranged in due order. Moreover, she bade them spread on



the racing-plain tables with all manners of rich meats and when this was done she ordered the Grandees to eat. So they ate and she said to them, "It is my will that, on seeing the new moon of each month, ye do on this wise and proclaim in the city that no man shall open his shop, but that all our lieges shall come and eat of the King's banquet, and that whoso disobeyeth shall be hanged over his own door."⁺ So they did as she bade them, and ceased not so to do till the first new moon of the second year appeared; when Zumurrud went down into the horse-course and the crier proclaimed aloud, saying, "Ho, ye lieges and people one and all, whoso openeth store or shop or house shall straightway be hanged over his own door; for it behoveth you to come in a body and eat of the King's banquet." And when the proclamation became known, they laid the tables and the subjects came in hosts; so she bade them sit down at the trays and eat their fill of all the dishes. Accordingly they sat down and she took place on her chair of state, watching them, whilst each who was at meat said to himself, "Verily the King looketh at none save me." Then they fell to eating and the Emirs said to them, "Eat and be not ashamed; for

The Tale of Ali Shar and Zumurrud

this pleaseth the King." So they ate their fill and went away, blessing the Sovereign and saying, one to the other, "Never in our days saw we a Sultan who loved the poor as doth this Sultan." And they wished him length of life. Upon this Zumurrud returned to her palace,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 320th night, she said,

It hath reached me, O auspicious King, that Queen Zumurrud returned to her palace, rejoicing in her device and saying to herself, "Inshallah, I shall surely by this means happen on news of my lord Ali Shar." When the first day of the second month came round, she did as before and when they had spread the tables she came down from her palace and took place on her throne and commanded the lieges to sit down and fall to. Now as she sat on her throne, at the head of the tables, watching the people take their places company by company and one by one, behold her eye fell on Barsum, the Nazarene who had bought the curtain of her lord; and she knew him and said in her mind, "This is the first of my joy and the winning of my wish." Then Barsum came up to the table and, sitting down with the rest to eat, espied a dish of sweet rice, sprinkled with sugar; but it was far from him, so he pushed up to it through the crowd and, putting out his hand to it, seized it and set it before himself. His next neighbour said to him, "Why dost thou not eat of what is before thee? Is not this a disgrace to thee? How canst thou reach over for a dish which is distant from thee? Art thou not ashamed?" Quoth Barsum, "I will eat of none save this same." Rejoined the other, "Eat then, and Allah give thee no good of it!" But another man, a Hashish-eater, said, "Let him eat of it, that I may eat with him." Replied his neighbour, "O unluckiest of Hashish-eaters, this is no meat for thee; it is eating for Emirs. Let it be, that it may return to those for whom it is meant and they eat it." But Barsum heeded him not and took a mouthful of the rice and put it in his mouth; and was about to take a second mouthful when the Queen, who was watching him, cried out to certain of her guards, saying, "Bring me yonder man with the dish of sweet rice before him and let him not eat the mouthful he hath ready but throw it from his hand." So four of the guards went up to Barsum and haled him along on his face, after throwing the mouthful of rice from his

The 321st Night

hand, and set him standing before Zumurrud, whilst all the people left eating and said to one another, "By Allah, he did wrong in not eating of the food meant for the likes of him." Quoth one, "For me I was content with this porridge⁺ which is before me." And the Hashish-eater said, "Praised be Allah who hindered me from eating of the dish of sugared rice for I expected it to stand before him and was waiting only for him to have his enjoyment of it, to eat with him, when there befel him what we see." And the general said, one to other, "Wait till we see what shall befal him." Now as they brought him before Queen Zumurrud she cried, "Woe to thee, O blue eyes! What is thy name and why comest thou to our country?" But the accursed called himself out of his name, having a white turband⁺ on, and answered, "O King, my name is Ali; I work as a weaver and I came hither to trade." Quoth Zumurrud, "Bring me a table of sand and a pen of brass," and when they brought her what she sought, she took the sand and the pen, and struck a geomantic figure in the likeness of a baboon; then, raising her head, she looked hard at Barsum for an hour or so and said to him, "O dog, how darest thou lie to Kings? Art thou not a Nazarene, Barsum by name, and comest thou not hither in quest of somewhat? Speak the truth, or by the glory of the Godhead, I will strike off thy head!" At this Barsum was confounded and the Emirs and bystanders said, "Verily, this King understandeth geomancy: blessed be He who hath gifted him!" Then she cried out upon the Christian and said, "Tell me the truth, or I will make an end of thee!" Barsum replied, "Pardon, O King of the age; thou art right as regards the table, for the far one⁺ is indeed a Nazarene,——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 321st night, she said,

It hath reached me, O auspicious King, that Barsum replied, "Pardon, O King of the age; thou art right as regards the table, for thy slave is indeed a Nazarene." Whereupon all present, gentle and simple, wondered at the King's skill in hitting upon the truth by geomancy, and said, "Verily this King is a diviner, whose like there is not in the world." Thereupon Queen Zumurrud bade flay the Nazarene and stuff his skin with straw and hang it over the gate of the race-course. Moreover, she commanded to dig a pit without the city and burn therein his flesh and bones and throw

The Tale of Ali Shar and Zumurrud

over his ashes offal and ordure. "We hear and obey," answered they, and did with him all she bade; and, when the folk saw what had befallen the Christian, they said, "Serve him right; but what an unlucky mouthful was that for him!" And another said, "Be the far one's wife divorced if this vow be broken: never again to the end of my days will I eat of sugared rice!" and the Hashish-eater cried, "Praised be Allah, who spared me this fellow's fate by saving me from eating of that same rice!" Then they all went out, holding it thenceforth unlawful to sit over against the dish of sweet rice as the Nazarene had sat. Now when the first day of the third month came, they laid the tables according to custom,



and covered them with dishes and chargers, and Queen Zumurrud came down and sat on her throne, with her guards in attendance, as of wont, in awe of her dignity and majesty. Then the townsfolk entered as before and went round about the tables, looking for the place of the dish of sweet rice, and quoth one to another, "Hark ye, O Hájí+ Khalaf!" and the other answered, "At thy service, O Hájí Khálid." Said Khalid, "Avoid the dish of sweet rice and look thou eat not thereof; for, if thou do, by early morning thou will be hanged."++ Then they sat down to meat around the table; and, as they were eating, Queen Zumurrud chanced to look from her throne and saw a man come running in through the gate of the horse-course; and having considered him attentively, she knew him for Jawan the Kurdish thief who murdered the trooper. Now the cause of his coming was this: when he left his mother, he went to his comrades and said to them, "I did good business yesterday; for I slew a trooper and took his horse. Moreover there fell to me last night a pair of saddle-bags, full of gold, and a young lady worth more than the money in pouch; and I have left all that with my mother in the cave." At this they rejoiced and repaired to the cavern at nightfall, whilst Jawan the Kurd walked in front and the rest behind; he wishing to bring them the booty of which he had boasted. But he found the place clean empty and questioned

The 322nd Night

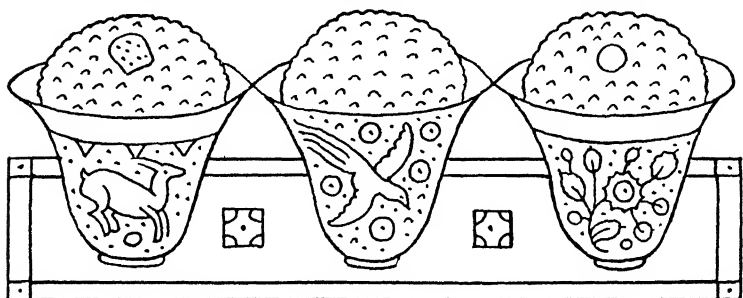
his mother, who told him all that had befallen her; whereupon he bit his hands for regret and exclaimed, "By Allah, I will assuredly make search for the harlot and take her, wherever she is, though it be in the shell of a pistachio-nut,⁺ and quench my malice on her!" So he went forth in quest of her and ceased not journeying from place to place, till he came to Queen Zumurrud's city. On entering he found the town deserted and, enquiring of some women whom he saw looking from the windows, they told him that it was the Sultan's custom to make a banquet for the people on the first of each month and that all the lieges were bound to go and eat of it. Furthermore the women directed him to the racing-ground, where the feast was spread. So he entered at a shuffling trot; and, finding no place empty, save that before the dish of sweet rice already noticed, took his seat right opposite it and stretched out his hand towards the dish; whereupon the folk cried out to him, saying, "O our brother, what wouldst thou do?" Quoth he, "I would eat my fill of this dish." Rejoined one of the people, "If thou eat of it thou wilt assuredly find thyself hanged to-morrow morning." But Jawan said, "Hold thy tongue and talk not so unpleasantly." Then he stretched out his hand to the dish and drew it to him; but it so chanced that the Hashish-eater, of whom we have spoken, was sitting by him; and when he saw him take the dish, the fumes of the Hashish left his head and he fled from his place and sat down afar off, saying, "I will have nothing to do with yonder dish." Then Jawan the Kurd put out his hand (which was very like a raven's claws),⁺ scooped up therewith half the dishful and drew out his neave as it were a camel's hoof,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 322nd night, she said,

It hath reached me, O auspicious King, that Jawan the Kurd drew his neave from the dish as it were a camel's hoof and rolled the lump of rice in the palm of his hand, till it was like a big orange, and threw it ravenously into his mouth; and it rolled down his gullet, with a rumble like thunder and the bottom of the deep dish appeared where said mouthful had been. Thereupon quoth to him one sitting by his side, "Praised be Allah for not making me meat between thy hands; for thou hast cleared the dish at a single mouthful"; and quoth the Hashish-eater, "Let him eat; methinks he hath a hanging face." Then, turning to Jawan he added, "Eat

The Tale of Ali Shar and Zumurrud

and Allah give thee small good of it." So Jawan put out his hand again and taking another mouthful, was rolling it in his palm like the first, when behold, the Queen cried out to the guards saying, "Bring me yonder man in haste and let him not eat the mouthful in his hand." So they ran and seizing him as he hung over the dish, brought him to her, and set him in her presence, whilst the people exulted over his mishap and said one to the other, "Serve him right, for we warned him, but he would not take warning. Verily, this place is bound to be the death of whoso sitteth therein,



and yonder rice bringeth doom to all who eat of it." Then said Queen Zumurrud to Jawan, "What is thy name and trade and wherefore comest thou to our city?" Answered he, "O our lord the Sultan, my name is Othman; I work as a gardener and am come hither in quest of somewhat I have lost." Quoth Zumurrud, "Here with a table of sand!" So they brought it, and she took the pen and drawing a geomantic scheme, considered it awhile, then raising her head, exclaimed, "Woe to thee, thou losel! How darest thou lie to Kings? This sand telleth me that of a truth thy name is Jawan the Kurd and that thou art by trade a robber, taking men's goods in the way of unright and slaying those whom Allah hath forbidden to slay save for just cause." And she cried out upon him, saying, "O hog, tell me the truth of thy case or I will cut off thy head on the spot." Now when he heard these words, he turned yellow and his teeth chattered; then, deeming that he might save himself by truth-telling, he replied, "O King, thou sayest sooth; but I repent at thy hands henceforth and turn to Allah Almighty!" She answered, "It were not lawful for me to leave a pest in the way of Moslems"; and cried to her guards, "Take him and skin him and do with him as last month ye did by

The 323rd Night

his like." They obeyed her commandment; and, when the Hashish-eater saw the soldiers seize the man, he turned his back upon the dish of rice, saying, "'Tis a sin to present my face to thee!" And after they had made an end of eating, they dispersed to their several homes and Zumurrud returned to her palace and dismissed her attendants. Now when the fourth month came round, they went to the race-course and made the banquet, according to custom, and the folk sat awaiting leave to begin. Presently Queen Zumurrud entered; and, sitting down on her throne, looked at the tables and saw that room for four people was left void before the dish of rice, at which she wondered. Now as she was looking around, behold, she saw a man come trotting in at the gate of the horse-course; and he stayed not till he stood over the food-trays; and, finding no room, save before the dish of rice, took his seat there. She looked at him and knowing him for the accursed Christian who called himself Rashid al-Din, said in her mind, "How blessed is this device of the food,⁺ into whose toils this infidel hath fallen!" Now the cause of his coming was extraordinary, and it was on this wise. When he returned from his travels,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 323rd night, she said,

It hath reached me, O auspicious King, that when the accursed, who had called himself Rashid al-Din, returned from travel, his household informed him that Zumurrud was missing and with her a pair of saddle-bags full of money; on hearing which ill tidings he rent his raiment and buffeted his face and plucked out his beard. Then he despatched his brother Barsum in quest of her to lands adjoining and, when he was weary of awaiting news of him, he went forth himself, to seek for him and for the girl, whenas fate led him to the city of Zumurrud. He entered it on the first day of the month and finding the streets deserted and the shops shut and women idling at the windows, he asked them the reason why, and they told him that the King made a banquet on the first of each month for the people, all of whom were bound to attend it, nor might any abide in his house or shop that day; and they directed him to the racing-plain. So he betook himself thither and found the people crowding about the food, and there was never a place for him save in front of the rice-dish now well known. Here

The Tale of Ali Shar and Zumurrud

then he sat and put forth his hand to eat thereof, whereupon Zumurrud cried out to her guards, saying, "Bring me him who sitteth over against the dish of rice." So they knew him by what had before happened and laid hands on him and brought him before Queen Zumurrud, who said to him, "Out on thee! What is thy name and trade, and what bringeth thee to our city?" Answered he, "O King of the age, my name is Rustam⁺ and I have no occupation, for I am a poor dervish." Then said she to her attendants, "Bring me table of sand and pen of brass." So they brought her what she sought, as of wont; and she took the pen and made the dots which formed the figure and considered it awhile, then raising her head to Rashid al-Din, she said, "O dog, how darest thou lie to Kings? Thy name is Rashid al-Din the Nazarene, thou art outwardly a Moslem, but a Christian at heart, and thine occupation is to lay snares for the slave-girls of the Moslems and make them captives. Speak the truth, or I will smite off thy head." He hesitated and stammered, then replied, "Thou sayest sooth, O King of the age!" Whereupon she commanded to throw him down and give him an hundred blows with a stick on each sole and a thousand stripes with a whip on his body; after which she bade flay him and stuff his skin with hards of flax and dig a pit without the city, wherein they should burn his corpse and cast on his ashes offal and ordure. They did as she bade them and she gave the people leave to eat. So they ate and when they had eaten their fill they went their ways, while Queen Zumurrud returned to her palace, saying, "I thank Allah for solacing my heart of those who



The 324th Night

wronged me." Then she praised the Creator of the earth and the heavens and repeated these couplets,

*They ruled awhile and theirs was harsh tyrannic rule,
But soon that rule went by as though it never were:
If just they had won justice; but they sinned, and so
The world collected all its bane for them to bear:
So died they and their case's tongue declares aloud
This is for that; so of the world your blaming spare.*

And when her verse was ended she called to mind her lord Ali Shar and wept flowing tears; but presently recovered herself and said, "Haply Allah, who hath given mine enemies into my hand, will vouchsafe me the speedy return of my beloved"; and she begged forgiveness of Allah (be He extolled and exalted!),—

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 324th night, she said,*

It hath reached me, O auspicious King, that the Queen begged forgiveness of Allah (be He extolled and exalted!), and said, "Haply He will vouchsafe me speedy reunion with my beloved Ali Shar for He can do what He willeth and to His servants showeth grace, ever mindful of their case!" Then she praised Allah and again besought forgiveness of Him, submitting herself to the decrees of destiny, assured that each beginning hath his end, and repeating the saying of the poet,

*Take all things easy; for all worldly things
In Allah's hand are ruled by Destiny:
Ne'er shall befall thee aught of things forbidden,
Nor what is bidden e'er shall fail to thee!*

And what another saith,

*Roll up thy days⁺ and easy shall they roll
Through life, nor haunt the house of grief and dole:
Full many a thing, which is o'er hard to find,
Next hour shall bring thee to delight thy soul.*

And what a third saith,⁺

*Be mild what time thou'rt ta'en with anger and despite
And patient, if there fall misfortune on thy head.
Indeed, the nights are quick and great with child by Time
And of all wondrous things are hourly brought to bed.*

And what a fourth saith,

Take patience which breeds good if patience thou can learn;

The Tale of Ali Shar and Zumurrud

Be calm-souled, 'scaping anguish-draughts that gripe and bren:

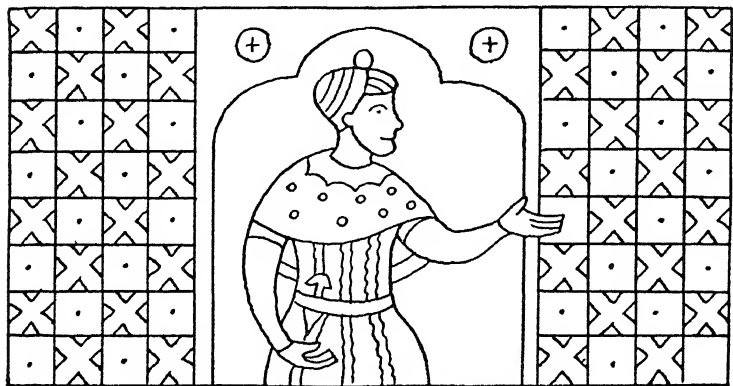
*Know, that if patience with good grace thou dare refuse,
With ill-graced patience thou shalt bear what wrote the Pen.*

After which she abode thus another whole month's space, judging the folk and bidding and forbidding by day, and by night weeping and bewailing her separation from her lord Ali Shar. On the first day of the fifth month, she bade them spread the banquet on the race-plain, according to custom, and sat down at the head of the tables, whilst the lieges awaited the signal to fall to, leaving the place before the dish of rice vacant. She sat with eyes fixed upon the gate of the horse-course, noting all who entered and saying in her soul, "O Thou who restoredest Joseph to Jacob and diddest away the sorrows of Job,[†] vouchsafe of Thy might and Thy majesty to restore to me my lord Ali Shar; for Thou over all things art Omnipotent, O Lord of the Worlds! O Guide of those who go astray! O Hearer of those that cry! O Answerer of those who pray, answer Thou my prayer, O Lord of all creatures." Now hardly had she made an end of her prayer and supplication when behold, she saw entering the gate of the horse-plain a young man, in shape like a willow branch, the comeliest of youths and the most accomplished, save that his face was wan and his form wasted by weariness. Now as he entered and came up to the tables, he found no seat vacant save that over against the dish of sweet rice so he sat down there; and, when Zumurrud looked upon him, her heart fluttered and, observing him narrowly, she knew him for her lord Ali Shar, and was like to have cried out for joy, but restrained herself, fearing disgrace before the folk; and, albeit her bowels yearned over him and her heart beat wildly, she hid what she felt. Now the cause of his coming thither was on this wise. After he fell asleep upon the bench and Zumurrud let herself down to him and Jawan the Kurd seized her, he presently awoke and found himself lying with his head bare, so he knew that some one had come upon him and had robbed him of his turband whilst he slept. So he spoke the saying which shall never shame its sayer and which is, "Verily, we are Allah's and to Him are we returning!" and, going back to the old woman's house, knocked at the door. She came out and he wept before her, till he fell down in a fainting

The 325th Night

fit. Now when he came to himself, he told her all that had passed, and she blamed him and chid him for his foolish doings saying, "Verily thine affliction and calamity come from thyself." And she gave not over reproaching him, till the blood streamed from his nostrils and he again fainted away. When he recovered——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 325th night, she said,



It hath reached me, O auspicious King, that when Ali Shar recovered from his swoon he saw the old woman bewailing his griefs and weeping over him; so he complained of his hard lot and repeated these two couplets,

*How bitter to friends is a parting,
And a meeting how sweet to the lover!
Allah join all the lovers He parteth,
And save me who of love ne'er recover.**

The old woman mourned over him and said to him, "Sit here, whilst I go in quest of news for thee and return to thee in haste." "To hear is to obey," answered he. So she left him on her good errand and was absent till midday, when she returned and said to him, "O Ali, I fear me thou must die in thy grief; thou wilt never see thy beloved again save on the bridge Al-Sirát;† for the people of the Christian's house, when they arose in the morning, found the window giving on the garden torn from its hinges and Zumur-rud missing, and with her a pair of saddle-bags full of the Christian's money. And when I came thither, I saw the Chief of Police standing at the door, he and his many, and there is no Majesty

The Tale of Ali Shar and Zumurrud

and there is no Might save in Allah, the Glorious, the Great!" Now, as Ali Shar heard these words, the light in his sight was changed to the darkness of night and he despaired of life and made sure of death; nor did he leave weeping, till he lost his senses. When he revived, love and longing were sore upon him; there befel him a grievous sickness and he kept his house a whole year; during which the old woman ceased not to bring him doctors and ply him with ptisanes and diet-drinks and make him savoury broths till, after the twelve-month ended, his life returned to him. Then he recalled what had passed and repeated these couplets,

*Severance-grief nighmost, Union done to death,
Down-railing tear-drops, heart fire tortureth!
Redoubleth pine in one that hath no peace
For love and wake and woe he suffereth:
O Lord, if there be thing to joy my soul
Deign Thou bestow it while I breathe my breath.*

When the second year began, the old woman said to him, "O my son, all this thy weeping and wailing will not bring thee back thy mistress. Rise, therefore, gird the loins of resolution and seek for her in the lands: peradventure thou shalt light on some news of her." And she ceased not to exhort and hearten him, till he took courage and she carried him to the Hammam. Then she made him drink strong wine and eat white meats, and thus she did with him for a whole month, till he regained strength; and setting out, journeyed without ceasing till he arrived at Zumurrud's city, where he went to the horse-course, and sat down before the dish of sweet rice and put out his hand to eat of it. Now when the folk saw this, they were concerned for him and said to him, "O young man, eat not of that dish, for whoso eateth thereof, misfortune befallerth him." Answered he, "Leave me to eat of it, and let them do with me what they will, so haply shall I be at rest from this wearying life." Accordingly he ate a first mouthful, and Zumurrud was minded to have him brought before her; but then she be-thought her that belike he was anhungered and said to herself, "It were properer to let him eat his fill." So he went on eating, whilst the folk looked at him in astonishment, waiting to see what would betide him; and, when he had satisfied himself, Zumurrud said to certain of her eunuchry, "Go to yonder youth who eateth

The 326th and 327th Nights

of the rice and bring him to me in courteous guise, saying: 'Answer the summons of the King who would have a word with thee on some slight matter.' They replied, "We hear and obey," and going straightways up to Ali Shar, said to him, "O my lord, be pleased to answer the summons of the King and let thy heart be at ease." Quoth he, "Hearkening and obedience"; and followed the eunuchs,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 326th night, she said,

It hath reached me, O auspicious King, that Ali Shar rejoined, "Hearkening and obedience"; and followed the eunuchs, whilst the people said to one another, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! I wonder what the King will do with him!" And others said, "He will do him naught but good: for had he intended to harm him, he had not suffered him to eat his fill." Now when the Castratos set him in presence of Zumurrud he saluted and kissed the earth before her, whilst she returned his salutation and received him with honour. Then she asked him, "What may be thy name and trade, and what brought thee to our city?" and he answered, "O King, my name is Ali Shar; I am of the sons of the merchants of Khorasan; and the cause of my coming hither is to seek for a slave-girl whom I have lost, for she was dearer to me than my hearing and my seeing, and indeed my soul cleaveth to her, since I lost her; and such is my tale." So saying he wept, till he swooned away; whereupon she bade them sprinkle rose-water on his face, which they did till he revived, when she said, "Here with the table of sand and the brass pen." So they brought them and she took the pen and struck a geomantic scheme which she considered awhile; and then cried, "Thou hast spoken sooth, Allah will grant thee speedy reunion with her; so be not troubled." Upon this she commanded her head-chamberlain to carry him to the bath and afterwards to clothe him in a handsome suit of royal apparel, and mount him on one of the best of the King's horses and finally bring him to the palace at the last of the day. So the Chamberlain, after saying, "I hear and I obey," took him away, whilst the folk began to say to one another, "What maketh the King deal thus courteously with yonder youth?" And quoth one, "Did I not tell you that he would do him no hurt? for he is fair of aspect; and this I knew,

The Tale of Ali Shar and Zumurrud

ever since the King suffered him to eat his fill." And each said his say; after which they all dispersed and went their ways. As for Zumurrud, she thought the night would never come, that she might be alone with the beloved of her heart. As soon as it was dark, she withdrew to her sleeping-chamber and made her attendants think her overcome with sleep; and it was her wont to suffer none to pass the night with her save those two little eunuchs who waited upon her. After a while when she had composed herself, she sent for her dear Ali Shar and sat down upon the bed, with candles burning over her head and feet, and hanging lamps of gold lighting up the place like the rising sun. When the people heard of her sending for Ali Shar, they marvelled thereat and each man thought his thought and said his say; but one of them declared, "At all events the King is in love with this young man, and to-morrow he will make him generalissimo of the army."† Now when they brought him in to her, he kissed the ground between her hands and called down blessings on her, and she said in her mind, "There is no help for it but that I jest with him awhile, before I make myself known to him."† Then she asked him, "O Ali, say me, hast thou been to the Hammam?"† and he answered, "Yes, O my lord." Quoth she, "Come, eat of this chicken and meat, and drink of this wine and sherbet of sugar; for thou art weary; and after that come thou hither." "I hear and I obey," replied he, and did as she commanded him do. Now when he had made an end of eating and drinking, she said to him, "Come up with me on the couch and shampoo† my feet." So he fell to rubbing feet and kneading calves, and found them softer than silk. Then said she, "Go higher with the massage"; and he, "Pardon me, O my lord, to the knee but no farther!" Whereupon quoth she, "Durst thou disobey me? it shall be an ill-omened night for thee!"—

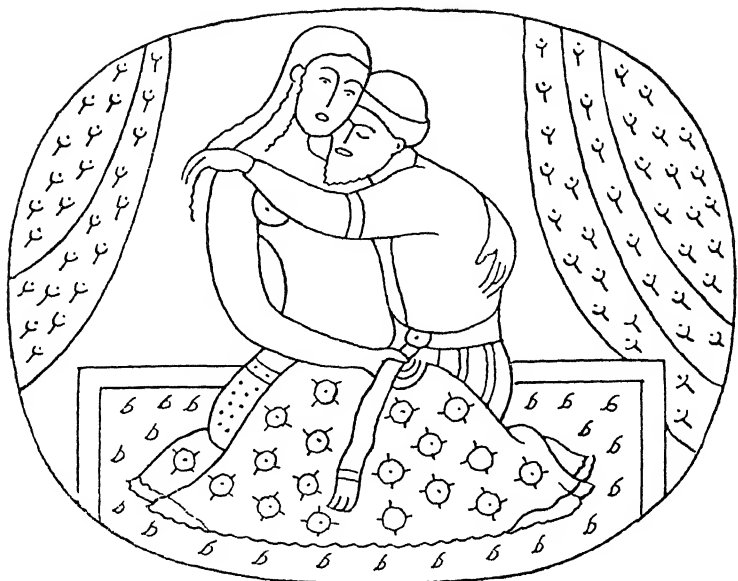
And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 327th night, she said,

It hath reached me, O auspicious King, that Zumurrud cried to her lord, Ali Shar, "Durst thou disobey me? it shall be an ill-omened night for thee! Nay, but it behoveth thee to do my bidding and I will make thee my minion and appoint thee one of my Emirs." Asked Ali Shar, "And in what must I do thy bidding, O King of the age?" and she answered, "Doff thy trousers and lie down on thy face." Quoth he, "That is a thing in my life

The 327th Night

I never did; and if thou force me thereto, verily I will accuse thee thereof before Allah on Resurrection-day. Take everything thou hast given me and let me go from thy city." And he wept and lamented; but she said, "Doff thy trousers and lie down on thy face, or I will strike off thy head." So he did as she bade him and she mounted upon his back; and he felt what was softer than silk and smoother than cream and said in himself, "Of a truth, this King is nicer than all the women!" Now for a time she abode on his back, then she turned over on the bed, and he said to himself, "Praised be Allah! It seemeth his yard is not standing." Then said she, "O Ali, it is of the wont of my prickles that it standeth not except they rub it with their hands; so, come, rub it with thy hand, till it be at stand, else will I slay thee." So saying, she lay down on her back and taking his hand, set it to her parts, and he found these same parts softer than silk; white, plumply-rounded, protuberant, resembling for heat the hot room of the bath or the heart of a lover whom love-longing hath wasted. Quoth Ali in himself, "Verily, our King hath a coynte; this is indeed a wonder of wonders!" And lust gat hold on him and his yard rose and stood upright to the utmost of its height; which when Zumurrud saw, she burst out laughing and said to him, "O my lord, all this happeneth and yet thou knowest me not!" He asked, "And who art thou, O King?" and she answered, "I am thy slave-girl Zumurrud." Now whenas he knew this and was certified that she was indeed his very slave-girl Zumurrud, he kissed her and embraced her and threw himself upon her as the lion upon the lamb. Then he sheathed his steel rod in her scabbard and ceased not to play the porter at her door and the preacher in her pulpit and the priest⁺ at her prayer-niche, whilst she with him ceased not from inclination and prostration and rising up and sitting down, accompanying her ejaculations of praise and of "Glory to Allah!" with passionate movements and wriggings and claspings of his member⁺ and other amorous gestures, till the two little eunuchs heard the noise. So they came and peeping from behind the curtains saw the King lying on his back and upon him Ali Shar, thrusting and slashing whilst she puffed and blew and wriggled. Quoth they, "Verily, this be no man's wriggle: belike this King is a woman."⁺ But they concealed their affair and discovered it to none. And when the morrow came, Zumurrud summoned all the

The Tale of Jubayr bin Umayr and Lady Budur



troops and the lords of the realm and said to them, "I am minded to journey to this man's country; so choose you a viceroy, who shall rule over you till I return to you." And they answered, "We hear and we obey." Then she applied herself to making ready the wants of the way; to wit provaunt and provender, monies and rarities for presents, camels and mules and so forth; after which she set out from her city with Ali Shar, and they ceased not faring on, till they arrived at his native place, where he entered his house and gave many gifts to his friends and alms and largess to the poor. And Allah vouchsafed him children by her, and they both lived the gladdest and happiest of lives, till there came to them the Destroyer of delights and the Severer of societies and the Garnerer of graves. And glorified be He the Eternal without cease, and praised be He in every case! And amongst other tales told among the folk is one of

The Loves of Jubayr bin Umayr and the Lady Budur

It is related that the Commander of the Faithful, Harun al-Rashid was uneasy⁺ one night and could not sleep; so that he

The 328th Night

ceased not to toss from side to side for very restlessness, till, growing weary of this, he called Masrur and said to him, "Ho, Masrur, find me some one who may solace me in this my wakefulness." He answered, "O Prince of True Believers, wilt thou walk in the palace-garden and divert thyself with the sight of its blooms and gaze upon the stars and constellations and note the beauty of their ordinance and the moon among them rising in sheen over the water?" Quoth the Caliph, "O Masrur, my heart inclineth not to aught of this." Quoth he, "O my lord, there are in thy palace three hundred concubines, each of whom hath her separate chamber. Do thou bid all and every retire into her own apartment and then do thou go thy rounds and amuse thyself with gazing on them without their knowledge." The Caliph replied, "O Masrur, the palace is my palace and the girls are my property: furthermore my soul inclineth not to aught of this." Then Masrur rejoined, "O my lord, summon the doctors of law and religion and the sages of science and poets, and bid them contend before thee in argument and disputation and recite to thee songs and verses and tell thee tales and anecdotes." Replied the Caliph, "My soul inclineth not to aught of this"; and Masrur rejoined, "O my lord, bid pretty boys and the wits and the cup-companions attend thee and solace thee with witty sallies." "O Masrur," ejaculated the Caliph, "indeed my soul inclineth not to aught of this." "Then, O my lord," cried Masrur, "strike off my head";—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 328th night, she said,

It hath reached me, O auspicious King, that Masrur cried out to the Caliph, "O my lord, strike off my head; haply that will dispel thine unease and do away the restlessness that is upon thee." So Al-Rashid laughed at his saying and said, "See which of the boon-companions is at the door." Thereupon he went out and returning, said, "O my lord, he who sits without is Ali bin Mansur of Damascus, the Wag."+ "Bring him to me," quoth Harun: and Masrur went out and returned with Ibn Mansur, who said, on entering, "Peace be with thee, O Commander of the Faithful!" The Caliph returned his salutation and said to him, "O Ibn Mansur, tell us some of thy stories." Said the other, "O Commander of the Faithful, shall I tell thee what I have seen with my eyes or what I have only heard tell?" Replied the Caliph, "If

The Tale of Jubayr bin Umayr and Lady Budur

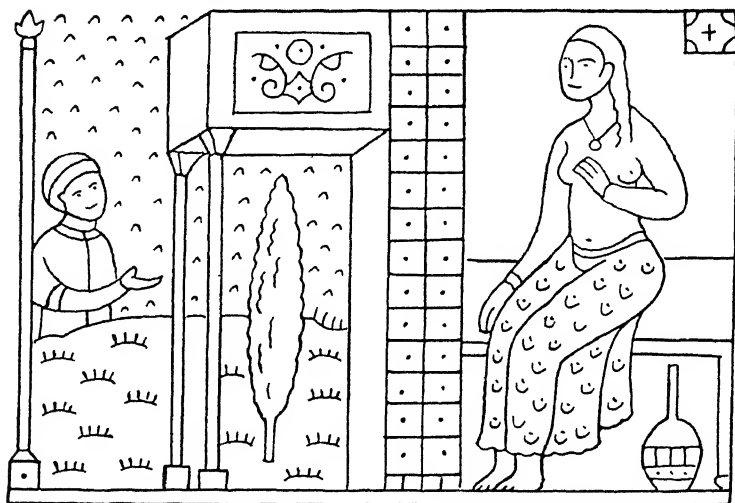
thou hast seen aught worth telling, let us hear it; for hearing is not like seeing." Said Ibn Mansur, "O Commander of the Faithful, lend me thine ear and thy heart"; and he answered, "O Ibn Mansur, behold, I am listening to thee with mine ears and looking at thee with mine eyes and attending to thee with my heart." So Ibn Mansur began: "Know then, O Commander of the Faithful, that I receive a yearly allowance from Mohammed bin Sulaymán al-Háshimi, Sultan of Bassorah; so I went to him, once upon a time, as usual, and found him ready to ride out hunting and birding. I saluted him and he returned my salute, and said, 'O son of Mansur, mount and come with us to the chase': but I said, 'O my lord, I can no longer ride; so do thou station me in the guest-house and give thy chamberlains and lieutenants charge over me.' And he did so and departed for his sport. His people entreated me with the utmost honour and entertained me with the greatest hospitality; but said I to myself, 'By Allah, it is a strange thing that for so long I have been in the habit of coming from Baghdad to Bassorah, yet know no more of this town than from palace to garden and from garden to palace. When shall I find an occasion like this to view the different parts and quarters of Bassorah? I will rise forthwith and walk forth alone and divert myself and digest what I have eaten.' Accordingly I donned my richest dress and went out a-walking about Bassorah. Now it is known to thee, O Commander of the Faithful, that it hath seventy streets, each seventy leagues⁺ long, the measure of Irak; and I lost myself in its by-streets and thirst overcame me. Presently, as I went along, O Prince of True Believers, behold, I came to a great door, whereon were two rings of brass,⁺ with curtains of red brocade drawn before it. And on either side of the door was a stone bench and over it was a trellis, covered with a creeping vine that hung down and shaded the doorway. I stood still to gaze upon the place, and presently heard a sorrowful voice, proceeding from a heart which did not rejoice, singing melodiously and chanting these cinquains,

*My body bides the sad abode of grief and malady,
Caused by a fawn whose land and home are in a far
countrie:*

*O ye two Zephyrs of the wold which caused such pain in
me*

The 328th Night

By Allah, Lord of you! to him my heart's desire, go ye
And chide him so perchance ye soften him I pray.
And tell us all his words if he to hear your speech shall
deign,
And unto him the tidings bear of lovers 'twixt you
twain:
And both vouchsafe to render me a service free and fain,
And lay my case before him showing how I e'er complain:
And say, 'What ails thy bounden thrall this wise to drive
away,
Without a fault committed and without a sin to show;
Or heart that leans to other wight or would thy love
forego:
Or treason to our plighted troth or causing thee a throe?'
And if he smile then say ye twain in accents soft and slow,
'An thou to him a meeting grant 'twould be the kindest
way!
For he is gone distraught for thee, as well indeed, he
might
His eyes are wakeful and he weeps and wails the livelong
night':
If seem he satisfied by this why then 'tis well and right,
But if he show an angry face and treat ye with despite,



The Tale of Jubayr bin Umayr and Lady Budur

Trick him and 'Naught we know of him!' I beg you both to say.

Quoth I to myself, 'Verily, if the owner of this voice be fair, she conjoineth beauty of person and eloquence and sweetness of voice.' Then I drew near the door, and began raising the curtain little by little, when lo! I beheld a damsel, white as a full moon when it mooneth on its fourteenth night, with joined eyebrows twain and languorous lids of eyne, breasts like pomegranates twin and dainty, lips like double carnelian, a mouth as it were the seal of Solomon, and teeth ranged in a line that played with the reason of proser and rhymers, even as saith the poet,

O pearly mouth of friend, who set those pretty pearls in line,

And filled thee full of whitest chamomile and reddest wine?

Who lent the morning-glory in thy smile to shimmer and shine

Who with that ruby-padlock dared thy lips to seal and sign!

Who looks on thee at early morn with stress of joy and bliss

Goes mad for aye, what then of him who wins a kiss of thine?+

And as saith another,

O pearl-set mouth of friend

Pity poor Ruby's cheek;

Boast not o'er one who owns

Thee, union and unique.

In brief she comprised all varieties of loveliness and was a seduction to men and women, nor could the gazer satisfy himself with the sight of her charms; for she was as the poet hath said of her,

When comes she, slays she; and when back she turns,

She makes all men regard with loving eyes:

A very sun! a very moon! but still

From hurt and harmful ills her nature flies.

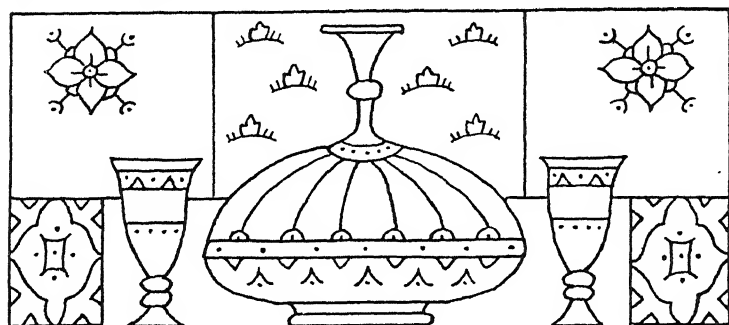
Opes Eden's garden when she shows herself;

And full moon see we o'er her necklace rise.

Now as I was looking at her through an opening of the curtain, behold, she turned; and, seeing me standing at the door, said to

The 329th Night

her handmaid, 'See who is at the door.' So the slave-girl came up to me and said, 'O Shaykh, hast thou no shame, or do impudent airs suit hoary hairs?' Quoth I, 'O my mistress, I confess to the hoary hairs, but as for impudent airs, I think not to be guilty of unmannerliness.' Then the mistress broke in, 'And what can be more unmannerly than to intrude thyself upon a house other than thy house and gaze on a Harim other than thy Harim?' I pleaded, 'O my lady, I have an excuse'; and when she asked, 'And



what is thine excuse?' I answered, 'I am a stranger and so thirsty that I am well-nigh dead of thirst.' She rejoined, 'We accept thine excuse,' —

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 329th night, she said,

It hath reached me, O auspicious King, that the young lady rejoined, "'We accept thine excuse,' and calling one of her slave-maids, said to her, 'O Lutf,⁺ give him to drink in the golden tankard.' So she brought me a tankard of red gold, set with pearls and gems of price, full of water mingled with virgin musk and covered with a napkin of green silk; and I addressed myself to drink and was long about my drinking, for I stole glances at her the while, till I could prolong my stay no longer. Then I returned the tankard to the girl, but did not offer to go; and she said to me, 'O Shaykh, wend thy way.' But I said, 'O my lady, I am troubled in mind.' She asked me, 'For what?' and I answered, 'For the turns of Time and the change of things.' Replied she, 'Well mayst thou be troubled thereat for Time breedeth wonders. But what hast thou seen of such surprises that thou shouldst muse upon them?' Quoth I, 'I was thinking of the whilom owner of

The Tale of Jubayr bin Umayr and Lady Budur

this house, for he was my intimate in his lifetime.' Asked she, 'What was his name?' and I answered, 'Mohammed bin Ali the Jeweller and he was a man of great wealth. Tell me, did he leave any children?' Said she, 'Yes, he left a daughter, Budur by name, who inherited all his wealth.' Quoth I, 'Meseemeth thou art his daughter?' 'Yes,' answered she, laughing; then added, 'O Shaykh, thou hast talked long enough; now wend thy ways.' Replied I, 'Needs must I go, but I see thy charms are changed by being out of health; so tell me thy case; it may be Allah will give thee comfort at my hands.' Rejoined she, 'O Shaykh, if thou be a man of discretion, I will discover to thee my secret; but first tell me who thou art, that I may know whether thou art worthy of confidence or not; for the poet saith,†

*None keepeth a secret but a faithful person: with the best
of mankind it remaineth concealed.*

*I have kept my secret in a house with a lock, whose key is
lost and whose door is sealed.*

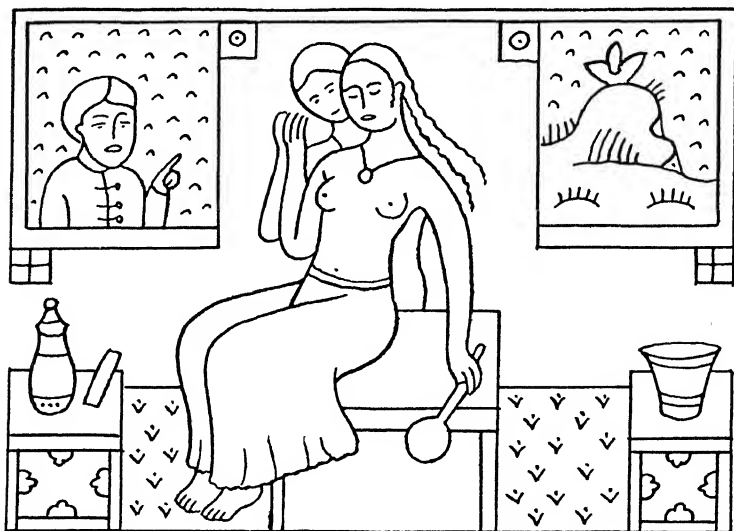
Thereto I replied, 'O my lady, an thou wouldest know who I am, I am Ali bin Mansur of Damascus, the Wag, cup-companion to the Commander of the Faithful, Harun al-Rashid.' Now when she heard my name, she came down from her seat and saluting me, said, 'Welcome, O Ibn Mansur! Now will I tell thee my case and entrust thee with my secret. I am a lover separated from her beloved.' I answered, 'O my lady, thou art fair and shouldest be on love-terms with none but the fair. Whom then dost thou love?' Quoth she, 'I love Jubayr bin Umayr al-Shaybání, Emir of the Banú Shaybán';† and she described to me a young man than whom there was no prettier fellow in Bassorah. I asked, 'O my lady, have interviews or letters passed between you?' and she answered, 'Yes, but our love was tongue-love, not heart and soul-love; for he kept not his trust nor was he faithful to his troth.' Said I, 'O my lady, and what was the cause of your separation?' and she replied, 'I was sitting one day whilst my handmaid here combed my hair. When she had made an end of combing it, she plaited my tresses, and my beauty and loveliness charmed her; so she bent over me and kissed my cheek.† At that moment he came in unawares, and, seeing the girl kiss my cheek, straightways turned away in anger, vowing eternal separation and repeating these two couplets,

The 330th Night

*If another share in the thing I love,
I abandon my love and live lorn of love.
My beloved is worthless if aught she will,
Save that which her lover doth most approve.*

And from the time he left me to this present hour, O Ibn Mansur, he hath neither written to me nor answered my letters.' Quoth I, 'And what purposest thou to do?' Quoth she, 'I have a mind to send him a letter by thee. If thou bring me back an answer, thou shalt have of me five hundred gold pieces; and if not, then an hundred for thy trouble in going and coming.' I answered, 'Do what seemeth good to thee; I hear and I obey thee.' Whereupon she called to one of her slave girls, 'Bring me ink-case and paper,' and she wrote thereon these couplets,

*Beloved, why this strangeness, why this hate?
When shall thy pardon reunite us two?
Why dost thou turn from me in severance?
Thy face is not the face I am wont to know.
Yes, slanderers falsed my words, and thou to them
Inclining, madest spite and envy grow.
An hast believed their tale, the Heavens forbid
Now thou believe it when dost better trow!
By thy life tell what hath reached thine ear;*



The Tale of Jubayr bin Umayr and Lady Budur

*Thou know'st what said they and so justice show.
An it be true I spoke the words, my words
Admit interpreting and change allow:
Given that the words of Allah were revealed,
Folk changed the Torah⁺ and still changing go:
What slanders told they of mankind before!
Jacob heard Joseph blamed by tongue of foe.
Yea, for myself and slanderer and thee
An awful day of reckoning there shall be.*

Then she sealed the letter and gave it to me; and I took it and carried it to the house of Jubayr bin Umayr, whom I found absent a-hunting. So I sat down to wait for him; and behold, he returned from the chase; and when I saw him, O Prince of True Believers, come riding up, my wit was confounded by his beauty and grace. As soon as he sighted me sitting at the house-door, he dismounted and coming up to me embraced me and saluted me; and meseemed I embraced the world and all therein. Then he carried me into his house and, seating me on his own couch, called for food. They brought a table of Khalanj-wood of Khorasan with feet of gold, whereon were all manners of meats, fried and roasted and the like. So I seated myself at the table and examining it with care found these couplets engraved upon it":⁺—

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 330th night, she resumed her story, saying,

It hath reached me, O auspicious King, that Ali son of Mansur continued: "So I seated myself at the table of Jubayr bin Umayr al-Shaybani and, examining it with care, found these couplets engraven upon it,

*On these which once were chicks,
Your mourning glances fix,
Late dwellers in the mansion of the cup,
Now nearly eaten up!
Let tears bedew
The memory of that stew,
Those partridges, once roast,
Now lost!
The daughters of the grouse in plaintive strain,
Bemourn, and still bemourn, and mourn again!*

The 330th Night

*The children of the fry,
We lately saw
Half smothered in pilau,
With buttery mutton fritters smoking by!
Alas! my heart, the fish!
Who filled his dish,
With flaky form in varying colours spread
On the round pastry cake of household bread!
Heaven sent us that kabob!
For no one could
(Save heaven he should rob)
Produce a thing so excellently good,
Or give us roasted meat
With basting oil so savourily replete!
But, oh! mine appetite, alas! for thee!
Who on that furmety
So sharpset wast a little while ago—
That furmety, which mashed by hands of snow,
A light reflection bore,
Of the bright bracelets that those fair hands wore;
Again remembrance glads my sense
With visions of its excellence!
Again I see the cloth unrolled
Rich worked in many a varied fold!
Be patient, oh! my soul, they say
Fortune rules all that's new and strange,
And though she pinches us to-day,
To-morrow brings full rations, and a change!+*

Then said Jubayr, 'Put forth thy hand to our food and ease our heart by eating of our victual.' Answered I, 'By Allah, I will not eat a mouthful till thou grant me my desire.' He asked, 'What is thy desire?' so I brought out the letter and gave it to him; but, when he had read it and mastered its contents, he tore it in pieces and throwing it on the floor, said to me, 'O Ibn Mansur, I will grant thee whatever thou askest save thy desire which concerneth the writer of this letter, for I have no answer to her.' At this I rose in anger; but he caught hold of my skirts, saying, 'O Ibn Mansur, I will tell thee what she said to thee, albeit I was not present with you.' I asked, 'And what did she say to me?' and he

The Tale of Jubayr bin Umayr and Lady Budur

answered, 'Did not the writer of this letter say to thee, "If thou bring me back an answer, thou shalt have of me five hundred ducats; and if not, an hundred for thy pains"?' 'Yes,' replied I; and he rejoined, 'Abide with me this day and eat and drink and enjoy thyself and make merry, and thou shalt have thy five hundred ducats.' So I sat with him and ate and drank and made merry and enjoyed myself and entertained him with talk deep into the night;* after which I said to him, 'O my master, is there no music in thy house?' He answered, 'Verily for many a day we have drunk without music.' Then he called out, saying, 'Ho, Shajarat al-Durr'; whereupon a slave-girl answered him from her chamber and came in to us, with a lute of Hindu make, wrapped in a silken bag. And she sat down and, laying the lute in her lap, preluded in one-and-twenty modes; then, returning to the first, she sang to a lively measure these couplets,

*Whoso ne'er tasted of Love's sweets and bitter draught,
No difference kens 'twixt presence-bliss and absence-
stress;*

*And so, who hath declined from Love's true road,
No difference kens 'twixt smooth and ruggedness:
I ceased not to oppose the votaries of love,
Till I had tried its sweets and bitters not the less:
How many a night my pretty friend conversed with me
And sipped I from his lips honey of love-liesse:
Now have I drunk its cup of bitterness, until
To bondman and to freedman I have proved me base.
How short-aged was the night together we enjoyed,
When seemed it daybreak came on nightfall's heel to
press!*

*But Fate had vowed to disunite us lovers twain,
And she too well hath kept her vow, that votaress.
Fate so decreed it! None her sentence can withstand:
Where is the wight who dares oppose his Lord's
command?*

Hardly had she finished her verses, when her lord cried out with a great cry and fell down in a fit; whereupon exclaimed the damsel, 'May Allah not punish thee, O old man! This long time have we drunk without music, for fear the like of this falling sickness befall our lord. But now go thou to yonder chamber and there sleep.'

The 331st Night

So I went to the chamber which she showed me and slept till the morning, when behold, a page brought me a purse of five hundred dinars and said to me, 'This is what my master promised thee; but return thou not to the damsel who sent thee, and let it be as though neither thou nor we had ever heard of this matter.' 'Hearkening and obedience,' answered I and taking the purse, went my way. Still I said to myself, 'The lady must have expected me since yesterday; and by Allah there is no help but I return to her and tell her what passed between me and him: otherwise she will revile me and revile all who come from my country.' So I went to her and found her standing behind the door; and when she saw me she said, 'O Ibn Mansur, thou hast done nothing for me.' I asked, 'Who told thee of this?' and she answered, 'O Ibn Mansur, yet another thing hath been revealed to me;† and it is that, when thou handedst him the letter, he tore it in pieces and throwing it on the floor, said to thee: "O Ibn Mansur, I will grant thee whatever thou askest save thy desire which concerneth the writer of this letter; for I have no answer to her missive." Then didst thou rise from beside him in anger; but he laid hold of thy skirts, saying: "O son of Mansur, abide with me to-day, for thou art my guest, and eat and drink and make merry; and thou shalt have thy five hundred ducats." So thou didst sit with him, eating and drinking and making merry, and entertainedst him with talk deep into the night and a slave-girl sang such an air and such verses, whereupon he fell down in a fit.' So, O Commander of the Faithful, I asked her, 'Wast thou then with us?' and she answered, 'O Ibn Mansur, hast thou not heard the saying of the poet,

*The hearts of lovers have eyes I ken,
Which see the unseen by vulgar men.*

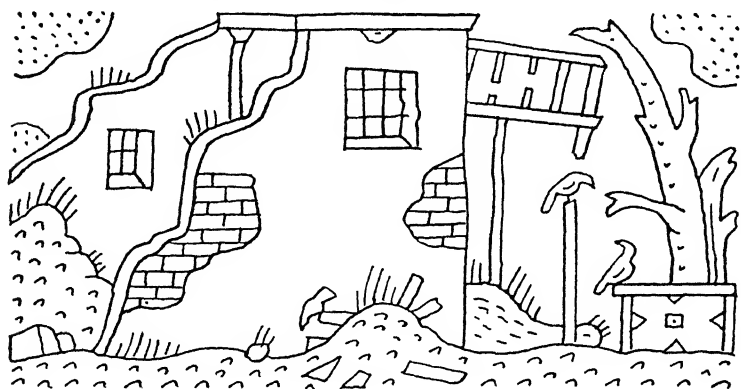
However, O Ibn Mansur, the night and day shift not upon anything but they bring to it change."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 331st night, she said,

It hath reached me, O auspicious King, that the lady exclaimed, "O Ibn Mansur, the night and the day shift not upon anything but they bring to it change!" Then she raised her glance to heaven and said, 'O my God and my Leader and my Lord, like as Thou hast afflicted me with love of Jubayr bin Umayr, even so do Thou

The Tale of Jubayr bin Umayr and Lady Budur

afflict him with love of me, and transfer the passion from my heart to his heart!’⁺ Then she gave me an hundred sequins for my trouble in going and coming and I took it and returned to the palace, where I found the Sultan come home from the chase; so I got my pension of him and fared back to Baghdad. And when next year came, I repaired to Bassorah, as usual, to seek my pension, and the Sultan paid it to me; but, as I was about to return to Baghdad, I bethought me of the Lady Budur and said to myself,



‘By Allah, I must needs go to her and see what hath befallen between her and her lover!’ So I went to her house and finding the street before her door swept and sprinkled and eunuchs and servants and pages standing before the entrance, said to myself, ‘Most like grief hath broken the lady’s heart and she is dead, and some Emir or other hath taken up his abode in her house.’ So I left it and went on to the house of Jubayr son of Umayr the Shaybani, where I found the benches of the porch broken down and ne’er a page at the door, as of wont, and said to myself, ‘Haply he too is dead.’ Then I stood still before the door of his house and with my eyes running over with tears, bemoaned it in these couplets,

O Lords of me, who fared but whom my heart e’er followeth;

Return; and so my festal days with you shall be renewed!

I stand before the home of you, bewailing your abode;

Quiver mine eyelids and my eyes with tears are ever dewed:

I ask the house and its remains that seem to weep and wail,

The 332nd Night

'Where is the man who whilom wont to lavish goods and good?'

It saith, 'Go, wend thy way; those friends like travellers have fared

From Springtide-camp, and buried lie of earth and worms the food!'

Allah ne'er desolate us so we lose their virtues' light

In length and breadth, but ever be the light in spirit viewed!

As I, O Prince of True Believers, was thus keening over the folk of the house,⁺ behold, out came a black slave therefrom and said to me, 'Hold thy peace, O Shaykh! May thy mother be reft of thee! Why do I see thee bemoaning the house in this wise?' Quoth I, 'I frequented it of yore, when it belonged to a good friend of mine.' Asked the slave, 'What was his name?' and I answered, 'Jubayr bin Umayr the Shaybani.' Rejoined he, 'And what hath befallen him? Praised be Allah, he is yet here with us in the enjoyment of property and rank and prosperity, except that Allah hath stricken him with love of a damsel called the Lady Budur; and he is so whelmed by his love of her and his longing for her, that he is like a great rock cumbering the ground. If he hunger, he saith not, "Give me meat"; nor, if he thirst, doth he say, "Give me drink."' Quoth I, 'Ask leave for me to go in to him.' Said the slave, 'O my lord, wilt thou go in to one who understandeth or to one who understandeth not?' and I said, 'There is no help for it but I see him whatever be the case.' Accordingly he went in to ask and presently returned with permission for me to enter, whereupon I went in to Jubayr and found him like a rock that cumbereth the ground, understanding neither sign nor speech; and when I spoke to him he answered me not. Then said one of his servants, 'O my lord, if thou remember aught of verse, repeat it and raise thy voice; and he will be aroused by this and speak with thee.' So I versified in these two couplets,

Hast quit the love of Moons⁺ or dost persist?

Dost wake o' nights or close in sleep thine eyes?

If aye thy tears in torrents flow, then learn

Eternal thou shalt dwell in Paradise.⁺

When he heard these verses he opened his eyes and said, 'Welcome, O son of Mansur! Verily, the jest is become earnest.'

The Tale of Jubayr bin Umayr and Lady Budur

Quoth I, 'O my lord, is there aught thou wouldst have me do for thee?' Answered he, 'Yes, I would fain write her a letter and send it to her by thee. If thou bring me back her answer, thou shalt have of me a thousand dinars; and if not, two hundred for thy pains.' So I said, 'Do what seemeth good to thee';—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 332nd night, she said,

It hath reached me, O auspicious King, that Ibn Mansur continued: "So I said, 'Do what seemeth good to thee'; whereupon he called to one of his slave-girls, 'Bring me ink-case and paper'; and wrote these couplets,

*I pray in Allah's name, O Princess mine, be light
On me, for Love hath robbed me of my reason's sight!
'Slaved me this longing and enthralled me love of you;
And clad in sickness garb, a poor and abject wight.
I wot ere this to think small things of Love and hold,
O Princess mine, 'twas silly thing and over-slight.
But when it showed me swelling surges of its sea,
To Allah's hest I bowed and pitied lover's plight.
An will you, pity show and deign a meeting grant;
An will you, kill me still forget not good requite.**

Then he sealed the letter and gave it to me. So I took it and, repairing to Budur's house, raised the door-curtain little by little, as before, and looking in behold, I saw ten damsels, high-bosomed virgins, like moons, and the Lady Budur as she were the full moon among the stars, sitting in their midst, or the sun, when it is clear of clouds and mist; nor was there on her any trace of pain or care. And as I looked and marvelled at her case, she turned her glance upon me and, seeing me standing at the door, said to me, 'Well come, and welcome and all hail to thee, O Ibn Mansur! Come in.' So I entered and saluting her gave her the letter; and she read it and when she understood it, she said laughingly to me, 'O Ibn Mansur, the poet lied not when he sang,

*Indeed I'll bear my love for thee with firmest soul,
Until from thee to me shall come a messenger.*

Lookye, O Ibn Mansur, I will write thee an answer, that he may give thee what he promised thee.' And I answered, 'Allah requite thee with good!' So she called out to a handmaid, 'Bring ink-case and paper,' and wrote these couplets,

The 333rd Night

*How comes it I fulfilled my vow the while that vow broke
you?*

And, seen me lean to equity, iniquity wrought you?

'Twas you initiated wrongous dealing and despite:

*You were the treachetour and treason came from only
you!*

I never ceased to cherish mid the sons of men my troth;

*And keep your honour brightest bright and swear by name
of you,*

Until I saw with eyes of me what evil you had done;

Until I heard with ears of me what foul report spread you.

*Shall I bring low my proper worth while raising yours so
high?*

By Allah, had you honoured me eke I had honoured you!

But now uprooting severance I will fain console my heart,

And wring my fingers clean of you for evermore to part!

Quoth I, 'By Allah, O my lady, between him and death there is but the reading of this letter!' So I tore it in pieces and said to her, 'Write him other than these lines.' 'I hear and obey,' answered she and wrote the following couplets,

Indeed I am consoled now and sleep without a tear,

*And all that happened slandering tongues have whispered
in mine ear:*

My heart obeyed my hest and soon forgot thy memory,

*And learnt mine eyelids 'twas the best to live in severance
sheer:*

*He lied who said that severance is a bitterer thing than
gall:*

It never disappointed me; like wine I find it cheer:

I learnt to hate all news of thee, e'en mention of thy name,

*And turn away and look thereon with loathing pure and
mere:*

Lookye! I cast thee out of heart and far from vitals mine;

Then let the slanderer wot this truth and see I am sincere.

Quoth I, 'By Allah, O my lady, when he shall read these verses, his soul will depart his body!' Quoth she, 'O Ibn Mansur, is passion indeed come to such a pass with him that thou sayest this saying?' Quoth I, 'Had I said more than this verily it were but the truth: but mercy is of the nature of the noble.' Now when

The Tale of Jubayr bin Umayr and Lady Budur

she heard this her eyes brimmed over with tears and she wrote him a note, I swear by Allah, O Commander of the Faithful, there is none in thy Chancery could write the like of it; and therein were these couplets,

*How long shall I thy coyness and thy great aversion see?
Thou hast satisfied my censurers and pleased their enmity:
I did amiss and wot it not; so deign to tell me now
Whatso they told thee, haply 'twas the merest calumny.
I wish to welcome thee, dear love, even as welcome I
Sleep to these eyes and eyelids in the place of sleep to be.
And since 'tis thou hast made me drain th' unmixed cup
of love,
If me thou see with wine bemused heap not thy blame on
me!*

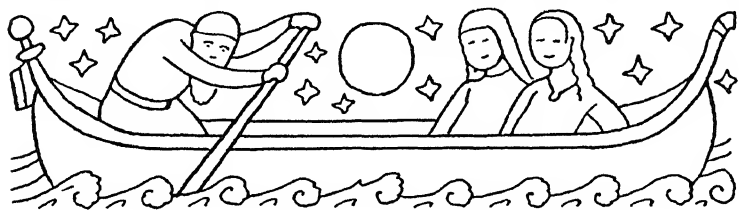
And when she had written the missive,"——

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 333rd night, she said,*

It hath reached me, O auspicious King, that "when Budur had written the missive, she sealed it and gave it to me; and I said, 'O my lady, in good sooth this thy letter will make the sick man whole and ease the thirsting soul.' Then I took it and went from her, when she called me back and said to me, 'O son of Mansur, say to him: "She will be thy guest this night."' At this I joyed with exceeding great joy and carried the letter to Jubayr, whom I found with his eyes fixed intently on the door, expecting the reply and as soon as I gave him the letter and he opened and read it and understood it, he uttered a great cry and fell down in a fainting fit. When he came to himself, he said to me, 'O Ibn Mansur, did she indeed write this note with her hand and feel it with her fingers?' Answered I, 'O my lord, do folk write with their feet?' And by Allah, O Commander of the Faithful, I had not done speaking these words, when we heard the tinkle-tinkle of her anklets in the vestibule and she entered. And seeing her he sprang to his feet as though nothing pained or ailed him and embraced her like the letter L embraceth the letter A;⁺ and the infirmity, that erst would not depart at once left him.⁺ Then he sat down, but she abode standing and I said to her, 'O my lady, why dost thou not sit?' Said she, 'O Ibn Mansur, save on a condition that is between us, I will not sit.' I asked, 'And what is that?' and she answered,

The 334th Night

'None may know lovers' secrets,' and putting her mouth to Jubayr's ear whispered to him; whereupon he replied, 'I hear and I obey.' Then he rose and said somewhat in a whisper to one of his slaves, who went out and returned in a little while with a Kazi and two witnesses. Thereupon Jubayr stood up and taking a bag containing an hundred thousand dinars, said, 'O Kazi, marry me to this young lady and write this sum to her marriage settlement.' Quoth the Kazi to her, 'Say thou, I consent to this.' 'I consent to this,' quoth she, whereupon he drew up the contract of marriage and she opened the bag; and, taking out a handful of gold, gave it to the Kazi and the witnesses and handed the rest



to Jubayr. Thereupon the Kazi and the witnesses withdrew, and I sat with them, in mirth and merriment, till the most part of the night was past, when I said in my mind, 'These are lovers and they have been this long while separated. I will now arise and go sleep in some place afar from them and leave them to their privacy, one with other.' So I rose, but she caught hold of my skirts, saying, 'What thinkest thou to do?' 'Nothing but so and so,' answered I; upon which she rejoined, 'Sit thee down; and when we would be rid of thee, we will send thee away.' So I sat down with them till near daybreak, when she said to me, 'O Ibn Mansur, go to yonder chamber; for we have furnished it for thee and it is thy sleeping-place.' Thereupon I arose and went thither and slept till morning, when a page brought me basin and ewer, and I made the ablution and prayed the dawn-prayer. Then I sat down and presently, behold, Jubayr and his beloved came out of the bath in the house, and I saw them both wringing their locks.⁺ So I wished them good morning and gave them joy of their safety and reunion, saying to Jubayr, 'That which began with constraint and conditions hath ended in cordial contentment.' He answered, 'Thou sayest well, and indeed thou deservest thy honorarium'; and he called his treasurer, and said, 'Bring hither three thousand dinars.'

The Man of Al-Yaman and his Six Slave-Girls

So he brought a purse containing the gold pieces and Jubayr gave it to me, saying, 'Favour us by accepting this.' But I replied, 'I will not accept it till thou tell me the manner of the transfer of love from her to thee, after so huge an aversion.' Quoth he, 'Hearkening and obedience! Know that we have a festival called New Year's day,[†] when all the people fare forth and take boat and go a-pleasuring on the river. So I went out with my comrades, and saw a skiff, wherein were ten damsels like moons and amongst them, the Lady Budur lute in hand. She preluded in eleven modes, then, returning to the first, sang these two couplets,

*Fire is cooler than fires in my breast,
Rock is softer than heart of my lord,
Marvel I that he's formèd to hold
In water-soft frame heart rock-hard!*

Said I to her, "Repeat the couplets and the air!" But she would not'":—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 334th night, she said,

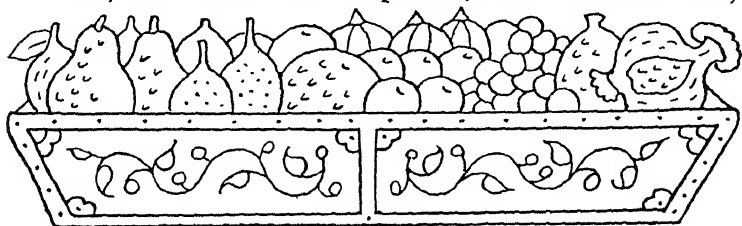
It hath reached me, O auspicious King, that "Jubayr continued, 'So cried I to her, "Repeat the couplets and the air!" But she would not; whereupon I bade the boatmen pelt her with oranges, and they pelted her till we feared her boat would founder. Then she went her way, and this is how the love was transferred from her heart to mine.' So I wished them joy of their union; and, taking the purse with its contents, I returned to Baghdad." Now when the Caliph heard Ibn Mansur's story his heart was lightened and the restlessness and oppression from which he suffered forsook him. And they also tell

The Tale of the Man of Al-Yaman and his Six Slave-Girls

The Caliph Al-Maamun was sitting one day in his palace, surrounded by his Lords of the realm and Officers of state, and there were present also before him all his poets and cup-companions, amongst the rest one named Mohammed of Bassorah. Presently the Caliph turned and said to him, "O Mohammed, I wish thee forthwith to tell me something that I have never before heard." He replied, "O Commander of the Faithful, dost thou wish me to

The 334th Night

tell thee a thing I have heard with my ears or a thing I have seen with my eyes?" Quoth Al-Maamun, "Tell me whichever is the rarer"; so Mohammed al-Basri began: "Know, then, O Commander of the Faithful, that there lived once upon a time a wealthy man, who was a native of Al-Yaman; but he emigrated from his native land and came to this city of Baghdad, whose sojourn so pleased him that he transported hither his family and possessions. Now he had six slave-girls, like moons one and all; the first white, the second brown, the third fat, the fourth lean, the fifth yellow and the sixth lamp-black; and all six were comely



of countenance and perfect in accomplishments and skilled in the arts of singing and playing upon musical instruments. Now it so chanced that, one day, he sent for the girls and called for meat and wine; and they ate and drank and were mirthful and made merry. Then he filled the cup and, taking it in his hand, said to the blonde girl, 'O new-moon face, let us hear somewhat of thy pleasant songs.' So she took the lute and tuning it, made music thereon with such sweet melody that the place danced with glee; after which she played a lively measure and sang these couplets,

I have a friend, whose form is fixed within mine eyes,⁺

Whose name deep buried in my very vitals lies:

Whenas remembers him my mind all heart am I,

And when on him my gaze is turned I am all eyes.

My censor saith, 'Forswear, forget, the love of him,'

'Whatso is not to be, how shall't be?' my reply is.

Quoth I, 'O Censor mine, go forth from me, avaunt!

And make not light of that on humans heavy lies.'

Hereat their master rejoiced and, drinking off his cup, gave the damsels to drink, after which he said to the berry-brown girl, 'O brasier-light⁺ and joy of the sprite, let us hear thy lovely voice, whereby all that hearken are ravished with delight.' So she took the lute and thereon made harmony till the place was moved to

The Man of Al-Yaman and his Six Slave-Girls

glee; then, captivating all hearts with her graceful swaying, she sang these couplets,

*I swear by that fair face's life, I'll love but thee
Till death us part; nor other love but thine I'll see:
O full moon, with thy loveliness mantilla'd o'er,
The loveliest of our earth beneath thy banner be:
Thou, who surpassest all the fair in pleasantness
May Allah, Lord of worlds, be everywhere with thee!*

The master rejoiced and drank off his cup and gave the girls to drink; after which he filled again; and, taking the goblet in his hand, signed to the fat girl and bade her sing and play a different motive. So she took the lute and striking a grief-dispelling measure, sang these couplets,

*An thou but deign consent, O wish to heart affied!
I care not wrath and rage to all mankind betide.
And if thou show that fairest face which gives me life,
I reckon not an diminished heads the Kings go hide.
I seek thy favours only from this 'versal world:
O thou in whom all beauty doth firm-fixt abide!*

The man rejoiced and, emptying his cup, gave the girls to drink. Then he signed to the thin girl and said to her, 'O Hour of Paradise, feed thou our ears with sweet words and sounds.' So she took the lute, and, after preluding, sang these two couplets,

*Say me, on Allah's path⁺ hast death not dealt to me,
Turning from me while I to thee turn patiently:
Say me, is there no judge of Love to judge us twain,
And do me justice wronged, mine enemy, by thee?*

Their lord rejoiced and, emptying the cup, gave the girls to drink. Then filling another he signed to the yellow girl and said to her, 'O sun of the day, let us hear some nice verses.' So she took the lute and, preluding after the goodliest fashion, sang these couplets,

*I have a lover and when drawing him,
He draws on me a sword-blade glancing grim:
Allah avenge some little of his wrongs,
Who holds my heart yet wrecks o'erbearing whim:
Oft though I say, 'Renounce him, heart!' yet heart
Will to none other turn excepting him.
He is my wish and will of all men, but
Fate's envious hand to me's aye grudging him.*

The 335th Night



The master rejoiced and drank and gave the girls to drink; then he filled the cup and taking it in hand, signed to the black girl, saying, 'O pupil of the eye, let us have a taste of thy quality, though it be but two words.' So she took the lute and tuning it and tightening the strings, preluded in various modes, then returned to the first and sang to a lively air these couplets,

*Ho ye, mine eyes, let prodigal tears go free;
This ecstasy would see my being unbe:⁺
All ecstasies I dree for sake of friend
I fondle, maugre enviers' jealousy:
Censors forbid me from his rosy cheek,
Yet e'er inclines my heart to rosery:
Cups of pure wine, time was, went circuiting
In joy, what time the lute sang melody,
While kept his troth the friend who madded me,
Yet made me rising star of bliss to see:
But—with Time, turned he not by sin of mine;
Than such a turn can aught more bitter be?
Upon his cheek there grows and glows a rose,
Nay two, whereof grant Allah one to me!
An were prostration⁺ by our law allowed
To aught but Allah, at his feet I had bowed.*

Thereupon rose the six girls and, kissing the ground before their lord, said to him, 'Do thou justice between us, O our lord!' So he looked at their beauty and loveliness and the contrast of their colours and praised Almighty Allah and glorified Him. Then said he, 'There is none of you but hath learnt the Koran by heart, and mastered the musical art and is versed in the chronicles of yore and the doings of peoples which have gone before; so it is my desire that each one of you rise and, pointing finger at her opposite, praise herself and dispraise her co-concubine; that is to say, let the blonde point to the brunette, the plump to the slender and the yellow to the black girl; after which the rivals, each in her turn, shall do the like with the former; and be this illustrated with citations from Holy Writ and somewhat of anecdotes and

The Man of Al-Yaman and his Six Slave-Girls

verse, so as to show forth your fine breeding and elegance of your pleading.' And they answered him, 'We hear and we obey!' "——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 335th night, she said,

It hath reached me, O auspicious King, that the handmaids answered the man of Al-Yaman, "'We hear and we obey!' Accordingly the blonde rose first and, pointing at the black girl, said to her: 'Out on thee, blackamoor! It is told by tradition that whiteness saith, "I am the shining light, I am the rising moon of the fourteenth night. My hue is patent and my brow is resplendent and of my beauty quoth the poet,

White girl with softly rounded polished cheeks

As if a pearl concealed by Beauty's boon:

Her stature Alif-like;⁺ her smile like Mím⁺

And o'er her eyes two brows that bend like Nún.⁺

'Tis as her glance were arrow, and her brows

Bows ever bent to shoot Death-dart eftsoon:

If cheek and shape thou view, there shalt thou find

Rose, myrtle, basil and Narcissus wone.

Men wont in gardens plant and set the branch;

How many garths thy stature-branch doth own!"

So my colour is like the hale and healthy day and the newly-culled orange-spray and the star of sparkling ray;⁺ and indeed quoth Almighty Allah, in His precious Book, to his prophet Moses (on whom be peace!), "Put thy hand into thy bosom; it shall come forth white, without hurt."⁺ And again He saith, "But they whose faces shall become white, shall be in the mercy of Allah; therein shall thy remain forever."⁺ My colour is a sign, a miracle, and my loveliness supreme and my beauty a term extreme. It is on the like of me that raiment showeth fair and fine and to the like of me that hearts incline. Moreover, in whiteness are many excellences; for instance, the snow falleth white from heaven, and it is traditional that the beautifullest of colours is white. The Moslems also glory in white turbands; but I should be tedious, were I to tell all that may be told in praise of white; little and enough is better than too much of unfilling stuff. So now I will begin with thy dispraise, O black, O colour of ink and blacksmith's dust, thou whose face is like the raven which bringeth about the parting of lovers. Verily, how true and how excellent

The 335th Night

is the saying of the poet in praise of white and blame of black,
*Seest not that pearls are prized for milky hue,
But with a dirham buy we coals in load?
And while white faces enter Paradise,
Black faces crowd Gehenna's black abode.*

And indeed it is told in certain histories, related on the authority of devout men, that Noah (on whom be peace!) was sleeping one day, with his sons Cham and Shem seated at his head, when a wind sprang up and, lifting his clothes, uncovered his nakedness; whereat Cham looked and laughed and did not cover him: but Shem arose and covered him. Presently, their sire awoke and learning what had been done by his sons, blessed Shem and cursed Cham. So Shem's face was whitened and from him sprang the prophets and the orthodox Caliphs and Kings; whilst Cham's face was blackened and he fled forth to the land of Abyssinia, and of his lineage came the blacks.⁺ All people are of one mind in affirming the lack of understanding of the blacks, even as saith the adage, "How shall one find a black with a mind?" Quoth her master, 'Sit thee down, thou hast given us sufficient and even excess.' Thereupon he signed to the negress, who rose and, pointing her finger at the blonde, said: 'Dost thou not know that in the Koran sent down to His prophet and apostle, is transmitted the saying of God the Most High, "By the night when it covereth all things with darkness; by the day when it shineth forth!"⁺ If the night were not the more illustrious, verily Allah had not sworn by it nor had given it precedence of the day. And indeed all men of wit and wisdom accept this. Knowest thou not that black is the ornament of youth and that, when hoariness descendeth upon the head, delights pass away and the hour of death draweth in sight? Were not black the most illustrious of things, Allah had not set it in the core of the heart⁺ and the pupil of the eye; and how excellent is the saying of the poet,

*I love not black girls but because they show
Youth's colour, tinct of eye and heartcore's hue;
Nor are in error who unlove the white,
And hoary hairs and winding-sheet eschew.*

And that said of another,
*Black⁺ girls, not white, are they
All worthy love I see:*

The Man of Al-Zaman and his Six Slave-Girls

Black girls wear dark-brown lips;†

Whites, blotch of leprosy.

And of a third,

Black girls in acts are white, and 'tis as though

Like eyes, with purest shine and sheen they show;

If I go daft for her, be not amazed;

Black bile† drives melancholic-mad we know:

'Tis as my colour were the noon of night;

For all no moon it be, its splendours glow.

Moreover, is the foregathering of lovers good but in the night? Let this quality and profit suffice thee. What protecteth lovers from spies and censors like the blackness of night's darkness; and what causeth them to fear discovery like the whiteness of the dawn's brightness? So, how many claims to honour are there not in blackness and how excellent is the saying of the poet,

I visit them, and night-black lendeth aid to me

Seconding love, but dawn-white is mine enemy.

And that of another,

How many a night I've passed with the beloved of me,

While gloom with dusky tresses veiled our desires:

But when the morn-light showed it caused me sad affright;

And I to Morning said, 'Who worship light are liars!'+

And saith a third,

He came to see me, hiding neath the skirt of night,

Hasting his steps as wended he in cautious plight.

I rose and spread my cheek upon his path like rug,

Abject, and trailed my skirt to hide it from his sight;

But rose the crescent moon and strave its best to show

The world our loves, like nail-slice raying radiant light:†

Then what befel befel: I need not aught describe;

But think thy best, and ask me naught of wrong or right.

Meet not thy lover save at night for fear of slander

The Sun's a tittle-tattler and the Moon's a pander.

And a fifth,

I love not white girls blown with fat who puff and pant;

The maid for me is young brunette embonpoint-scant.

I'd rather ride a colt that's dark upon the day

Of race, and set my friends upon the elephant.

And a sixth,

The 336th Night

*My lover came to me one night,
And clipt we both with fond embrace;
And lay together till we saw
The morning come with swiftest pace.
Now I pray Allah and my Lord
To reunite us of His grace;
And make night last me long as he
Lies in the arms that tightly lace.*

Were I to set forth all the praises of blackness, my tale would be tedious; but little and enough is better than too much of unfilling stuff. As for thee, O blonde, thy colour is that of leprosy and thine embrace is suffocation;⁺ and it is of report that hoar-frost and icy cold⁺ are in Gehenna for the torment of the wicked. Again, of things black and excellent is ink, wherewith is written Allah's word; and were it not for black ambergris and black musk, there would be no perfumes to carry to Kings. How many glories I may not mention dwell in blackness, and how well saith the poet,

*Seest not that musk, the nut-brown musk, e'er claims the
highest price,
Whilst for a load of whitest lime none more than dirham
bids?
And while white speck upon the eye deforms the loveliest
youth,
Black eyes discharge the sharpest shafts in lashes from
their lids.'*

Quoth her master, 'Sit thee down: this much sufficeth.' So she sat down and he signed to the fat girl, who rose"—

*And Shahrazad perceived the dawn of day and ceased saying
her permitted say. When it was the 336th night, she said,*

It hath reached me, O auspicious King, that "the man of Al-Yaman, the master of the handmaids, signed to the fat girl who rose and, pointing her finger at the slim girl, bared her calves and wrists and uncovered her stomach, showing its dimples and the plump rondure of her navel. Then she donned a shift of fine stuff, that exposed her whole body, and said: 'Praised be Allah who created me, for that He beautified my face and made me fat and fair of the fattest and fairest; and likened me to branches laden with fruit, and bestowed upon me abounding beauty and brightness: and praised be He no less, for that He hath given me

The Man of Al-Zaman and his Six Slave-Girls

the precedence and honoured me, when He mentioneth me in His holy Book! Quoth the Most High, "And he brought a fatted calf."⁺ And He hath made me like unto a vergier full of peaches and pomegranates. In very sooth even as the townsfolk long for fat birds and eat of them and love not lean birds, so do the sons of Adam desire fat meat and eat of it. How many vauntful attributes are there not in fatness, and how well saith the poet,

Farewell thy love, for see, the Cafilah's⁺ on the move:

O man, canst bear to say adieu and leave thy love?



'Tis as her going were to seek her neighbour's tent,

The gait of fat fair maid, whom hearts shall all approve.

Sawest thou ever one stand before a flesher's stall but sought of him fat flesh? The wise say, "Joyance is in three things, eating meat and riding meat and putting meat into meat."⁺ As for thee, O thin one, thy calves are like the shanks of sparrows or the pokers of furnaces; and thou art a cruciform plank of a piece of flesh poor and rank; there is naught in thee to gladden the heart; even as saith the poet,

With Allah take I refuge from whatever driveth me

To bed with one like footrasp⁺ or the roughest ropery:

In every limb she hath a horn that butteth me whene'er

I fain would rest, so morn and eve I wend me wearily.'

Quoth her master, 'Sit thee down: this much sufficeth.' So she sat down and he signed to the slender girl, who rose, as she were a willow-wand, or a rattan-frond or a stalk of sweet basil, and said: 'Praised be Allah who created me and beautified me and made my embraces the end of all desire and likened me to the branch, whereto all hearts incline. If I rise, I rise lightly; if I sit, I sit prettily; I am nimble-witted at a jest and merrier-souled than mirth itself. Never heard I one describe his mistress, saying, "My beloved is the bigness of an elephant or like a mountain long and broad"; but rather, "My lady hath a slender waist and a slim

The 337th Night

shape.”⁺ Furthermore a little food filleth me and a little water quencheth my thirst; my sport is agile and my habit active; for I am sprightlier than the sparrow and lighter-skipping than the starling. My favours are the longing of the lover and the delight of the desirer; for I am goodly of shape, sweet of smile and graceful as the bending willow-wand or the rattan-cane⁺ or the stalk of the basil-plant; nor is there any can compare with me in loveliness, even as saith one of me,

*Thy shape with willow branch I dare compare,
And hold thy figure as my fortunes fair:
I wake each morn distraught, and follow thee,
And from the rival's eye in fear I fare.*

It is for the like of me that amourists run mad and that those who desire me wax distracted. If my lover would draw me to him, I am drawn to him; and if he would have me incline to him, I incline to him and not against him. But now, as for thee, O fat of body, thine eating is the feeding of an elephant, and neither much nor little filleth thee. When thou liest with a man who is lean, he hath no ease of thee; nor can he anyways take his pleasure of thee; for the bigness of thy belly holdeth him off from going in unto thee and the fatness of thy thighs hindereth him from coming at thy slit. What goodness is there in thy grossness, and what courtesy or pleasantness in thy coarseness? Fat flesh is fit for naught but the flesher, nor is there one point therein that pleadeth for praise. If one joke with thee, thou art angry; if one sport with thee, thou art sulky; if thou sleep, thou snoorest; if thou walk, thou lollest out thy tongue! if thou eat, thou art never filled. Thou art heavier than mountains and fouler than corruption and crime. Thou hast in thee nor agility nor benedicite nor thinkest thou of aught save meat and sleep. When thou pissest thou swishest; if thou turd thou gruntest like a bursten wine-skin or an elephant transmogrified. If thou go to the water-closet, thou needest one to wash thy gap and pluck out the hairs which overgrow it; and this is the extreme of sluggishness and the sign, outward and visible, of stupidity.⁺ In short, there is no good thing about thee, and indeed the poet saith of thee,

*Heavy and swollen like an urine-bladder blown,
With hips and thighs like mountain propping piles of
stone;*

The Man of Al-Yaman and his Six Slave-Girls

*When'er she walks in Western hemisphere, her tread
Makes the far Eastern world with weight to moan and
groan.'*

Quoth her master, 'Sit thee down, this sufficeth'; so she sat down and he signed to the yellow girl, who rose to her feet and praised Allah Almighty and magnified His name, calling down peace and blessing on Mohammed the best of His creatures; after which she pointed her finger at the brunette and said to her,"—

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 337th night, she continued,*

It hath reached me, O auspicious King, that "the yellow girl stood up and praised Almighty Allah and magnified His name; after which she pointed her finger at the brown girl and said to her: 'I am the one praised in the Koran, and the Compassionate hath described my complexion and its excellence over all other hues in His manifest Book, where Allah saith, "A yellow, pure yellow, whose colour gladdeneth the beholders."⁺ Wherefore my colour is a sign and portent and my grace is supreme and my beauty a term extreme; for that my tint is the tint of a ducat and the colour of the planets and moons and the hue of ripe apples. My fashion is the fashion of the fair, and the dye of saffron outvieth all other dyes; so my semblance is wondrous and my colour marvellous. I am soft of body and of high price, comprising all qualities of beauty. My colour is essentially precious as virgin gold, and how many boasts and glories doth it not unfold! Of the like of me quoth the poet,

Her golden yellow is the sheeny sun's;

And like gold sequins she delights the sight:

Saffron small portion of her glance can show;

Nay,⁺ she outvies the moon when brightest bright.

And I shall at once begin in thy dispraise, O berry-brown girl! Thy tincture is that of the buffalo, and all souls shudder at thy sight. If thy colour be in any created thing, it is blamed; if it be in food, it is poisoned; for thy hue is the hue of the dung-fly; it is a mark of ugliness even in dogs; and among the colours it is one which strikes with amazement and is of the signs of mourning. Never heard I of brown gold or brown pearls or brown gems. If thou enter the privy, thy colour changeth, and when thou comest out, thou addest ugliness to ugliness. Thou art a nondescript;

The 337th Night

neither black, that thou mayst be recognized, nor white, that thou mayst be described; and in thee there is no good quality, even as saith the poet,

*The hue of dusty motes is hers; that dull brown hue of hers
Is mouldy, like the dust and mud by Cossid's foot up-
thrown.†*

*I never look upon her brow, e'en for eye-twinkling's space,
But in brown study fall I and my thoughts take browner
tone.'*

Quoth her master, 'Sit thee down; this much sufficeth'; so she sat down and he signed to the brunette. Now she was a model of beauty and loveliness and symmetry and perfect grace; soft of skin, slim of shape, of stature rare, and coal-black hair; with cheeks rosy-pink, eyes black-rimmed by nature's hand, face fair, and eloquent tongue; moreover slender-waisted and heavy-hipped. So she rose and said: 'Praise be to Allah who hath created me neither leper-white nor bile-yellow nor charcoal-black, but hath made my colour to be beloved of men of wit and wisdom; for all the poets extol berry-brown maids in every tongue and exalt their colour over all other colours. To "brown of hue (they say) praise is due"; and Allah bless him who singeth,

*And in brunettes is mystery, could'st thou but read it right,
Thy sight would never dwell on others, be they red or white:
Free-flowing conversation, amorous coquettishness
Would teach Hárut himself a mightier spell of magic
might.*

And saith another,

*Give me brunettes, so limber, lissom, lithe of sway,
Brunettes tall, slender, straight like Samhar's nut-brown
lance;†
Languid of eyelids and with silky down on either cheek,
Who fixed in lover's heart work to his life mischance.*

And yet another,

*Now, by my life, brown hue hath point of comeliness
Leaves whiteness nowhere and high o'er the Moon takes
place;
But an of whiteness aught it borrowed self to deck,
'Twould change its graces and would pale for its disgrace:
Not with his must† I'm drunken, but his locks of musk*

The Man of Al-Zaman and his Six Slave-Girls

Are wine inebriating all of human race.

His charms are jealous each of each, and all desire

To be the down that creepeth up his lovely face.

And again another,

Why not incline me to that show of silky down,

On cheeks of dark brunette, like bamboo spiring brown?

Whenas high rank in beauty poets sing, they say

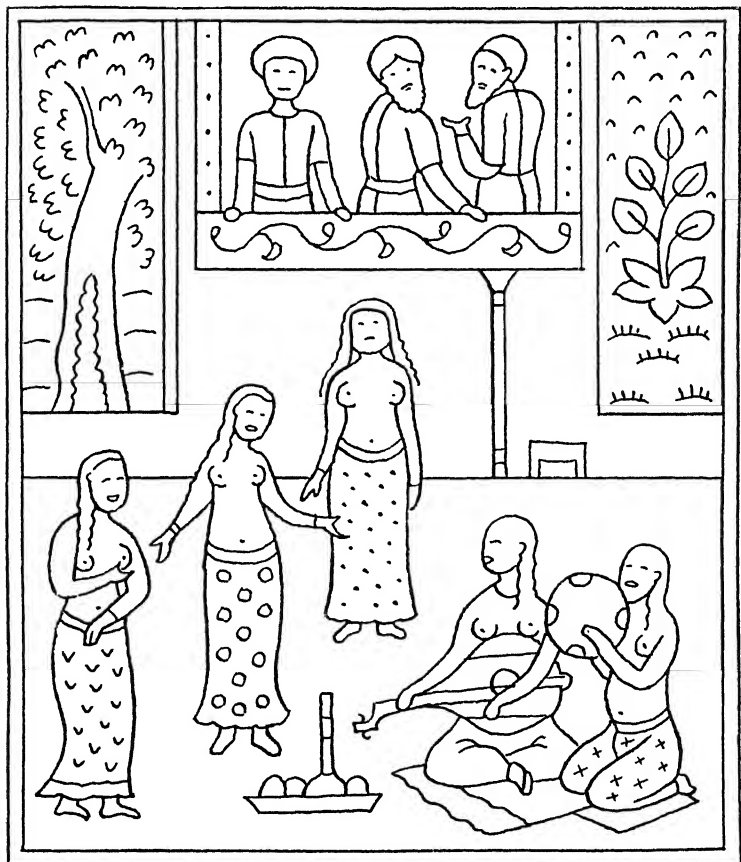
Brown ant-like specklet worn by nenuphar in crown.

And see I sundry lovers tear out others' eyne

For the brown mole beneath that jetty pupil shown,

Then why do censors blame me for one all a mole?

Allah I pray demolish each molesting clown!⁺



The 338th Night

My form is all grace and my shape is built on heavy base; Kings desire my colour which all adore, rich and poor. I am pleasant, active, handsome, elegant, soft of skin and prized for price: eke I am perfect in seemlihead and breeding and eloquence; my aspect is comely and my tongue witty; my temper is bright and my play a pretty sight. As for thee, thou are like unto a mallow growing about the Lúk Gate;⁺ in hue sallow and streaked-yellow and made all of sulphur. Aroynt thee, O copper-worth of jaundiced sorrel, O rust of brass-pot, O face of owl in gloom, and fruit of the Hell-tree Zakkúm;⁺ whose bedfellow, for heart-break, is buried in the tomb. And there is no good thing in thee, even as saith the poet of the like of thee,

*Yellowness, tincturing her tho' nowise sick or sorry,
Straitens my hapless heart and makes my head sore ache;
An thou repent not, Soul! I'll punish thee with kissing⁺
Her lower face that shall mine every grinder break!*

And when she ended her lines, quoth her master, 'Sit thee down, this much sufficeth!' "——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 338th night, she said,

It hath reached me, O auspicious King, that "when the yellow girl ended her recitation, quoth her master, 'Sit thee down; this much sufficeth!' Then he made peace between them and clad them all in sumptuous robes of honour and handselled them with precious jewels of land and sea. And never have I seen, O Commander of the Faithful, any when or any where, aught fairer than these six damsels fair." Now when Al-Maamun heard this story from Mohammed of Bassorah, he turned to him and said, "O Mohammed, knowest thou the abiding-place of these damsels and their master, and canst thou contrive to buy them of him for us?" He answered, "O Commander of the Faithful, indeed I have heard that their lord is wrapped up in them and cannot bear to be parted from them." Rejoined the Caliph, "Take thee ten thousand gold pieces for each girl, that is sixty thousand for the whole purchase; and carry the coin to his house and buy them of him." So Mohammed of Bassorah took the money and, betaking himself to the Man of Al-Yaman, acquainted him with the wish of the Prince of True Believers. He consented to part with them at that price to pleasure the Caliph; and despatched them to

The Tale of Harun al-Rashid and the Damsel

Al-Maamun, who assigned them an elegant abode and therein used to sit with them as cup-companions; marvelling at their beauty and loveliness, at their varied colours and at the excellence of their conversation. Thus matters stood for many a day; but, after awhile, when their former owner could no longer bear to be parted from them, he sent a letter to the Commander of the Faithful complaining to him of his own ardent love-longing for them and containing, amongst other contents, these couplets,

*Captured me six, all bright with youthful blee;
Then on all six be best salams from me!
They are my hearing, seeing, very life;
My meat, my drink, my joy, my jollity:
I'll ne'er forget the favours erst so charmed
Whose loss hath turned my sleep to insomnia:
Alack, O longsome pining and O tears!
Would I had farewelled all humanity:
Those eyes, with bowed and well arched eyebrows[†] dight,
Like bows have struck me with their archery.*

Now when the letter came to the hands of Al-Maamun, he robbed the six damsels in rich raiment; and, giving them threescore thousand dinars, sent them back to their lord who joyed in them with exceeding joy[†] (more especially for the monies they brought him), and abode with them in all the comfort and pleasance of life, till there came to them the Destroyer of delights and the Severer of societies. And men also recount

The Tale of Harun al-Rashid and the Damsel and Abu Mo'was

The Caliph, Commander of the Faithful, Harun al-Rashid, being one night exceedingly restless and thoughtful with sad thought, rose from his couch and walked about the by-ways of his palace, till he came to a chamber, over whose doorway hung a curtain. He raised that curtain and saw, at the upper end of the room, a bedstead whereon lay something black, as it were a man asleep, with a wax taper on his right hand and another on his left; and as the Caliph stood wondering at the sight, behold, he remarked a flagon full of old wine whose mouth was covered by the cup. The Caliph wondered even more at this, saying, "How

The 339th Night

came this black by such wine-service?" Then, drawing near the bedstead, he found that it was a girl lying asleep there, curtained by her hair; so he uncovered her face and saw that it was like the moon, on the night of his fulness.⁺ So the Caliph filled himself a cup of wine and drank it to the roses of her cheeks; and, feeling inclined to enjoy her, kissed a mole on her face, whereupon she started up from sleep, and cried out, "O Trusted of Allah,⁺ what



may this be?" Replied he, "A guest who knocketh at thy door, hoping that thou wilt give him hospitality till the dawn"; and she answered; "Even so! I will serve him with my hearing and my sight." So she brought forward the wine and they drank together, after which she took the lute and tuning the strings, preluded in one-and-twenty modes, then returning to the first, played a lively measure and sang these couplets,

*The tongue of love from heart bespeaks my sprite,
Telling I love thee with love infinite:
I have an eye bears witness to my pain,
And fluttering heart sore hurt by parting-plight.
I cannot hide the love that harms my life;
Tears ever roll and growth of pine I sight:
I knew not what love was ere loving thee;
But Allah's destiny to all is dight.*

And when her verses were ended she said, "O Commander of the Faithful, I have been wronged!"——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 339th night, she said,

The Tale of Harun al-Rashid and the Damsel

It hath reached me, O auspicious King, that the damsel cried, "O Commander of the Faithful, I have been wronged!" Quoth he, "How so, and who hath wronged thee?" Quoth she, "Thy son bought me awhile ago, for ten thousand dirhams, meaning to give me to thee; but thy wife, the daughter of thine uncle, sent him the said price and bade him shut me up from thee in this chamber." Whereupon said the Caliph, "Ask a boon of me," and she, "I ask thee to lie with me to-morrow night." Replied the Caliph, "Inshallah!" and leaving her, went away. Now as soon as it was morning, he repaired to his sitting room and called for Abu Nowás, but found him not and sent his Chamberlain to ask after him. The Chamberlain found him in a tavern, pawned and pledged for a score of a thousand dirhams, which he had spent on a certain beardless youth, and questioned him of his case. So he told him what had betided him with the comely boy and how he had spent upon him a thousand silver pieces; whereupon quoth the Chamberlain, "Show him to me; and if he be worth this, thou are excused." He answered, "Patience, and thou shalt see him presently." As they were talking together, up came the lad, clad in a white tunic, under which was another of red and under this yet another black. Now when Abu Nowas saw him, he sighed a loud sigh and improvised these couplets,

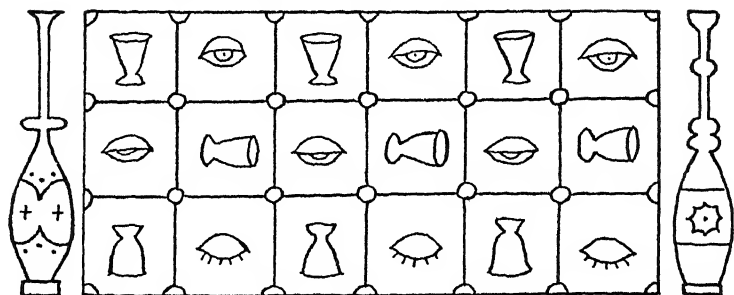
*He showed himself in shirt of white,
With eyes and eyelids languor-dight.
Quoth I, "Dost pass and greet me not?
Though were thy greeting a delight?
Blest He who clothed in rose thy cheeks,
Creates what wills He by His might!"
Quoth he, "Leave prate, forsure my Lord
Of works is wondrous infinite:
My garment's like my face and luck;
All three are white on white on white."*

When the beardless one heard these words, he doffed the white tunic and appeared in the red; and when Abu Nowas saw him he redoubled in expressions of admiration and repeated these couplets,

*He showed in garb anemone-red,
A foeman "friend" entitulèd:
Quoth I in marvel, "Thou'rt full moon*

The 340th Night

*Whose weed shames rose however red:
Hath thy cheek stained it red, or hast
Dyed it in blood by lovers bled?"*
Quoth he, "Sol gave me this for shirt
When hasting down the West to bed:
So garb and wine and hue of cheek
All three are red on red on red."



And when the verses came to an end, the beardless one doffed the red tunic and stood in the black; and, when Abu Nowas saw him, he redoubled in attention to him and versified in these couplets,

*He came in sable-huèd sacque
And shone in dark men's heart to rack:
Quoth I, "Dost pass and greet me not?
Joying the hateful envious pack?
Thy garment's like thy locks and like
My lot, three blacks on black on black."*

Seeing this state of things and understanding the case of Abu Nowas and his love-longing, the Chamberlain returned to the Caliph and acquainted him therewith; so he bade him pouch a thousand dirhams and go and take him out of pawn. Thereupon the Chamberlain returned to Abu Nowas and, paying his score, carried him to the Caliph, who said, "Make me some verses containing the words, 'O Trusted of Allah, what may this be?'" Answered he, "I hear and I obey, O Commander of the Faithful."——

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 340th night, she resumed her story, saying,

It hath reached me, O auspicious King, that Abu Nowas

The Tale of Harun al-Rashid and the Damsel

answered, "I hear and I obey, O Commander of the Faithful!" and forthwith he improvised these couplets,

*Long was my night for sleepless misery;
Weary of body and of thought ne'er free:
I rose and in my palace walked awhile,
Then wandered thro' the halls of Harimry:
Till chanced I on a blackness, which I found
A white girl hid in hair for napery:
Here to her for a moon of brightest sheen!
Like willow-wand and veiled in pudency:
I quaffed a cup to her; then drew I near,
And kissed the beauty-spot on cheek had she:
She woke astart, and in her sleep's amaze,
Swayed as the swaying branch in rain we see;
Then rose and said to me, "O Trusted One
Of Allah, O Amin, what may this be?"
Quoth I, "A guest that cometh to thy tents
And craves till morn thy hospitality."
She answered, "Gladly I, my lord, will grace
And honour such a guest with ear and eye."*

Cried the Caliph, "Allah strike thee dead! it is as if thou hadst been present with us."⁺ Then he took him by the hand and carried him to the damsel and, when Abu Nowas saw her clad in a dress and veil of blue, he expressed abundant admiration and improvised these couplets,

*Say to the pretty one in veil of blue,
"By Allah, O my life, have ruth on dole!
For, when the fair entreats her lover foul,
Sighs rend his bosom and bespeak his soul:
By charms of thee and whitest cheek I swear thee,
Pity a heart for love lost all control:
Bend to him, be his stay 'gainst stress of love,
Nor aught accept what saith the ribald fool."*

Now when he ended his verse, the damsel set wine before the Caliph; and, taking the lute, played a lively measure and sang these couplets,

*Wilt thou be just to others in thy love, and do
Unright, and put me off, and take new friend in lieu?
Had lovers Kazi unto whom I might complain*

The 341st Night

Of thee, he'd peradventure grant the due I sue:

If thou forbid me pass your door, yet I afar

Will stand, and viewing you waft my salams to you!

The Caliph bade her ply Abu Nowas with wine, till he lost his right senses; thereupon he gave him a full cup, and he drank a draught of it and held the cup in his hand till he slept. Then the Commander of the Faithful bade the girl take the cup from his grasp and hide it; so she took it and set it between her thighs; moreover he drew his scymitar and, standing at the head of Abu Nowas, pricked him with the point; whereupon he awoke and saw the drawn sword and the Caliph standing over him. At this sight the fumes of the wine fled from his head and the Caliph said to him, "Make me some verses and tell me therein what is become of thy cup; or I will cut off thy head." So he improvised these couplets,

My tale, indeed, is tale unlief;

'Twas yonder fawn who play'd the thief!

She stole my cup of wine, before

The sips and sups had dealt relief;

And hid it in a certain place,

My heart's desire and longing grief.

I name it not, for dread of him

Who hath of it command-in-chief.

Quoth the Caliph, "Allah strike thee dead!⁺ How knewest thou that? But we accept what thou sayst." Then he ordered him a dress of honour and a thousand dinars, and he went away rejoicing. And among the tales they tell is one of

The Man who Stole the Dish of Gold wherein the Dog ate

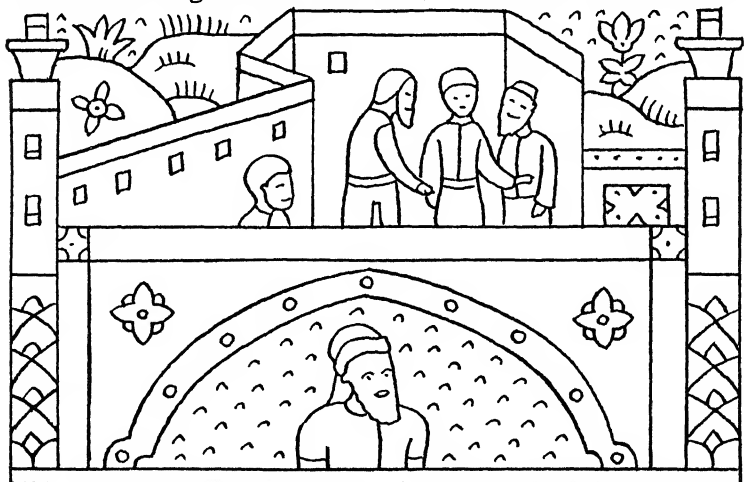
Some time erst there was a man, who had accumulated debts, and his case was straitened upon him, so that he left his people and family and went forth in distraction; and he ceased not wandering on at random till he came after a time to a city tall of walls and firm of foundations. He entered it in a state of despondency and despair, harried by hunger and worn with the weariness of his way. As he passed through one of the main streets, he saw a company of the great going along; so he fol-

The Tale of the Man who Stole the Dish of Gold

lowed them till they reached a house like to a royal palace. He entered with them, and they stayed not faring forwards till they came in presence of a person seated at the upper end of a saloon, a man of the most dignified and majestic aspect, surrounded by pages and eunuchs, as he were of the sons of the Wazirs. When he saw the visitors, he rose to greet them and received them with honour; but the poor man aforesaid was confounded at his own boldness, when beholding,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 341st night, she said,

It hath reached me, O auspicious King, that the poor man aforesaid was confounded at his own boldness, when beholding the goodliness of the place and the crowd of servants and attendants; so drawing back, in perplexity and fear for his life sat down apart in a place afar off, where none should see him. Now it chanced that whilst he was sitting, behold, in came a man with four sporting-dogs, whereon were various kinds of raw silk and brocade* and wearing round their necks collars of gold with chains of silver, and tied up each dog in a place set privy for him; after which he went out and presently returned with four dishes of gold, full of rich meats, which he set severally before the dogs, one for each. Then he went away and left them, whilst the poor man began to eye the food, for stress of hunger, and longed to go up to one of the dogs and eat with him; but fear of them withheld



The 341st Night



him. Presently, one of the dogs looked at him and Allah Almighty inspired the dog with a knowledge of his case; so he drew back from the platter and signed to the man, who came and ate till he was filled. Then he would have withdrawn, but the dog again signed to him to take for himself the dish and what food was left in it, and pushed it towards him with his fore-paw. So the man took the dish and leaving the house, went his way, and none followed him. Then he journeyed to another city where he sold the dish and buying with the price a stock-in-trade, returned to his own town. There he sold his goods and paid his debts; and he throve and became affluent and rose to perfect prosperity. He abode in his own land; but after some years had passed he said to himself, "Needs must I repair to the city of the owner of the dish, and carry him a fit and handsome present and pay him the money-value of that which his dog bestowed upon me." So he took the price of the dish and a suitable gift; and, setting out, journeyed day and night, till he came to that city; he entered it and sought the place where the man lived; but he found there naught save ruins mouldering in row and croak of crow, and house and home desolate and all conditions in changed state. At this, his heart and soul were troubled, and he repeated the saying of him who saith,

Void are the private rooms of treasury:

As void were hearts of fear and piety:

Changed is the Wady nor are its gazelles

Those fawns, nor sand-hills those I wont to see.

And that of another,

The Tale of the Man who Stole the Dish of Gold

*In sleep came Su'add's⁺ shade and wakened me
Near dawn, when comrades all a-sleeping lay:
But waking found I that the shade was fled,
And saw air empty and shrine far away.*

Now when the man saw these mouldering ruins and witnessed what the hand of time had manifestly done with the place, leaving but traces of the substantial things that erewhiles had been, a little reflection made it needless for him to enquire of the case; so he turned away. Presently, seeing a wretched man, in a plight which made him shudder and feel goose-skin, and which would have moved the very rock to ruth, he said to him, "Ho thou! What have time and fortune done with the lord of this place? Where are his lovely faces, his shining full moons and splendid stars; and what is the cause of the ruin that is come upon his abode, so that nothing save the walls thereof remain?" Quoth the other, "He is the miserable thou seest mourning that which hath left him naked. But knowest thou not the words of the Apostle (whom Allah bless and keep!), wherein is a lesson to him who will learn by it and a warning to whoso will be warned thereby and guided in the right way, 'Verily it is the way of Allah Almighty to raise up nothing of this world, except He cast it down again?'⁺ If thou question of the cause of this accident, indeed it is no wonder,



The 342nd Night

considering the chances and changes of Fortune. I was the lord of this place and I builded it and founded it and owned it; and I was the proud possessor of its full moons lucent and its circumstance resplendent and its damsels radiant and its garniture magnificent, but Time turned and did away from me wealth and servants and took from me what it had lent (not given); and brought upon me calamities which it held in store hidden. But there must needs be some reason for this thy question: so tell it me and leave wondering." Thereupon, the man who had waxed wealthy being sore concerned, told him the whole story, and added, "I have brought thee a present, such as souls desire, and the price of thy dish of gold which I took; for it was the cause of my affluence after poverty, and of the replenishment of my dwelling-place, after desolation, and of the dispersion of my trouble and straitness." But the man shook his head, and weeping and groaning and complaining of his lot answered, "Ho thou! methinks thou art mad; for this is not the way of a man of sense. How should a dog of mine make generous gift to thee of a dish of gold and I meanly take back the price of what a dog gave? This were indeed a strange thing! Were I in extremest unease and misery, by Allah, I would not accept of thee aught; no, not the worth of a nail-paring! So return whence thou camest in health and safety."† Whereupon the merchant kissed his feet and taking leave of him, returned whence he came, praising him and reciting this couplet,

Men and dogs together are all gone by;

So peace be with all of them! dogs and men!

And Allah is All-knowing! Again men tell

The Tale of the Sharper of Alexandria and the Chief of Police

There was once in the coast-fortress of Alexandria, a Chief of Police, Husám al-Din high, the sharp Scymitar of the Faith. Now one night as he sat in his seat of office, behold, there came in to him a trooper-wight who said, "Know, O my lord the Chief, that I entered your city this night and alighted at such a khan and slept there till a third part of the night was past, when I awoke and found my saddle-bags sliced open and a purse of a thousand

The Tale of the Sharper and the Chief of Police

gold pieces stolen from them." No sooner had he done speaking than the Chief summoned his chief officials and bade them lay hands on all in the khan and clap them in limbo till the morning; and on the morrow, he caused bring the rods and whips used in punishment; and, sending for the prisoners, was about to flog them till they confessed in the presence of the owner of the stolen money when, lo! a man broke through the crowd till he came up to the Chief of Police,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 342nd night, she said,

It hath reached me, O auspicious King, that the Chief was about to flog them when lo! a man broke through the crowd till he came up to the Chief of Police and the trooper and said: "Ho! Emir, let these folk go, for they are wrongously accused. It was I who robbed this trooper, and see, here is the purse I stole from his saddle-bags." So saying, he pulled out the purse from his sleeve and laid it before Husam al-Din, who said to the soldier, "Take thy money and pouch it; thou now hast no ground of complaint against the people of the khan." Thereupon these folk and all who were present fell to praising the thief and blessing him; but he said, "Ho! Emir, the skill is not in that I came to thee in person and brought thee the purse; the cleverness was in taking it a second time from this trooper." Asked the Chief, "And how didst thou do to take it, O sharper?" and the robber replied, "O Emir, I was standing in the Shroff's^t bazar at Cairo, when I saw this soldier receive the gold in change and put it in yonder purse; so I followed him from by-street to by-street, but found no occasion of stealing it. Then he travelled from Cairo and I followed him from town to town, plotting and planning by the way to rob him, but without avail, till he entered this city and I dogged him to the khan. I took up my lodging beside him and watched him till he fell asleep and I heard him sleeping; when I went up to him softly, softly; and I slit open his saddle-bags with this knife, and took the purse in the way I am now taking it." So saying, he put out his hand and took the purse from before the Chief of Police and the trooper, both of whom, together with the folk, drew back watching him and thinking he would show them how he took the purse from the saddle-bags. But, behold! he suddenly broke into a run and threw himself into a pool of standing water^t

hard by. So the Chief of the Police shouted to his officers, "Stop thief!" and many made after him; but before they could doff their clothes and descend the steps, he had made off; and they sought for him, but found him not; for that the by-streets and lanes of Alexandria all communicate. So they came back without bringing the purse; and the Chief of Police said to the trooper, "Thou hast no demand upon the folk; for thou foundest him who robbed thee and receivedst back thy money, but didst not keep it." So the trooper went away, having lost his money, whilst the folk were delivered from his hands and those of the Chief of Police; and all this was of the favour of Almighty Allah.*



FOOTNOTES

PAGE 1436—*Line 9.* Lane (ii. 435) ill-advisedly writes "Sher," as "the word is evidently Persian signifying a Lion." But this is only in the debased Indian dialect; a Persian, especially a Shirazi, pronounces it "Shír." And this is how it is written in the Bresl. Edit., vii. 262. "Shár" is evidently a fancy name, possibly suggested by the dynastic name of the Ghurjistan or Georgian Princes.

Line 22. Again old experience, which has learned at a heavy cost how many a goodly apple is rotten at the core.

Line 25. This couplet has occurred in the 21st night. I give Torrens (p. 206) by way of specimen.

PAGE 1437—*Line 10.* Arab. "Záka"=merely tasting a thing which may be sweet with a bitter after-flavour.

Line 32. This tetrastich was in the 21st night, with a difference.

PAGE 1438—*Line 8.* The lines have occurred in the 21st night. I quote Torrens, p. 311.

Line 17. This tetrastich has occurred before. I borrow from Lane (ii. 62).

Line 27. The rude but effective refrigerator of the desert Arab who hangs his water-skin to the branch of a tree and allows it to swing in the wind.

PAGE 1440—*Line 21.* Arab. "Khumásiyah" which Lane (ii. 438) renders "of quinary stature." Usually it means five spans, but

here five feet, showing that the girl was young and still growing. The invoice with a slave always notes her height in spans measured from ankle-bone to ear and above seven she loses value as being full grown. Hence Sudási (fem. Sudásiyah) is a slave six spans high, the Shibr or full span (9 inches), not the Fitr or short span from thumb to index. Faut is the interval between every finger; Ratab between index and medius, and Atab between medius and annularis.

Line 30. "Moon-faced" now sounds sufficiently absurd to us, but it was not always so. Solomon (*Cant.* vi. 10) does not disdain the image "fair as the moon, clear as the sun"; and those who have seen a moon in the sky of Arabia will thoroughly appreciate it. We find it amongst the Hindus, the Persians, the Afghans, the Turks and all the nations of Europe. We have, finally, the grand example of Spenser,

Her spacious forehead, like the clearest moon, etc.

PAGE 1441—Line 8. Blue eyes have a bad name in Arabia as in India: the witch Zarká of Al-Yamamah was noted for them; and "blue-eyed" often means "fierce-eyed," alluding to the Greeks and Daylamites, mortal enemies to Ishmael. The Arabs say "ruddy of mustachio, blue of eye and black of heart."

Line 26. Before explained as used with camphor to fill the dead man's mouth.

PAGE 1442—Line 1. As has been seen, slapping on the neck is equivalent to our "boxing ears," but much less barbarous and likely to injure the child. The most insulting blow is that with shoe, sandal or slipper because it brings foot in contact with head. Of this I have spoken before.

Line 5. Arab. "Hibál" (=ropes), alluding to the A'akál-fillet which binds the Kúfiyah-kerchief on the Badawi's head. (*Pilgrimage*, i. 346.)

Line 14. Arab. "Khiyál"; afterwards called Kara Gyuz (= "black eyes," from the celebrated Turkish Wazir). The *mise-en-scène* was like that of Punch, but of transparent cloth, lamp-lit inside and showing silhouettes worked by hand. Nothing could be more Fescennine than Kara Gyuz, who appeared with a phallus longer than himself and made all the Consuls-General periodically complain of its abuse; while the dialogue, mostly in Turkish, was even more obscene. Most ingenious were Kara Gyuz's little ways

of driving on an obstinate donkey and of tackling a huge Anatolian pilgrim. He mounted the Neddy's back, face to tail, and inserting his left thumb like a clyster, hammered it with his right, when the donkey started at speed. For the huge pilgrim he used a ladder. These shows, now obsolete, used to enliven the Ezbekiyah Gardens every evening and explain Ovid's words,

Delicias videam, Nile jocose, tuas!

Line 16. Mohammed (Mishkât al-Masâbih ii. 360-62) says, "Change the whiteness of your hair but not with anything black." Abu Bakr, who was two years and some months older than the Prophet, used tincture of Henna and Katam. Old Turkish officers justify black dyes because these make them look younger and fiercer. Henna stains white hair orange red; and the Persians apply after it a paste of indigo leaves; the result is successively leek-green, emerald-green, bottle-green and lastly lamp-black. There is a stage in life (the youth of old age) when man uses dyes: presently he finds that the whole face wants dye; that the contrast between juvenile coloured hair and ancient skin is ridiculous and that it is time to wear white.

Line 27. This prejudice extends all over the East: the Sanskrit saying is "Kvachit káná bhaveta sádhus"—now and then a monocular is honest. The left eye is the worst and the popular idea is, I have said, that the damage will come by the injured member.

Line 34. The Arabs say like us, "Short and thick is never quick" and "Long and thin has little in."

Line 38. Arab. "Ba'azu layáli," some night when his mistress failed him.

PAGE 1444—*Line 6.* The fountain in Paradise before noticed.

Line 11. Before noticed as the Moslem St. Peter (as far as the keys go).

Line 20. Arab. "Munkasir"—broken, frail, languishing—the only form of the *maladive* allowed. Here again we have masculine for feminine: the eyelids show love-desire, but, etc.

Line 27. The river of Paradise.

Line 33. See the 12th night, "The Second Kalandar's Tale," vol. i. 134.

Line 35. Lane (ii. 472) refers for specimens of calligraphy to Herbin's *Développements*, etc. There are many more than seven styles of writing, as I have shown in the 13th night, vol. i. 150.

Notes

PAGE 1445—*Line 5.* Amongst good Moslems this would be a claim upon a man.

PAGE 1446—*Line 12.* These lines first appear in the 22nd night. I have borrowed from Mr. Payne (iv. 46).

PAGE 1447—*Line 35.* Arab. "Ya Nasráni"; the address is not intrinsically slighting but it may easily be made so. I have elsewhere noted that when Julian (is said to have) exclaimed, "Vicisti Nazarene!" he was probably thinking in Eastern phrase, "Nasarta, yá Nasráni!"

PAGE 1448—*Line 3.* Thirst is the strongest of all pleas to an Eastern, especially to a Persian, who never forgets the sufferings of his Imam, Husayn, at Kerbela: he would hardly withhold it from the murderer of his father. There is also a Hadis, "Thou shalt not refuse water to him who thirsteth in the desert."

Line 4. Arab. "Zimmi" which Lane (ii. 474) aptly translates a "tributary." The Koran (chap. ix.) orders Unbelievers to Islamize or to "pay tribute by right of subjection" (lit. an yadin=out of hand, an expression much debated). The least tribute is one dinar per annum which goes to the poor-rate; and for this the Kafir enjoys protection and *almost* all the civil rights of Moslems. As it is a question of "loaves and fishes" there is much to say on the subject; "loaves and fishes" being the main base and foundation of all religious establishments.

Line 21. This tetrastich has before occurred; so I quote Lane (ii. 444).

Line 37. In the 35th night the same occurs with a difference.

PAGE 1449—*Line 10.* The old rite, I repeat, has lost amongst all but the noblest of Arab tribes the whole of its significance; and the traveller must be careful how he trusts to the phrase "Nahnu málihin"—we are bound together by the salt.

Line 18. Arab. "Aláma"—Alá-má=upon what? wherefore?

Line 26. Arab. "Mauz"; hence the Linnean name Musa (paradiaca, etc.). The word is explained by Sale (*Koran*, chap. xxxvii. 146) as "a small tree or shrub"; and he would identify it with Jonah's gourd.

PAGE 1450—*Line 8.* Lane (ii. 446) "bald wolf or empowered fate," reading (with Mac.) Kazá for Kattan (cat).

Line 14. i.e., "The Orthodox in the Faith." Ráshid is a proper name; witness that scourge of Syria, Ráshid Pasha. Born in 1830,

of the Haji Nazir Agha family, Darrah-Beys of Macedonian Draina, he was educated in Paris where he learned the usual hatred of Europeans: he entered the Egyptian service in 1851; and, presently exchanging it for the Turkish, became in due time Wali (Governor-General) of Syria which he plundered most shamelessly. Recalled in 1872, he eventually entered the Ministry and on June 15, 1876, he was shot down, with other villains like himself, by gallant Captain Hasan, the Circassian (Yarham-hu 'lláh!).

PAGE 1452—Line 7. Quoted from a piece of verse, of which more presently.

PAGE 1453—Line 20. This tetrastich has occurred in the 193rd night. I quote Lane (ii. 449), who quotes Dryden's Spanish Friar,
There is a pleasure sure in being mad
Which none but madmen know.

PAGE 1454—Line 12. Lane (ii. 449) gives a tradition of the Prophet, "Whoso is in love, and acteth chastely, and concealeth (his passion) and dieth, dieth a martyr." Sakar is No. 5 Hell for Magi, Guebres, Parsis, etc.; it is used in the comic Persian curse, "Fi'n-nári wa Sakar al-jadd w'al-pidar"—In Hell and Sakar his grandfather and his father.

PAGE 1455—Line 21. Arab. "Sifr": I have warned readers that whistling is considered a kind of devilish speech by the Arabs, especially the Badawin; and that the traveller must avoid it. It savours of idolatry: in the Koran we find (chap. viii. 35), "Their prayer at the House of God (Ka'abah) is none other than whistling and hand-clapping"; and tradition says that they whistled through their fingers. Besides, many of the Jinn have only round holes by way of mouths and their speech is whistling—a kind of bird-language like sibilant English.

PAGE 1456—Line 9. Arab. "Kíl wa kál"—lit. "it was said and he said"; a popular phrase for chit-chat, tittle-tattle, prattle and prate, etc.

Line 12. Arab. "Hadis," comparing it with a tradition of the Prophet.

PAGE 1457—Line 26. Arab. "Mikashshah," the thick part of a midrib of a palm-frond soaked for some days in water and beaten out till the fibres separate. It makes an exceedingly hard, although not a lasting broom.

Line 29. Persian, "the youth, the brave"; Sansk. Yuván; and

Lat. *Juvenis*. The Kurd, in tales, is generally a sturdy thief; and in real life is little better.

Line 39. Arab. "Yá Shátir"; lit. O clever one (in a bad sense).

PAGE 1459—Line 3. Lane (ii. 453) has it, "that I may dress thy hair," etc. This is Bowdlerizing with a witness.

PAGE 1461—Line 11. The sign of respect when a personage dismounts. (*Pilgrimage*, i. 77.)

Line 29. So the Hindus speak of "the defilement of separation" as if it were an impurity.

PAGE 1462—Line 15. Lane (i. 605) gives a long and instructive note on these public royal banquets which were expected from the lieges by Moslem subjects. The hanging-penalty is, perhaps, a little exaggerated; but we find the same excess in the priestly *Gesta Romanorum*.

PAGE 1463—Line 38. Had he eaten it he would have become her guest. Amongst the older Badawin it was sufficient to spit upon a man (in entreaty) to claim his protection: so the horse-thieves when caught were placed in a hole in the ground covered over with matting to prevent this happening. Similarly Saladin (Saláh al-Din) the chivalrous would not order a cup of water for the robber, Reynald de Châtillon, before putting him to death.

PAGE 1464—Line 4. Arab. "Kishk" properly "Kashk"=wheat-meal coarsely ground and eaten with milk or broth. It is *de rigueur* with the Egyptian Copts on the "Friday of Sorrow" (Good Friday): and Lane gives the recipe for making it (*M. E.* chap. xxvi.).

Line 13. In those days distinctive of Moslems.

Line 28. The euphemism has before been noticed: the Moslem reader would not like to pronounce the words, "I am a Nazarene." The same formula occurs a little lower down to save the reciter or reader from saying, "Be my wife divorced," etc.

PAGE 1465—Line 17. Arab. "Hájj," a favourite Egyptianism. We are wrong to write Hajji which Easterns pronounce Háj-jí.

Line 20. This is Cairene "chaff."

PAGE 1466—Line 4. Whose shell fits very tight.

Line 26. His hand was like a raven's because he ate with thumb and two fingers and it came up with the rice about it like a camel's hoof in dirty ground. This refers to the proverb (Burckhardt, 756), "He comes down a crow-claw (small) and comes up a camel-hoof (huge and round)."

Notes

PAGE 1468—Line 17. Easterns have a superstitious belief in the powers of food: I knew a learned man who never sat down to eat without a ceremonious salam to his meat.

PAGE 1469—Line 7. Lane (ii. 464) uses the vile Turkish corruption "Rustum," which, like its fellow "Rustem," would make a Persian shudder.

PAGE 1470—Line 29. Arab. "Darrij," i.e., let them slide (*Americanicè*).

Line 33. This tetrastich has occurred before: so I quote Mr. Payne (*in loco*).

PAGE 1471—Line 15. Shaykh of Al-Butnah and Jábiyah, therefore a Syrian of the Hauran near Damascus and grandson to Isú (Esau). Arab mystics (unlike the vulgar who see only his patience) recognize that inflexible integrity which refuses to utter "words of wind" and which would not, against his conscience, confess to wrongdoing merely to pacify the Lord who was stronger than himself. The Classics taught this noble lesson in the case of Prometheus *versus* Zeus. Many articles are called after Job, e.g., Ra'ará' Ayyub or Ghubayrá (*inula Arabica* and *undulata*), a creeper with which he rubbed himself and got well:—the Copts do the same on "Job's Wednesday," i.e., that before Whit Sunday O.S. Job's father is a nickname of the camel, etc. etc.

PAGE 1472—Line 15. Lane (*in loco*) renders "I am of their number." But "fí al-siyák" means popularly "(driven) to the point of death."

Line 21. Lit.= "pathway, road"; hence the bridge well known as "finer than a hair and sharper than a sword," over which all (except Khadijah and a chosen few) must pass on the Day of Doom; a Persian apparatus bodily annexed by Al-Islam. The old Guebres called it Pul-i-Chinávar or Chinávad and the Jews borrowed it from them as they did all their fancies of a future life against which Moses had so gallantly fought. It is said that a bridge over the grisly "brook Kedron" was called Sirát (the road) and hence the idea, as that of hell-fire from Ge-Hinnom (Gehenna) where children were passed through the fire to Moloch. A doubtful Hadis says, "The Prophet declared Al-Sirát to be the name of a bridge over hell-fire, dividing Hell from Paradise" (pp. 17, 122, Reynold's trans. of Al-Siyuti's Traditions, etc.). In *Koran*, i. 5, "Sirát" is simply a path, from sarata, he

swallowed, even as the way devours (makes a lakam or mouthful of) those who travel it. The word was orig. written with Sín but changed for easier articulation to Sád, one of the four Hurúf al-Mutabbakát, "the flattened," formed by the broadened tongue in contact with the palate. This Sad also by the figure Ishmám (=conversion) turns slightly to a Zá, the intermediate between Sin and Sad.

PAGE 1475—Line 15. The rule in Turkey where catamites rise to the highest rank: *C'est un homme de bonne famille* (said a Turkish officer in Egypt), *il a été acheté*. Hence "Alfi" (one who costs a thousand) is a well-known cognomen. The Pasha of the Syrian caravan, with which I travelled, had been the slave of a slave and he was not a solitary instance. (*Pilgrimage*, i. 90.)

Line 19. The device of the banquet is dainty enough for any old Italian *novella*; all that now comes is pure Egyptian polissonnerie speaking to the gallery and being answered by roars of laughter.

Line 20. *i.e.*, "art thou ceremonially pure and therefore fit for handling by a great man like myself?"

Line 26. In past days before Egypt was "frankified" many overlanders used to wash away the traces of travel by a Turkish bath which mostly ended in the appearance of a rump-wriggling little lad who offered to shampoo them. Many accepted his offices without dreaming of his usual use or misuse.

PAGE 1476—Line 26. Arab. "Imám." This is (to a Moslem) a most offensive comparison between prayer and car. cop.

Line 33. Arab. "Fi zaman-hi," alluding to a peculiarity highly prized by Egyptians; the use of the constrictor vaginæ muscles, the sphincter for which Abyssinian women are famous. The "Kab-bázah" (=holder), as she is called, can sit astraddle upon a man and can provoke the venereal orgasm, not by wriggling and moving but by tightening and loosing the male member with the muscles of her privities, milking it as it were. Consequently the *casse-noisette* costs treble the money of other concubines. (Ananga-Ranga, p. 127.)

Line 38. The little eunuchs had evidently studied the Harim.

PAGE 1477—Line 19. Lane (ii. 494) relates from Al-Makrizi, that when Khamárawayh, Governor of Egypt (ninth century), suffered from insomnia, his physician ordered a pool of quicksilver, 50 by 50 cubits, to be laid out in front of his palace, now the Ru-

maylah square. "At the corners of the pool were silver pegs, to which were attached by silver rings strong bands of silk, and a bed of skins, inflated with air, being thrown upon the pool and secured by the bands remained in a continual state of agreeable vacillation." We are not told that the Prince was thereby salivated like the late Colonel Sykes when boiling his mercury for thermometric experiments.

PAGE 1478—Line 33. The name seems now unknown. "Al-Khalí'a" is somewhat stronger than "Wag," meaning at least a "wicked wit." Properly it is the Span. "perdido," a youth cast off (Khala') by his friends; though not so strong a term as "Har-fúsh"—a blackguard.

PAGE 1479—Line 25. Arab. "Farsakh"—parasang.

Line 28. Arab. "Nahás asfar"—yellow copper, brass as opposed to Nahás ahmar=copper. The reader who cares to study the subject will find much about it in my *Book of the Sword*, chap. iv.

PAGE 1481—Line 23. Lane (ii. 479) translates one stanza of this mukhammas (pentastich) and speaks of "five more," which would make six.

PAGE 1482—Line 16. A servile name. Delicacy, Elegance.

PAGE 1483—Line 13. These verses have occurred twice (9th night, etc.): so I give Lane's version (ii. 482).

Line 27. A Badawi tribe to which belonged the generous Ma'an bin Za'idah, often mentioned in *The Nights*.

Line 36. Wealthy harims, I have said, are hot-beds of sapphism and tribadism. Every woman past her first youth has a girl whom she calls her "Myrtle" (in Damascus). At Agbome, capital of Dahome, I found that a troop of women was kept for the use of the "Amazons" (*Mission to Gelele*, ii. 73). Amongst the wild Arabs, who ignore Socratic and Sapphic perversions, the lover is always more jealous of his beloved's girl-friends than of men rivals. In England we content ourselves with saying that women corrupt women more than men do.

PAGE 1485—Line 5. The Hebrew Pentateuch; Roll of the Law.

Line 22. I need hardly notice the brass trays, platters and table-covers with inscriptions which are familiar to every reader: those made in the East for foreign markets mostly carry imitation inscriptions lest infidel eyes fall upon Holy Writ.

PAGE 1486—Line 28. These six distichs are in the 13th night.

I borrow Torrens (p. 125) to show his peculiar treatment of spinning out 12 lines to 38.

PAGE 1487—Line 8. Arab. "Musámirah"—chatting at night. Easterns are inordinately fond of the practice and the wild Arabs often sit up till dawn, talking over the affairs of the tribe, indeed a Shaykh is expected to do so. "Early to bed and early to rise" is a civilized, not a savage or a barbarous saying. Samír is a companion in night talk; Rafík of the road; Rahíb in riding horse or camel; Ká'id in sitting; Sharíb and Rafís at drink, and Nadím at table: Ahíd is an ally, and Sharík a partner—all on the model of "Fa'íl."

PAGE 1488—Line 14. In both lover and beloved the excess of love gave them this clairvoyance.

PAGE 1489—Line 2. The prayer will be granted for the excess (not the purity) of her love.

PAGE 1490—Line 11. This wailing over the Past is one of the commonplaces of Badawi poetry. The traveller cannot fail, I repeat, to notice the chronic melancholy of peoples dwelling under the brightest skies.

Line 34. Moons=Budúr.

Line 37. In Paradise as a martyr.

PAGE 1491—Line 21. *i.e.*, to intercede for me in Heaven; as if the young woman were the Prophet.

PAGE 1493—Line 35. The comparison is admirable as the two letters are written. It occurs in Al-Hariri (Ass. of Ramlah).

So I embraced him close as Lám cleaves to Alif.

And again,

She laid aside reluctance and I embraced her close

As if I were Lám and my love Alif.

The Lomad-Olaph in Syriac is similarly colligated.

Line 36. Here is a *double entendre*, "and the infirm letters (*viz.*, a, w and y), not subject to accident, left him." The three make up the root "Awí"—pitying, condoling.

PAGE 1494—Line 27. Showing that consummation had taken place. It was a sign of good breeding to avoid all "indecent hurry" when going to bed. In some Moslem countries the bridegroom does not consummate the marriage for seven nights; out of respect for (1) father (2) mother (3) brother and so forth. If he hurry matters he will be hooted as an "impatient man" and the wise will quote, "Man is created of precipitation" (*Koran*, chap. xxi. 38),

meaning hasty and inconsiderate. I remark with pleasure that the whole of this tale is told with commendable delicacy. O si sic omnia!

PAGE 1495—Line 6. Pers. "Nauroz" (=nau roz, new day): here used in the Arab. plur. "Nawáriz" as it lasted six days. There are only four universal festivals; the solstices and the equinoxes; and every successive religion takes them from the sun and perverts them to its own private purposes. Lane (ii. 496) derives the venerable Nauroz whose birth is hid in the outer glooms of antiquity from the "Jewish Passover" (!)

PAGE 1496—Line 20. Again the "babes" of the eyes.

Line 30. *i.e.*, whose glance is as the light of the glowing braise (or embers). The Arab. "Mikbás"=pan or pot full of small charcoal, is an article well known in Italy and Southern Europe. The word is apparently used here because it rhymes with "Anfás" (souls, spirits).

PAGE 1497—Line 24. *i.e.*, martyrdom; a Koranic term "fi sabíli 'llahi"=on the way of Allah.

PAGE 1498—Line 8. These rhymes in -y, -ee and -ie are purposely affected, to imitate the cadence of the Arabic.

Line 21. Arab. "Sujúd," the ceremonial prostration, touching the ground with the forehead. So in the Old Testament "he bowed (or fell down) and worshipped" (Gen. xxiv. 26: Mat. ii. 11), of which our translation gives a wrong idea.

PAGE 1499—Line 14. A girl is called "Alfiyyah"=A-shaped.

Line 14. *i.e.*, the medial form of m.

Line 15. *i.e.*, the inverted n.

Line 23. It may also mean a "Seigné of pearls."

Line 26. *Koran*, xxvii. 12. This was one of the nine "signs" to wicked "Pharaoh." The "hand of Moses" is a symbol of power and ability (*Koran*, vii. 105). The whiteness was supernatural beauty, not leprosy of the Jews (Exod. iv. 6); but brilliancy, after being born red or black: according to some commentators, Moses was a negro.

Line 28. *Koran*, iii. 103; the other faces become black. This explains, I have noticed, the use of the phrases in blessing and cursing.

PAGE 1500—Line 16. Here we have the naked legend of the negro's origin; one of those nursery tales in which the ignorant of Christendom still believe. But the deduction from the fable and

the testimony to the negro's lack of intelligence, though unpleasant to our ignorant negrophils, are factual and satisfactory.

Line 24. Koran, xcii. 1, 2: an oath of Allah to reward and punish with Heaven and Hell.

Line 31. Alluding to the "black drop" in the heart: it was taken from Mohammed's by the Archangel Gabriel. The fable seems to have arisen from the verse, "Have we not opened thy breast?" (*Koran*, chap. xciv. 1). The popular tale is that Halímah, the Badawi nurse of Mohammed, of the Banu Sa'ad tribe, once saw her son, also a child, running towards her and asked him what was the matter. He answered, "My little brother was seized by two men in white who stretched him on the ground and opened his belly!" For a full account and deductions see the Rev. Mr. Badger's article, "Muhammed" (p. 959) in vol. iii. *Dict. of Chr. Biog.*

Line 38. Arab. "Sumr," lit. brown (as it is afterwards used), but politely applied to a negro: "Yá Abu Sumrah!" O father of brownness.

PAGE 1501—*Line 1.* Arab. "Lumá"=dark hue of the inner lips admired by the Arabs and to us suggesting most unpleasant ideas. Mr. Chenery renders it "dark red" and "ruddy," altogether missing the idea.

Line 7. Arab. "Saudá," feminine of aswad (black), and meaning black bile (melancholia) as opposed to leucocholia.

Line 22. i.e., the Magians, Sabians, Zoroastrians.

Line 29. The "Unguinum fulgor" of the Latins who did not forget to celebrate the shining of the nails although they did not Henna them like Easterns. Some, however, have suggested that Ροδοδάκτυλος alludes to colouring matter.

PAGE 1502—*Line 12.* Women with white skins are supposed to be heating and unwholesome: hence the Hindu Rajahs slept with dark girls in the hot season.

Line 13. Moslems sensibly have a cold Hell as well as a hot Hell, the former called Zamharir (lit. "intense cold") or Al-Barahút, after a well in Hazramaut; as Gehenna (Arab. "Jahan-nam") from the furnace-like ravine East of Jerusalem (325th night). The icy Hell is necessary *in terrorem* for peoples who inhabit cold regions and who in a hot Hell only look forward to an eternity of "coals and candles" gratis. The sensible missionaries preached it in Iceland till foolishly forbidden by Papal Bull.

Notes

PAGE 1503—Line 3. *Koran*, ii. 26; speaking of Abraham when he entertained the angels unawares.

Line 8. Arab. "Rakb," usually applied to a fast-going caravan of dromedary riders (*Pilgrimage*, ii. 329). The "Cafileh" is Arab.: "Caravan" is a corruption of the Pers. "Karwán."

Line 14. A popular saying. It is interesting to contrast this dispute between fat and thin with the Shakespearean humour of Falstaff and Prince Henry.

Line 20. Arab. "Dalak" vulg. Hajar al-Hammam (Hammam-stone). The comparison is very apt: the rasps are of baked clay artificially roughened (see illustrations in Lane, *M. E.* chap. xvi.). The rope is called "Masad," a bristling line of palm-fibre like the coir now familiarly known in England.

PAGE 1504—Line 1. Although the Arab's ideal of beauty, as has been seen and said, corresponds with ours, the Egyptians (Modern), the Moroccans and other negroid races like "walking tun-butts" as Clapperton called his amorous widow.

Line 6. Arab. "Khayzar" or "Khayzarán," the rattan-palm. Those who have seen this most graceful "palmijuncus" in its native forest will recognize the neatness of the simile.

Line 35. This is the popular idea of a bushy "veil of nature" in women: it is always removed by depilatories and vellication. When Bilkis Queen of Sheba discovered her legs by lifting her robe (*Koran*, xxvii.), Solomon was minded to marry her, but would not do so till the devils had by a depilatory removed the hair. The popular preparation (called Núrah) consists of quicklime, 7 parts, and Zirk or orpiment, 3 parts: it is applied in the Hammam to a perspiring skin, and it must be washed off immediately the hair is loosened or it burns and discolours. The rest of the body-pile (Sha'arat opp. to Sha'ar=hair) is eradicated by applying a mixture of boiled honey with turpentine or other gum, and rolling it with the hand till the hair comes off. Men, I have said, remove the pubes by shaving, and pluck the hair of the arm-pits, one of the vestiges of pre-Adamite man. A good depilatory is still a desideratum, the best perfumers of London and Paris have none which they can recommend. The reason is plain: the hair-bulb can be eradicated only by destroying the skin.

PAGE 1505—Line 17. *Koran*, ii. 64: referring to the heifer which the Jews were ordered to sacrifice.

Notes

Line 30. Arab. "kallá," a Koranic term possibly from Kull (all) and lá (not) = prorsus non—altogether not!

PAGE 1506—*Line 6.* "Habáb" or "Habá," the fine particles of dust, which we call motes. The Cossid (Arab. "Kásid") is the Anglo-Indian term for a running courier (mostly under Government), the Persian "Shátir" and the Guebre Rávand.

Line 30. Arab. "Samhari," a very long thin lance so called after Samhar, the maker, or the place of making. It is supposed to cast, when planted in the ground, a longer shadow in proportion to its height than any other thing of the kind. See i. 429.

Line 39. Arab. "Suláfah"; properly *ptisane* which flows from the grapes before pressure. The plur. "Sawálif" also means tresses of hair and past events: thus there is a "triple entendre." And again "he" is used for "she."

PAGE 1507—*Line 12.* There is a pun in the last line, "Khálun (a mole) khallauni" (rid me), etc.

PAGE 1508—*Line 7.* Of old Fustát, afterwards part of Southern Cairo, a proverbially miserable quarter, hence the saying, "They quoted Misr to Káhirah (Cairo), whereon Bab al-Luk rose with its grass," in derision of nobodies who push themselves forward. Burckhardt, *Prov.* 276.

Line 10. Its fruits are the heads of devils; a true Dantesque fancy. *Koran*, chap. xvii. 62, "the tree cursed in the *Koran*" and in chap. xxxvii, 60, "is this better entertainment, or the tree of Al-Zakkúm?" Commentators say that it is a thorn bearing a bitter almond which grows in the Tehamah and was therefore promoted to Hell.

Line 15. Arab. "Lasm" (lathm) as opposed to Bausah or boseh (a buss) and Kublah (a kiss, generic).

PAGE 1509—*Line 17.* Arab. "Jufún" (plur. of Jafn) which may mean eyebrows or eyelashes and only the context can determine which.

Line 22. Very characteristic of Egyptian manners is the man who loves six girls equally well, who lends them, as it were, to the Caliph; and who takes back the goods as if in no wise damaged by the loan.

PAGE 1510—*Line 4.* The moon is masculine possibly by connection with the Assyrian Lune-god "Sin"; but I can find no cause for the Sun (Shams) being feminine.

The 343rd Night

Line 7. Arab. "Al-Amin," a title of the Prophet. It is usually held that this proud name, "The honest man," was applied by his fellow-citizens to Mohammed in early life; and that in his twenty-fifth year, when the Eighth Ka'abah was being built, it induced the tribes to make him their umpire concerning the distinction of placing in position the "Black Stone" which Gabriel had brought from Heaven to be set up as the starting-post for the seven circuitings. He distributed the honour amongst the clans and thus gave universal satisfaction. His Christian biographers mostly omit to record an anecdote which speaks so highly in Mohammed's favour. (*Pilgrimage*, iii. 192.)

PAGE 1513—Line 22. The idea is that Abu Nowas was a thought-reader—such being the prerogative of inspired poets in the East. His drunkenness and debauchery only added to his power. I have already noticed that "Allah strike thee dead" (Kátala-k Allah) is like our phrase, "Confound the fellow, how clever he is."

PAGE 1514—Line 24. Again said facetiously, "Devil take you!"

PAGE 1515—Line 18. In all hot-damp countries it is necessary to clothe dogs, morning and evening especially: otherwise they soon die of rheumatism and loin disease.

PAGE 1517—Line 1.—Beatrice. A fragment of these lines is in the 315th night. See also the 781st night.

Line 21. The Moslems borrowed the horrible idea of a "jealous God" from their kinsmen, the Jews. Every race creates its own Deity after the fashion of itself: Jehovah is distinctly a Hebrew; the Christian Theos is originally a Judæo-Greek and Allah a half-Badawi Arab. In this tale Allah, despotic and unjust, brings a generous and noble-minded man to beggary, simply because he fed his dogs off gold plate. Wisdom and morality have their infancy and youth: the great value of such tales as these is to show and enable us to measure man's development.

PAGE 1518—Line 22. In Trébutien (Lane, ii. 501) the merchant says to ex-Dives, "Thou art wrong in charging Destiny with injustice. If thou art ignorant of the cause of thy ruin I will acquaint thee with it. Thou feddest the dogs in dishes of gold and leftest the poor to die of hunger." A superstition, but intelligible.

PAGE 1519—Line 25. Arab. "Sarráf"—a money-changer.

Line 39. Arab. "Birkah," a common feature in the landscapes

Al-Malik al-Násir and the Chiefs of Police

of Lower Egypt: it is either a natural pool left by the overflow of the Nile; or, as in the text, a built-up tank, like the "Táláb" for which India is famous. Sundry of these Birkahs are or were in Cairo itself; and some are mentioned in *The Nights*.

PAGE 1520—Line 11. This sneer at the "military" and the "police" might come from an English convict's lips.

And they also tell

The Tale of Al-Malik al-Násir and the Three Chiefs of Police

Once upon a time Al-Malik al-Násir⁺ sent for the Wális or Chiefs of Police of Cairo, Bulak, and Fostat⁺ and said to them, "I desire each of you to recount me the marvellousest thing that hath befallen him during his term of office."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 343rd night, she said,

It hath reached me, O auspicious King, that quoth Al-Malik al-Násir to the three Walis, "I desire each of you to recount me the marvellousest thing which hath befallen him during his term of office." So they answered, "We hear and we obey." Then said the Chief of the Police of Cairo, "Know thou, O our lord the Sultan, the most wonderful thing that befel me, during my term of office, was on this wise": and he began

The Story of the Chief of Police of Cairo

"There were in this city two men of good repute fit to bear witness⁺ in matters of murder and wounds; but they were both secretly addicted to intrigues with low women and to wine-bibbing and to dissolute doings, nor could I succeed (do what I would) in bringing them to book; and I began to despair of success. So I charged the taverners and confectioners and fruiterers and candle-chandlers and the keepers of brothels and bawdy houses to acquaint me of these two good men whenever they should anywhere be engaged in drinking or other debauchery, or together or apart; and ordered that, if they both or if either of them bought at their

The 344th Night

shops aught for the purpose of wassail and carousal, the vendors should not conceal it from me. And they replied, 'We hear and obey.' Presently it chanced that one night, a man came to me and said, 'O my master, know that the two just men, the two witnesses, are in such a street in such a house, engaged in abominable wickedness.' So I disguised myself, I and my body-servant, and ceased not trudging till I came to the house and knocked at the door, whereupon a slave-girl came out and opened to me, saying, 'Who art thou?' I entered without answering her and saw the two legal witnesses and the house-master sitting, and lewd women by their side and before them great plenty of wine. When they saw me, they rose to receive me, and made much of me, seating me in the place of honour and saying to me, 'Welcome for an illustrious guest and well come for a pleasant cup-companion!' And on this wise they met me without showing a sign of alarm or trouble. Presently, the master of the house arose from amongst us and went out and returned after a while with three hundred dinars, when the men said to me, without the least fear, 'Know, O our lord the Wali, it is in thy power to do even more than disgrace and punish us; but this will bring thee in return nothing but weariness: so we reckon thou wouldest do better to take this much money and protect us; for Almighty Allah is named the Protector and loveth those of His servants who protect their Moslem neighbours; and thou shalt have thy reward in this world and due recompense in the world to come.' So I said to myself, 'I will take the money and protect them this once; but, if ever again I have them in my power, I will take my wreak of them'; for, you see, the money had tempted me. Thereupon I took it and went away thinking that no one would know it; but, next day, on a sudden one of the Kazi's messengers came to me and said to me, 'O Wali, be good enough to answer the summons of the Kazi who wanteth thee.' So I arose and accompanied him, knowing not the meaning of all this; and when I came into the judge's presence, I saw the two witnesses and the master of the house, who had given me the money, sitting by his side. Thereupon this man rose and sued me for three hundred dinars, nor was it in my power to deny the debt; for he produced a written obligation and his two companions, the legal witnesses, testified against me that I owed the amount. Their evidence satisfied the Kazi and he ordered me to pay the sum; nor

The Tale of the Chief of the Bulak Police

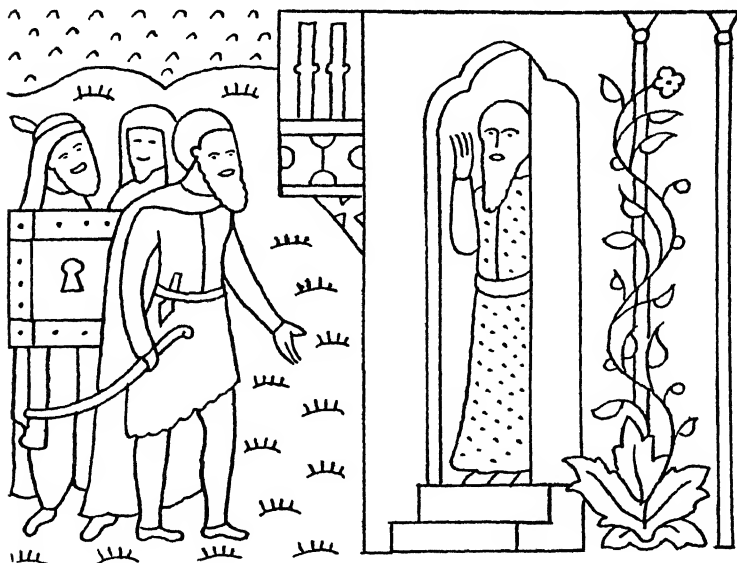
did I leave the Court till they had of me the three hundred gold pieces. So I went away, in the utmost wrath and shame, vowing mischief and vengeance against them and repenting that I had not punished them. Such, then, is the most remarkable event which befel me during my term of office." Thereupon rose the Chief of the Bulak Police and said, "As for me, O our lord the Sultan, the most marvellous thing that happened to me, since I became Wali, was as follows": and he began

The Tale of the Chief of the Bulak Police

"I was once in debt to the full amount of three hundred thousand gold pieces;† and, being distressed thereby, I sold all that was behind me and what was before me and all I hent in hand, but I could collect no more than an hundred thousand dinars"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 344th night, she said,

It hath reached me, O auspicious King, that the Wali of Bulak continued: "So I sold all that was behind and before me, but could collect no more than an hundred thousand dinars and remained in great perplexity. Now one night, as I sat at home in this state, behold, there came a knocking; so I said to one of my



The 345th Night

servants, 'See who is at the door.' He went out and returned, wan of face, changed in countenance and with his side-muscles a-quivering; so I asked him, 'What aileth thee?' and he answered, 'There is a man at the door; he is half naked, clad in skins, with sword in hand and knife in girdle, and with him are a company of the same fashion and he asketh for thee.' So I took my sword and going out to see who these were, behold, I found them as the boy had reported and said to them, 'What is your business?' They replied, 'Of a truth we be thieves and have done fine work this night; so we appointed the swag to thy use, that thou mayst pay therewith the debts which sadden thee and deliver thee from thy distress.' Quoth I, 'Where is the plunder?' and they brought me a great chest, full of vessels of gold and silver; which when I saw, I rejoiced and said to myself, 'Herewith I will settle all claims upon me and there will remain as much again.' So I took the money and going inside said in my mind, 'It were ignoble to let them fare away empty-handed.' Whereupon I brought out the hundred thousand dinars I had by me and gave it to them, thanking them for their kindness; and they pouched the monies and went their way, under cover of the night so that none might know of them. But when morning dawned I examined the contents of the chest, and found them copper and tin⁺ washed with gold worth five hundred dirhams at the most; and this was grievous to me, for I had lost what monies I had and trouble was added to my trouble. Such, then, is the most remarkable event which befel me during my term of office." Then rose the Chief of the Police of Old Cairo and said, "O our lord the Sultan, the most marvellous thing that happened to me, since I became Wali, was on this wise"; and he began

The Story of the Chief of the Old Cairo Police

"I once hanged ten thieves each on his own gibbet, and especially charged the guards to watch them and hinder the folk from taking any one of them down. Next morning when I came to look at them, I found two bodies hanging from one gallows and said to the guards, 'Who did this, and where is the tenth gibbet?' But they denied all knowledge of it, and I was about to beat them till they owned the truth, when they said, 'Know, O Emir, that we fell asleep last night, and when we awoke, we found that some one had

The Tale of the Thief and the Shroff

stolen one of the bodies, gibbet and all; so we were alarmed and feared thy wrath. But, behold, up came a peasant-fellow driving his ass; whereupon we laid hands on him and killed him and hanged his body upon this gallows, in the stead of the thief who had been stolen.’⁺ Now when I heard this, I marvelled and asked them, ‘What had he with him?’ and they answered, ‘He had a pair of saddle-bags on the ass.’ Quoth I, ‘What was in them?’ Quoth they, ‘We know not.’ So I said, ‘Bring them hither’; and when they brought them to me I bade open them; behold, therein was the body of a murdered man, cut in pieces. Now as soon as I saw this, I marvelled at the case and said in myself, ‘Glory to God! The cause of the hanging of this peasant was none other but his crime against this murdered man; and thy Lord is not unjust towards His servants.’”⁺ And men also tell the tale of

The Thief and the Shroff

A certain Shroff, bearing a bag of gold pieces, once passed by a company of thieves, and one of these sharpers said to the others, “I, and I only, have the power to steal yonder purse.” So they asked, “How wilt thou do it?” and he answered, “Look ye all!” and followed the money-changer, till he entered his house, when he threw the bag on a shelf⁺ and, being affected with diabetes, went into the chapel of ease to do his want, calling to the slave-girl, “Bring me an ewer of water.” She took the ewer and followed him to the privy, leaving the door open, whereupon the thief entered and, seizing the money-bag, made off with it to his companions, to whom he told what had passed.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 345th night, she said,

It hath reached me, O auspicious King, that the thief took the money-bag and made off with it to his companions to whom he told what had passed. Said they, “By Allah, thou hast played a clever trick! ’tis not every one could do it; but, presently the money-changer will come out of the privy; and missing the bag of money, he will beat the slave-girl and torture her with grievous torture. ’Tis as though thou hast at present done nothing worthy of praise; so, if thou be indeed a sharper, return and save the girl from being beaten and questioned.” Quoth he, “Inshallah! I will save both girl and purse.” Then the prig went back to the Shroff’s

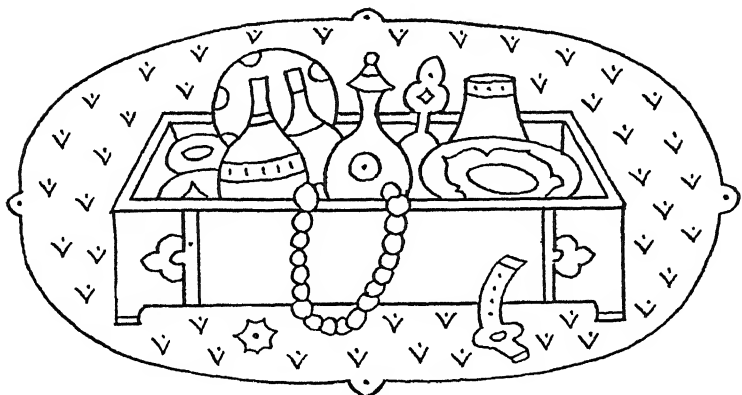
The 346th Night

house and found him punishing the girl because of the purse; so he knocked at the door and the man said, "Who is there?" Cried the thief, "I am the servant of thy neighbour in the Exchange"; whereupon he came out to him and said, "What is thy business?" The thief replied, "My master saluteth thee and saith to thee: 'Surely thou art deranged and thoroughly so, to cast the like of this bag of money down at the door of thy shop and go away and leave it.' Had a stranger hit upon it he had made off with it and, except my master had seen it and taken care of it, it had assuredly been lost to thee." So saying, he pulled out the purse and showed it to the Shroff who on seeing it said, "That is my very purse," and put out his hand to take it; but the thief said, "By Allah, I will not give thee this same, till thou write me a receipt declaring that thou hast received it! for indeed I fear my master will not believe that thou hast recovered the purse, unless I bring him thy writing to that effect, and sealed with thy signet-seal." The money-changer went in to write the paper required; and in the meantime the thief made off with the bag of money and thus was the slave-girl saved her beating. And men also tell a tale of

The Chief of the Kús Police and the Sharper

It is related that Alá al-Dín, Chief of Police at Kús,⁺ was sitting one night in his house, when behold, a personage of handsome appearance and dignified aspect came to the door, accompanied by a servant bearing a chest upon his head and, standing there, said to one of the Wali's young men, "Go in and tell the Emir that I would have audience of him on some privy business." So the servant went in and told his master, who bade admit the visitor. When he entered, the Emir saw him to be a man of handsome semblance and portly presence; so he received him with honour and high distinction, seating him beside himself, and said to him, "What is thy wish?" Replied the stranger, "I am a highwayman and am minded to repent at thy hands and turn to Almighty Allah; but I would have thee help me to this, for that I am in thy district and under thine inspection. Now I have here a chest, wherein are matters worth some forty thousand dinars; and none hath so good a right to it as thou; so do thou take it and give me in exchange a thousand dinars, of thine own monies lawfully gotten, that I may have a little capital, to aid me in my repent-

Ibrahim bin Al-Mahdi and the Merchant's Sister



ance,⁺ and save me from resorting to sin for my subsistence; and with Allah Almighty be thy reward!" Speaking thus he opened the chest and showed the Wali that it was full of trinkets and jewels and bullion and ring-gems and pearls, whereat he was amazed and rejoiced with great joy. So he cried out to his treasurer, saying, "Bring hither a certain purse containing a thousand dinars,"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 346th night, she said,

It hath reached me, O auspicious King, that the Wali cried out to his treasurer, saying, "Bring hither a certain purse containing a thousand dinars"; and gave it to the highwayman, who took it and thanking him, went his way under cover of the night. Now when it was the morrow, the Emir sent for the chief of the goldsmiths and showed him the chest and what was therein; but the goldsmith found it nothing but tin and brass, and the jewels and bezel-stones and pearls all of glass; whereat the Wali was sore chagrined and sent in quest of the highwayman; but none could come at him. And men also tell

The Tale of Ibrahim bin Al-Mahdi and the Merchant's Sister

The Caliph Al-Maamún once said to his uncle Ibrahim bin Al-Mahdí, "Tell us the most remarkable thing that thou hast ever seen." Answered he: "I hear and obey, O Commander of the Faithful. Know that I rode out one day, a-pleasuring, and my

The 346th Night

ride brought me to a place where I smelt the reek of food. So my soul longed for it and I halted, O Prince of True Believers, perplexed and unable either to go on or to go in. Presently, I raised my eyes and lo! I espied a lattice-window and behind it a wrist, than which I never beheld aught lovelier. The sight turned my brain and I forgot the smell of the food and began to plan and plot how I should get access to the house. After awhile, I observed a tailor hard by and going up to him, saluted him. He returned my salam and I asked him, 'Whose house is that?' And he answered, 'It belongeth to a merchant called such an one, son of such an one, who consorteth with none save merchants.' As we were talking, behold, up came two men, of comely aspect with intelligent countenances, riding on horseback; and the tailor told me that they were the merchant's most intimate friends and acquainted me with their names. So I urged my beast towards them and said to them, 'Be I your ransom! Abu Fulán⁺ awaiteth



Ibrahim bin Al-Mahdi and the Merchant's Sister

you!' and I rode with them both to the gate, where I entered and they also. Now when the master of the house saw me with them he doubted not but I was their friend; so he welcomed me and seated me in the highest stead. Then they brought the table of food and I said in myself, 'Allah hath granted me my desire of the food; and now there remain the hand and the wrist.' After awhile, we removed for carousal to another room, which I found tricked out with all manner of rarities; and the host paid me particular attention, addressing his talk to me, for that he took me to be a guest of his guests; whilst in like manner these two made much of me, taking me for a friend of their friend the house-master. Thus I was the object of politest attentions till we had drunk several cups of wine and there came in to us a damsel as she were a willow-wand of the utmost beauty and elegance, who took a lute and playing a lively measure, sang these couplets,

*Is it not strange one house us two contain
And still thou draw'st not near, or talk we twain?
Only our eyes tell secrets of our souls,
And broken hearts by lovers' fiery pain;
Winks with the eyelids, signs the eyebrow knows;
Languishing looks and hand saluting fain.*

When I heard these words my vitals were stirred, O Commander of the Faithful, and I was moved to delight, for her excessive loveliness and the beauty of the verses she sang; and I envied her her skill and said, 'There lacketh somewhat to thee, O damsell!' Whereupon she threw the lute from her hand in anger, and cried, 'Since when are ye wont to bring ill-mannered louts into your assemblies?' Then I repented of what I had done, seeing the company vexed with me, and I said in my mind, 'My hopes are lost by me'; and I wotted no way of escaping blame but to call for a lute, saying, 'I will show you what escaped her in the air she played.' Quoth the folk, 'We hear and obey'; so they brought me a lute and I tuned the strings and sang these verses,

*This is thy friend perplexed for pain and pine,
Th' enamoured, down whose breast course drops of brine:
He hath this hand to the Compassionate raised
For winning wish, and that on hearts is lien:
O thou who seest one love-perishing,
His death is caused by those hands and eyne!†*

The 347th and 348th Nights

Whereupon the damsel sprang up and throwing herself at my feet, kissed them and said, 'It is thine to excuse, O my Master! By Allah, I knew not thy quality nor heard I ever the like of this performance!' And all began extolling me and making much of me, being beyond measure delighted, and at last they besought me to sing again. So I sang a merry air, whereupon they all became drunken with music and wine, their wits left them and they were carried off to their homes, while I abode alone with the host and the girl. He drank some cups with me and then said, 'O my lord, my life hath been lived in vain for that I have not known the like of thee till the present. Now, by Allah, tell me who thou art, that I may ken who is the cup-companion whom Allah hath bestowed on me this night.' At first I returned him evasive answers and would not tell him my name; but he conjured me till I told him who I was; whereupon he sprang to his feet"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 347th night, she said,

It hath reached me, O auspicious King, that Ibrahim son of Al-Mahdi continued: "Now when the housemaster heard my name he sprang to his feet and said, 'Indeed I wondered that such gifts should belong to any but the like of thee; and Fortune hath done me a good turn for which I cannot thank her too much. But, haply, this is a dream; for how could I hope that one of the Caliphate house should visit my humble home and carouse with me this night?' I conjured him to be seated; so he sat down and began to question me as to the cause of my visit in the most courteous terms. So I told him the whole affair, first and last, hiding naught, and said to him, 'Now as to the food I have had my will, but of the hand and wrist I have still to win my wish.' Quoth he, 'Thou shalt have thy desire of the hand and wrist also, Inshallah!' Then said he to the slave-girl, 'Ho, such an one, bid such an one come down.' And he called his slave-girls down, one by one and showed them to me; but I saw not my mistress among them, and he said, 'O my lord, there is none left save my mother and sister; but, by Allah, I must needs have them also down and show them to thee.' So I marvelled at his courtesy and large-heartedness and said, 'May I be thy sacrifice! Began with the sister'; and he answered, 'With joy and good will.' So she came down and he showed me her hand and behold, she was the owner

The Woman whose Hands were Cut off

of the hand and wrist. Quoth I, 'Allah make me thy ransom! this is the damsel whose hand and wrist I saw at the lattice.' Then he sent his servants without stay or delay for witnesses and bringing out two myriads⁺ of gold pieces, said to the witnesses, 'This our lord and master, Ibrahim son of Al-Mahdi, paternal uncle of the Commander of the Faithful, seeketh in marriage my sister such an one; and I call you to witness that I give her in wedlock to him and that he hath settled upon her ten thousand dinars.' And he said to me, 'I give thee my sister in marriage, at the portion aforesaid.' 'I consent,' answered I, 'and am herewith content.' Whereupon he gave one of the bags to her and the other to the witnesses, and said to me, 'O our lord, I desire to adorn a chamber for thee, where thou mayst sleep with thy wife.' But I was abashed at his generosity and was ashamed to lie with her in his house; so I said, 'Equip her and send her to my place.' And by thy being, O Commander of the Faithful, he sent me with her such an equipage that my house, for all its greatness, was too strait to hold it! And I begot on her this boy that standeth in thy presence." Then Al-Maamun marvelled at the man's generosity and said, "Gifted of Allah is he! Never heard I of his like." And he bade Ibrahim bin Al-Mahdi bring him to court, that he might see him. He brought him and the Caliph conversed with him; and his wit and good breeding so pleased him that he made him one of his chief officers. And Allah is the Giver, the Bestower! Men also relate

The Tale of the Woman whose Hands were Cut off for Giving Alms to the Poor

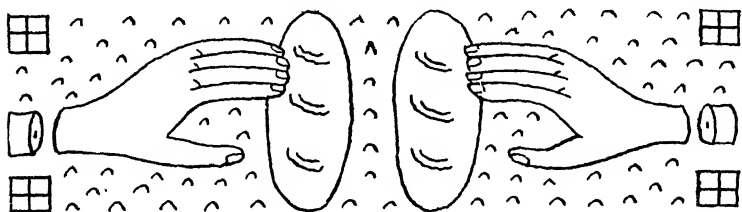
A certain King once made proclamation to the people of his realm saying, "If any of you give alms of aught, I will verily and assuredly cut off his hand"; wherefore all the people abstained from alms-deed, and none could give anything to any one. Now it chanced that one day a beggar accosted a certain woman (and indeed hunger was sore upon him), and said to her, "Give me an alms"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 348th night, she said,

It hath reached me, O auspicious King, that, quoth the beggar

The 349th Night

to the woman, "Give me an alms however small." But she answered him, "How can I give thee aught, when the King cutteth off the hands of all who give alms?" Then he said, "I conjure thee by Allah Almighty, give me an alms"; so when he adjured her by the Holy Name of Allah, she had ruth on him and gave him two scones. The King heard of this; whereupon he called her before him and cut off her hands, after which she returned to her house. Now it chanced after a while that the King said to his mother, "I have a mind to take a wife; so do thou marry me to a fair woman." Quoth she, "There is among our female slaves one who is unsurpassed in beauty; but she hath a grievous blemish."



The King asked, "What is that?" and his mother answered, "She hath had both her hands cut off." Said he, "Let me see her." So she brought her to him, and he was ravished by her and married her and went in unto her; and begat upon her a son. Now this was the woman who had given two scones as an alms to the asker, and whose hands had been cut off therefor; and when the King married her, her fellow-wives envied her and wrote to the common husband that she was an unchaste, having just given birth to the boy; so he wrote to his mother, bidding her carry the woman into the desert and leave her there. The old Queen obeyed his commandment and abandoned the woman and her son in the desert; whereupon she fell to weeping for that which had befallen her and wailing with exceeding sore wail. As she went along, she came to a river and knelt down to drink, being overcome with excess of thirst, for fatigue of walking and for grief; but, as she bent her head, the child which was at her neck fell into the water. Then she sat weeping bitter tears for her child, and as she wept, behold came up two men, who said to her, "What maketh thee weep?" Quoth she, "I had a child at my neck, and he hath fallen into the water." They asked, "Wilt thou that we bring him out to thee?" and she answered, "Yes." So they prayed to Almighty Allah,

The Tale of the Devout Israelite

and the child came forth of the water to her, safe and sound. Then said they, "Wilt thou that Allah restore thee thy hands as they were?" "Yes," replied she: whereupon they prayed to Allah (extolled and exalted be He!) and her hands were restored to her, goodlier than before. Then said they, "Knowest thou who we are?" and she replied, "Allah is all-knowing";⁺ and they said, "We are thy two Scones of Bread, which thou gavest in alms to the asker and which were the cause of the cutting off of thy hands.⁺ So praise thou Allah Almighty for that He hath restored to thee thy hands and thy child." Then she praised Almighty Allah and glorified Him. And men relate

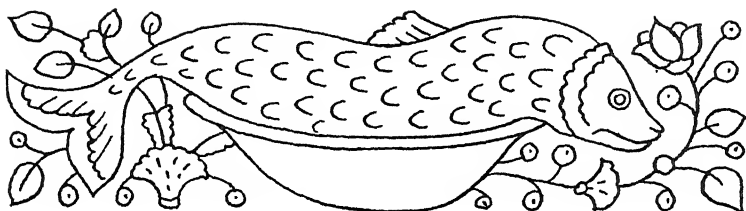
The Tale of the Devout Israelite

There was once a devout man of the Children of Israel,⁺ whose family span cotton-thread; and he used every day to sell the yarn and buy fresh cotton, and with the profit he laid in daily bread for his household. One morning he went out and sold the day's yarn as wont, when there met him one of his brethren, who complained to him of need; so he gave him the price of the thread and returned, empty-handed, to his family, who said to him, "Where is the cotton and the food?" Quoth he, "Such an one met me and complained to me of want; whereupon I gave him the price of the yarn." And they said, "How shall we do? We have nothing to sell." Now they had a cracked trencher⁺ and a jar; so he took them to the bazar but none would buy them of him. However presently, as he stood in the market, there passed by a man with a fish,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 349th night, she said,

It hath reached me, O auspicious King, that the man took the trencher and jar to the bazar, but none would buy them of him. However there presently passed by a man with a fish which was so stinking and so swollen that no one would buy it of him, and he said to the Jew, "Wilt thou sell me thine unsaleable ware for mine?" "Yes," answered the Jew; and, giving him the wooden trencher and jar, took the fish and carried it home to his family, who said, "What shall we do with this fish?" Quoth he, "We will broil it and eat it, till it please Allah to provide bread for us." So they took it and ripping open its belly, found therein a great pearl

The 350th Night



and told the head of the household who said, "See ye if it be pierced: if so, it belongeth to some one of the folk; if not, 'tis a provision of Allah for us." So they examined it and found it unpierced. Now when it was the morrow, the Jew carried it to one of his brethren which was an expert in jewels, and the man asked, "O such an one! whence haddest thou this pearl?" whereto the Jew answered, "It was a gift of Almighty Allah to us," and the other said, "It is worth a thousand dirhams and I will give thee that; but take it to such an one, for he hath more money and skill than I." So the Jew took it to the jeweller, who said, "It is worth seventy thousand dirhams and no more." Then he paid him that sum and the Jew hired two porters to carry the money to his house. As he came to his door, a beggar accosted him, saying, "Give me of that which Allah hath given thee." Quoth the Jew to the asker, "But yesterday we were even as thou; take thee half this money": so he made two parts of it, and each took his half. Then said the beggar, "Take back thy money and Allah bless and prosper thee in it; I am a Messenger,⁺ whom thy Lord hath sent to try thee." Quoth the Jew, "To Allah be the praise and the thanks!" and abode in all delight of life he and his household till death. And men recount this story of

Abu Hassan al-Ziyadi and the Khorasan

Quoth Abú Hassán al-Ziyádi:⁺ "I was once in straitened case and so needy that the grocer, the baker and other tradesmen dunned and importuned me; and my misery became extreme, for I knew of no resource nor what to do. Things being on this wise there came to me one day certain of my servants and said to me, 'At the door is a pilgrim wight, who seeketh admission to thee.' Quoth I, 'Admit him.' So he came in and behold, he was a Khorasání. We exchanged salutations and he said to me, 'Tell me, art thou Abu Hassan al-Ziyadi?' and I replied, 'Yes, what is

Abu Hassan al-Ziyadi and the Khorasan

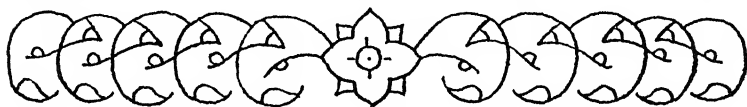
thy wish?" Quoth he, 'I am a stranger and am minded to make the pilgrimage; but I have with me a great sum of money, which is burdensome to bear: so I wish to deposit these ten thousand dirhams with thee whilst I make my pilgrimage and return. If the caravan march back and thou see me not, then know that I am dead, in which case the money is a gift from me to thee; but if I come back, it shall be mine.' I answered, 'Be it as thou wilt, an thus please Allah Almighty.' So he brought out a leather bag and I said to the servant, 'Fetch the scales'; and when he brought them the man weighed out the money and handed it to me, after which he went his way. Then I called the purveyors and paid them my liabilities"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 350th night, she said,

It hath reached me, O auspicious King, that quoth Abu Hassan al-Ziyadi: "I called the purveyors and paid them my liabilities and spent freely and amply, saying to myself, 'By the time he returns, Allah will have relieved me with one or other of the bounties He hath by Him.' However, on the very next day, the servant came in to me and said, 'Thy friend the Khorasan man is at the door.' 'Admit him,' answered I. So he came in and said to me, 'I had purposed to make the pilgrimage; but news hath reached me of the decease of my father, and I have resolved to return; so give me the monies I deposited with thee yesterday.' When I heard this, I was troubled and perplexed beyond measure of perplexity known to man and wotted not what reply to make him; for, if I denied it, he would put me on my oath, and I should be disgraced in the world to come; whilst, if I told him that I had spent the money, he would make an outcry and dishonour me before men. So I said to him, 'Allah give thee health! This my house is no stronghold nor site of safe custody for this money. When I received thy leather bag, I sent it to one with whom it now is; so do thou return to us to-morrow and take thy money, Inshallah!'+ So he went away and I passed the night in great concern, because of his return to me; sleep visited me not nor could I close my eyes; so I rose and bade the boy saddle me the she-mule. Answered he, 'O my lord, it is yet but the first third of the night and indeed we have hardly had time to rest.' I returned to my bed, but sleep was forbidden to me and I ceased not to

The 351st Night

awaken the boy, and he to put me off, till break of day, when he saddled me the mule, and I mounted and rode out, not knowing whither to go. I threw the reins on the mule's shoulders and gave myself up to regrets and melancholy thoughts, whilst she fared on with me to the eastward of Baghdad. Presently, as I went along, behold, I saw a number of people approaching me and turned aside into another path to avoid them; but seeing that I wore a turband in preacher-fashion,⁺ they followed me and hastening up to me, said, 'Knowest thou the lodging of Abu Hassan al-Ziyadi?' 'I am he,' answered I; and they rejoined, 'Obey the summons of the Commander of the Faithful.' Then they carried me before Al-Maamun, who said to me, 'Who art thou?' Quoth



I, 'An associate of the Kazi Abu Yúsuf and a doctor of the law and traditions.' Asked the Caliph, 'By what surname art thou known?'⁺ and I answered, 'Abu Hassan al-Ziyadi'; whereupon quoth he, 'Expound to me thy case.' So I recounted to him my case and he wept sore and said to me, 'Out on thee! The Apostle of Allah (whom Allah bless and assain!) would not let me sleep this night, because of thee; for in early darkness⁺ he appeared to me and said, 'Succour Abu Hassan al-Ziyadi.' Whereupon I awoke and, knowing thee not, went to sleep again; but he came to me a second time and said to me, 'Woe to thee! Succour Abu Hassan al-Ziyadi.' I awoke a second time, but knowing thee not I went to sleep again; and he came to me a third time and still I knew thee not and went to sleep again. Then he came to me once more and said, 'Out on thee! Succour Abu Hassan al-Ziyadi!' After that I dared not sleep any more, but watched the rest of the night and aroused my people and sent them on all sides in quest of thee.' Then he gave me one myriad of dirhams, saying, 'This is for the Khorasani,' and other ten thousand, saying, 'Spend freely of this and amend thy case therewith, and set thine affairs in order.' Moreover, he presented me with thirty thousand dirhams, saying, 'Furnish thyself with this, and when the Procession-day⁺ is being kept, come thou to me, that I may invest thee with some office.' So I went forth from him with the money and re-

The Poor Man and his Friend in Need

turned home, where I prayed the dawn-prayer; and behold, presently came the Khorasani, so I carried him into the house and brought out to him one myriad of dirhams, saying, 'Here is thy money.' Quoth he, 'It is not my very money; how cometh this?' So I told him the whole story, and he wept and said, 'By Allah, haddest thou told me the fact at first, I had not pressed thee! and now, by Allah, I will not accept aught of this money' "——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 351st night, she said,

It hath reached me, O auspicious King, that quoth the Khorasani to Al-Ziyadi, " 'By Allah, haddest thou told me the fact at first, I had not pressed thee! and now, by Allah, I will not accept aught of this money and thou art lawfully quit of it.' So saying, he went away and I set my affairs in order and repaired on the Procession-day to Al-Maamun's Gate, where I found him seated. When he saw me present myself he called me to him and, bringing forth to me a paper from under his prayer-carpet, said to me, 'This is a patent, conferring on thee the office of Kazi of the western division of Al-Medinah, the Holy City, from the Bab-al Salâm⁺ to the furthest limit of the township; and I appoint thee such and such monthly allowances. So fear Allah (to whom be honour and glory!) and be mindful of the solicitude of His Apostle (whom may He bless and keep!) on thine account.' Then the folk marvelled at the Caliph's words and asked me their meaning; whereupon I told them the story from beginning to end and it spread abroad amongst the people." "And" (quoth he who telleth the tale) "Abu Hassan al-Ziyadi ceased not to be Kazi of Al-Medinah, the Holy City, till he died in the days of Al-Maamun—the mercy of Allah be on him!" And among the tales men tell is one of

The Poor Man and his Friend in Need

There was once a rich man who lost all he had and became destitute, whereupon his wife advised him to ask aid and assistance of one of his intimates. So he betook himself to a certain friend of his and acquainted him with his necessities; and he lent him five hundred dinars to trade withal. Now in early life he had been a jeweller; so he took the gold and went to the jewel-bazar, where he opened a shop to buy and sell. Presently, as he sat in

The 351st Night

his shop three men accosted him and asked for his father, and when he told them that he was deceased, they said, "Say, did he leave issue?" Quoth the jeweller, "He left the slave who is before you." They asked, "And who knoweth thee for his son?" and he answered, "The people of the bazar," whereupon they said, "Call them together, that they may testify to us that thou art his very son." So he called them and they bore witness of this; whereupon the three men delivered to him a pair of saddle-bags, containing thirty thousand dinars, besides jewels and bullion of high value, saying, "This was deposited with us in trust by thy father." Then they went away; and presently there came to him a woman, who sought of him certain of the jewels, worth five hundred dinars which she bought and paid him three thousand for them. Upon this he arose and took five hundred dinars and carrying them to his friend who had lent him the money, said to him, "Take the five hundred dinars I borrowed of thee; for Allah hath opened to me the gate of prosperity." Quoth the other, "Nay; I gave them to thee outright, for the love of Allah; so do thou keep them. And take this paper, but read it not till thou be at home, and do according to that which is therein." So he took the money and the paper and returned home, where he opened the scroll and found therein inscribed these couplets,

Kinsmen of mine were those three men who came to thee;

My sire and uncles twain and Sâlih bin Ali.

So what for cash thou soldest, to my mother 'twas

Thou soldest it, and coin and gems were sent by me.

Thus doing I desired not any harm to thee

But in my presence spare thee and thy modesty.

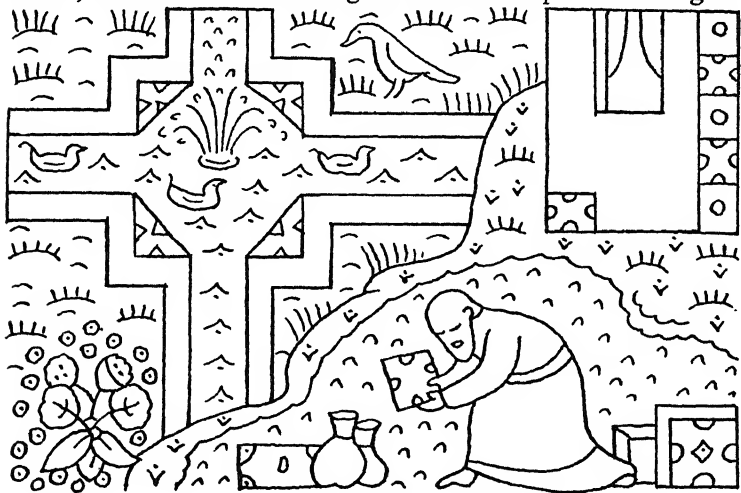
And they also recount the story of

The Ruined Man who became Rich Again through a Dream⁺

There lived once in Baghdad a wealthy man and made of money, who lost all his substance and became so destitute that he could earn his living only by hard labour. One night, he lay down to sleep, dejected and heavy-hearted, and saw in a dream a Speaker⁺ who said to him, "Verily thy fortune is in Cairo; go thither and seek it." So he set out for Cairo; but when he arrived

The Ruined Man Who became Rich Again

there, evening overtook him and he lay down to sleep in a mosque. Presently, by decree of Allah Almighty, a band of bandits entered the mosque and made their way thence into an adjoining house; but the owners, being aroused by the noise of the thieves, awoke and cried out; whereupon the Chief of Police came to their aid with his officers. The robbers made off; but the Wali entered the mosque and, finding the man from Baghdad asleep there, laid hold of him and beat him with palm-rods so grievous a beating that he was well-nigh dead. Then they cast him into jail, where he abode three days; after which the Chief of Police sent for him and asked him, "Whence art thou?" and he answered, "From Baghdad." Quoth the Wali, "And what brought thee to Cairo?" and quoth the Baghdadi, "I saw in a dream One who said to me, Thy fortune is in Cairo; go thither to it. But when I came to Cairo the fortune which he promised me proved to be the palm-rods thou so generously gavest to me." The Wali laughed till he showed his wisdom-teeth and said, "O man of little wit, thrice have I seen in a dream one who said to me: 'There is in Baghdad a house in such a district and of such a fashion and its courtyard is laid out garden-wise, at the lower end whereof is a jetting-fountain and under the same a great sum of money lieth buried. Go thither and take it.' Yet I went not; but thou, of the briefness of thy wit, hast journeyed from place to place, on the faith of a dream, which was but an idle galimatias of sleep." Then he gave



The 352nd and 353rd Nights

him money saying, "Help thee back herewith to thine own country";—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 352nd night, she said,

It hath reached me, O auspicious King, that the Wali gave the Baghdad man some silver, saying, "Help thee back herewith to thine own country"; and he took the money and set out upon his homewards march. Now the house the Wali had described was the man's own house in Baghdad; so the wayfarer returned thither and, digging underneath the fountain in his garden, discovered a great treasure. And thus Allah gave him abundant fortune; and a marvellous coincidence occurred. And a story is also current of

Caliph al-Mutawakkil and his Concubine Mahbubah

There were in the palace of the Caliph al-Mutawakkil ala'llah⁺ four thousand concubines, whereof two thousand were Greeks and other two thousand slave-born Arabians⁺ and Abyssinians; and 'Obayd ibn Táhir⁺ had given him two hundred white girls and a like number of Abyssinian and native girls. Among these slave-borns was a girl of Bassorah, hight Mahbúbah, the Beloved, who was of surpassing beauty and loveliness, elegance and voluptuous grace. Moreover, she played upon the lute and was skilled in singing and making verses and wrote a beautiful hand; so that Al-Mutawakkil fell passionately in love with her and could not endure from her a single hour. But when she saw this affection, she presumed upon his favour to use him arrogantly, wherefore he waxed exceeding wroth with her and forsook her, forbidding the people of the palace to speak with her. She abode on this wise some days, but the Caliph still inclined to her; and he arose one morning and said to his courtiers, "I dreamt, last night, that I was reconciled to Mahbubah." They answered, "Would Allah this might be on wake!" and as they were talking, behold, in came one of the Caliph's maidservants and whispered him; so he rose from his throne and entered the Serraglio; for the whisper had said, "Of a truth we heard singing and lute-playing in Mahbubah's chamber and we knew not what this meant." So he went straight to her apartment, where he heard her playing upon the lute and singing the following verses,

The Caliph al-Mutawakkil and Mahbubah

*I wander through the palace, but I sight there not a soul
To whom I may complain or will 'change a word with
me.*

*It is as though I'd done so grievous rebel-deed
Wherefrom can no contrition e'er avail to set me free.
Have we no intercessor here to plead with King, who
came*

*In sleep to me and took me back to grace and amity;
But when the break of day arose and showed itself
again,*

Then he departing sent me back to dree my privacy.

Now when the Caliph heard her voice, he marvelled at the verse and yet more at the strange coincidence of their dreams and entered the chamber. As soon as she perceived him, she hastened to rise and throw herself at his feet, and kissing them said, "By Allah, O my lord, this hap is what I dreamt last night; and, when I awoke, I made the couplets thou hast heard." Replied Al-Mutawakkil, "By Allah, I also dreamt the like!" Then they embraced and made friends and he abode with her seven days with their nights. Now Mahbubah had written upon her cheek, in musk, the Caliph's name, which was Ja'afar: and when he saw this, he improvised the following,

*One wrote upon her cheek with musk, his name was Ja'afar
hight;*

*My soul for hers who wrote upon her cheek the name I
sight!*

*If an her fingers have inscribed one line upon her cheek,
Full many a line in heart of mine those fingers did
indite:*

*O thou, whom Ja'afar sole of men possesseth for
himself,*

*Allah fill Ja'afar's stream-full draught, the wine of
thy delight!*

When Al-Mutawakkil died, his host of women forgot him, all save Mahbubah,—

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 353rd night, she resumed her story, saying,

It hath reached me, O auspicious King, that when Al-Muta-

The 354th Night

wakkil died, his host of women forgot him all save Mahbubah who ceased not to mourn for him, till she deceased and was buried by his side, the mercy of Allah be on them both! And men also tell

The Tale of Wardan⁺ the Butcher; His Adventure with the Lady and the Bear

There lived once in Cairo, in the days of the Caliph al-Hákim bi' Amri'llah, a butcher named Wardán, who dealt in sheep's flesh; and there came to him every day a lady and gave him a dinar, whose weight was nigh two and a half Egyptian dinars, saying, "Give me a lamb." So he took the money and gave her the lamb, which she delivered to a porter she had with her; and he put it in his crate and she went away with him to her own place. Next day she came in the forenoon and this went on for a long time, the butcher gaining a dinar by her every day, till at last he began to be curious about her case and said to himself, "This woman buyeth of me a ducat-worth of meat every morning, paying ready money, and never misseth a single day. Verily, this is a strange thing!" So he took an occasion of questioning the porter, in her absence, and asked him, "Whither goest thou every day with yonder woman?" and he answered, "I know not what to make of her for surprise; inasmuch as every day, after she hath taken the lamb of thee, she buyeth necessaries of the table, fresh and dried fruits and wax-candles a dinar's worth, and taketh of a certain person, which is a Nazarene, two flagons of wine, worth another dinar; and then she leadeth me with the whole and I go with her to the Wazir's Gardens, where she blindfoldeth me, so that I cannot see on what part of earth I set my feet; and, taking me by the hand, she leadeth me I know not whither. Presently, she sayeth, 'Set down here'; and when I have done so, she giveth me an empty crate she hath ready and, taking my hand, leadeth me back to the Wazir's Gardens, the place where she bound my eyes, and there removeth the bandage and giveth me ten silver bits." "Allah be her helper!" quoth Wardan; but he redoubled in curiosity about her case; disquietude increased upon him and he passed the night in exceeding restlessness. And quoth the butcher, "Next morning she came to me as of custom and taking the lamb, for which she paid the dinar, delivered it to the porter and went

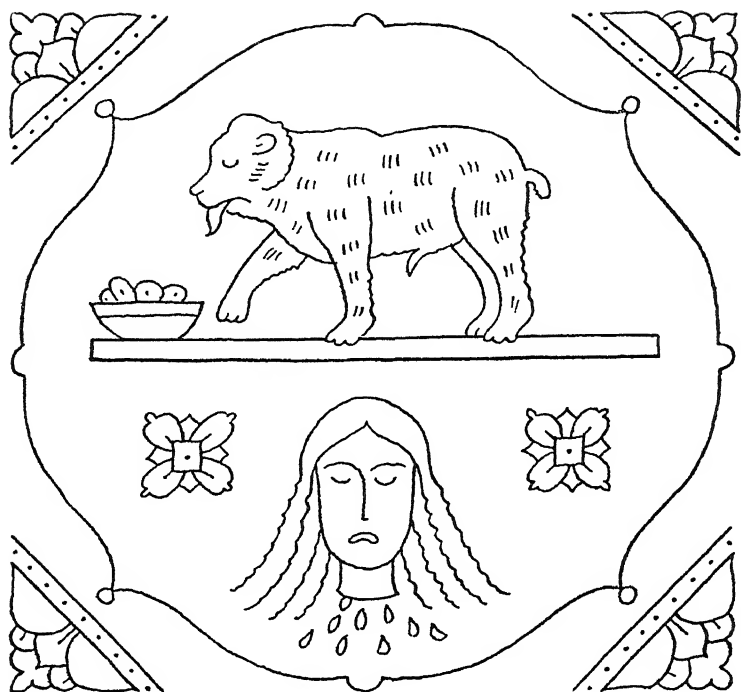
The Tale of Wardan the Butcher

away. So I gave my shop in charge to a lad and followed her without her seeing me";——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 354th night, she said,

It hath reached me, O auspicious King, that Wardan the butcher continued: "So I gave my shop in charge to a lad and followed her without her seeing me; nor did I cease to keep her in sight, hiding behind her, till she left Cairo and came to the Wazir's Gardens. Then I hid myself whilst she bandaged the porter's eyes, and followed her again from place to place till she came to the mountain⁺ and stopped at a spot where there was a great stone. Here she made the porter set down his crate, and I waited whilst she conducted him back to the Wazir's Gardens, after which she returned and, taking out the contents of the basket, instantly disappeared. Then I went up to that stone and wrenching it up entered the hole and found behind the stone an open trap-door of brass and a flight of steps leading downwards. So I descended, little by little, till I came to a long corridor, brilliantly lighted, and followed it, till I made a closed door, as it were the door of a saloon. I looked about the wall-sides near the doorway till I discovered a recess, with steps therein; then climbed up and found a little niche with a bull's-eye giving upon a saloon. Thence I looked inside and saw the lady cut off the choicest parts of the lamb and laying them in a saucepan, throw the rest to a great big bear, who ate it all to the last bite. Now when she had made an end of cooking, she ate her fill, after which she set on the fruits and confections and brought out the wine and fell to drinking a cup herself and giving the bear to drink in a basin of gold. And as soon as she was heated with wine, she put off her petticoat-trousers and lay down on her back; whereupon the bear arose and came up to her and stroked her, whilst she gave him the best of what belongeth to the sons of Adam till he had made an end, when he sat down and rested. Presently, he sprang upon her and rogered her again; and when he ended he again sat down to rest; and he ceased not so doing till he had fluttered her ten times and they both fell to the ground in a fainting fit and lay without motion. Then quoth I to myself, 'Now is my opportunity,' and taking a knife I had with me, that would cut bones before flesh,⁺ went down to them and found them motionless, not a muscle of

The 355th Night



them moving for their hard swinking and swiving. So I put my knife to the bear's gullet and pressed upon it, till I finished him by severing his head from his body, and he gave a great snort like thunder, whereat the lady started up in alarm; and, seeing the bear slain and me standing whittle in hand, she shrieked so loud a shriek that I thought the soul had left her body. Then she asked, 'O Wardan, is this how thou requitest me my favours?' And I answered, 'O enemy of thine own soul, is there a famine of men^t that thou must do this damnable thing?' She made no answer but bent down over the bear, and looked fondly upon him; then finding his head divided from his body, said to me, 'O Wardan, which of the two courses wouldst thou take; either obey me in what I shall say and be the means of thine own safety' —

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 355th night, she said,

It hath reached me, O auspicious King, that quoth the lady, "O Wardan, which of the two courses wouldst thou take;

The Tale of Wardan the Butcher

either obey me in what I shall say and be the means of thine own safety and competency to the end of thy days, or gainsay me and so cause thine own destruction?"⁺ Answered I, 'I choose rather to hearken unto thee: say what thou wilt.' Quoth she, 'Then slay me, as thou hast slain this bear, and take thy need of this hoard and wend thy ways.' Quoth I, 'I am better than this bear: so return thou to Allah Almighty and repent, and I will marry thee, and we will live on this treasure the rest of our lives.' She rejoined, 'O Wardan, far be it from me! How shall I live after him? By Allah, an thou slay me not I will assuredly do away thy life! So leave bandying words with me, or thou art a lost man: this is all I have to say to thee and peace be with thee!' Then said I, 'I will kill thee, and thou shalt go to the curse of Allah.' So saying, I caught her by the hair and cut her throat; and she went to the curse of Allah and of the angels and of all mankind. And after so doing I examined the place and found there gold and bezel-stones and pearls, such as no one king could bring together. So I filled the porter's crate with as much as I could carry and covered it with the clothes I had on me. Then I shouldered it and, going up out of the underground treasure-chamber, fared homewards and ceased not faring on, till I came to the gate of Cairo, where behold, I fell in with ten of the bodyguard of Al-Hakim bi' Amri'llah⁺ followed by the Prince himself, who said to me, 'Ho, Wardan!' 'At thy service, O King,' replied I; when he asked, 'Hast thou killed the bear and the lady?' and I answered, 'Yes.' Quoth he, 'Set down the basket from thy head and fear naught, for all the treasure thou hast with thee is thine, and none shall dispute it with thee.' So I set down the crate before him, and he uncovered it and looked at it; then said to me, 'Tell me their case, albe I know it, as if I had been present with you.' So I told him all that had passed and he said, 'Thou hast spoken the truth,' adding, 'O Wardan, come now with me to the treasure.' So I returned with him to the cavern, where he found the trap-door closed and said to me, 'O Wardan, lift it; none but thou can open the treasure, for it is enchanted in thy name and nature.'⁺ Said I, 'By Allah, I cannot open it'; but he said, 'Go up to it, trusting in the blessing of Allah.' So I called upon the name of Almighty Allah and, advancing to the trap-door, put my hand to it; whereupon it came up as it had been of the lightest. Then said

The 356th Night

the Caliph, 'Go down and bring hither what is there; for none but one of thy name and semblance and nature hath gone down thither since the place was made, and the slaying of the bear and the woman was appointed to be at thy hand. This was chronicled with me and I was awaiting its fulfilment.'⁺ Accordingly (quoth Wardan) I went down and brought up all the treasure, whereupon the Caliph sent for beasts of burden and carried it away, after giving me my crate, with what was therein. So I bore it home and opened me a shop in the market." "And" (saith he who telleth the tale) "this market is still extant and is known as Wardan's Market." And I have heard recount another story of

The King's Daughter and the Ape

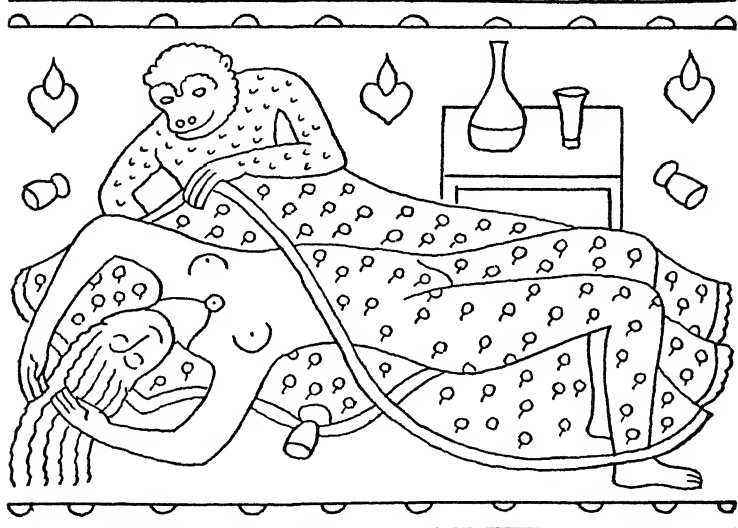
There was once a Sultan's daughter, whose heart was taken with love of a black slave: he abated her maidenhead and she became passionately addicted to futtering, so that she could not do without it a single hour and complained of her case to one of her body-women, who told her that no thing poketh and stroketh more abundantly than the baboon.⁺ Now it so chanced one day that an ape-leader passed under her lattice, with a great ape; so she unveiled her face and looking upon the ape, signed to him with her eyes, whereupon he broke his bonds and chain and climbed up to the Princess, who hid him in a place with her, and night and day he abode there, eating and drinking and copulating. Her father heard of this and would have killed her;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 356th night, she said,

It hath reached me, O auspicious King, that when the Sultan heard of this work he would have slain his daughter; but she smoked his design; and, disguising herself in Mameluke's dress, mounted horse after loading a mule with gold and bullion, and precious stuffs past all account; then carrying with her the ape, she fled to Cairo, where she took up her abode in one of the houses without the city and upon the verge of the Suez-desert. Now, every day, she used to buy meat of a young man, a butcher, but she came not to him till after noonday; and then she was so yellow and disordered in face that he said in his mind, "There must indeed hang some mystery by this slave." "Accordingly (quoth the butcher) one day when she came to me as usual, I

The Tale of the King's Daughter and the Ape

went out after her secretly, and ceased not to follow her from place to place, so as she saw me not, till she came to her lodging on the edge of her waste and entered; and I looked in upon her through a cranny, and saw her as soon as she was at home, kindle a fire and cook the meat, of which she ate enough and served up the rest to a baboon she had by her and he did the same. Then she put off the slave's habit and donned the richest of women's apparel; and so I knew that she was a lady. After this she set on wine and drank and gave the ape to drink; and he stroked her nigh half a score times without drawing till she swooned away, when he spread over her a silken coverlet and returned to his place. Then I went down in the midst of the place and the ape, becoming aware of me, would have torn me in pieces; but I made haste to pull out my knife and slit his paunch and his bowels fell out. The noise aroused the young lady, who awoke terrified and trembling; and, when she saw the ape in this case, she shrieked such a shriek that her soul well-nigh fled her body. Then she fell down in a fainting fit and when she came to herself, she said to me, 'What moved thee to do thus? Now Allah upon thee, send me after him!' But I spoke her fair for a while and pledged myself to stand in the ape's stead in the matter of much poking, till her trouble subsided and I took her to wife. But when I came to per-



The 357th Night

form my promise I proved a failure and I fell short in this matter and could not endure such hard labour: so I complained of my case and mentioned her exorbitant requirements to a certain old woman who engaged to manage the affair and said to me, 'Needs must thou bring me a cooking-pot full of virgin vinegar and a pound of the herb pellitory called wound-wort.'⁺ So I brought her what she sought, and she laid the pellitory in the pot with the vinegar and set it on the fire, till it was thoroughly boiled. Then she bade me futter the girl, and I futtered her till she fainted away, when the old woman took her up (and she unconscious), and set her parts to the mouth of the cooking-pot. The steam of the pot entered her slit and there fell from it somewhat which I examined; and behold, it was two small worms, one black and the other yellow. Quoth the old woman, 'The black was bred of the strokings of the negro and the yellow of stroking with the baboon.' Now when she recovered from her swoon she abode with me, in all delight and solace of life, and sought not swiving as before, for Allah had done away from her this appetite; whereat I marvelled"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 357th night, she said,

It hath reached me, O auspicious King, that the young man continued: "In truth Allah had done away from her this appetite; whereat I marvelled and acquainted her with the case. Thereupon I lived with her and she took the old woman to be to her in the stead of her mother." "And" (said he who told me the tale) "the old woman and the young man and his wife abode in joy and cheer till there came to them the Destroyer of delights and the Sunderer of societies; and glory be to the Ever-living One, who dieth not and in whose hand is Dominion of the world visible and invisible!"⁺

FOOTNOTES

PAGE 1535—Line 10. Lit. "The conquering King"; a dynastic title assumed by Saláh al-Dín (Saladin) and sundry of the Ayyúbi (Eyoubite) sovereigns of Egypt, whom I would call the "Soldans."

Line 11. "Káhirah" (i.e., City of Mars—the Planet) is our Cairo: Bulak is the port-suburb on the Nile, till 1858 wholly disjoined from the City; and Fostat is the outlier popularly called

Old Cairo. The latter term is generally translated "town of leathern tents"; but in Arabic "fustât" is an abode of Sha'ar=hair, such as horse-hair, in fact any hair but "Wabar"=soft hair, as the camel's. See Lane, Lex.

Line 25. Arab. "Adl"=just: a legal witness to whose character there is no tangible objection—a prime consideration in Moslem law. Here "Adl" is evidently used ironically for a hypocritical rascal.

PAGE 1537—Line 11. Lane (ii. 503) considers three thousand dinars (the figure in the Bres. Edit.) "a more probable sum." Possibly: but, I repeat, exaggeration is one of the many characteristics of *The Nights*.

PAGE 1538—Line 22. Calc. Edit. "Kazir": the word is generally written "Kazdir," Sansk. Kastira, both probably from the Greek *κασιτέροος*.

PAGE 1539—Line 5. This would have passed for a peccadillo in the "good old days." As late as 1840 the Arnaut soldiers used to "pot" any peasant who dared to ride (instead of walking) past their barracks. Life is cheap in hot countries.

Line 14. *Koran*, xli. 46—a passage expounding the doctrine of free will: "He who doth right, doth it to the advantage of his own soul; and he who doth evil, doth it against the same; for thy Lord," etc.

Line 21. Arab. "Suffah"; whence our Sofa. In Egypt it is a raised shelf generally of stone, about four feet high and headed with one or more arches. It is an elaborate variety of the simple "Ták" or niche, a mere hollow in the thickness of the wall. Both are used for such articles as basin, ewer and soap; coffee-cups, water-bottles, etc.

PAGE 1540—Line 21. In Upper Egypt (Apollinopolis Parva) pronounced "Goos," the Coptic Kos-Birbir, once an emporium of the Arabian trade.

PAGE 1541—Line 1. This would appeal strongly to a pious Moslem.

PAGE 1542—Line 16. *i.e.*, "the father of a certain person"; here the merchant whose name may have been Abu'l Hasan, etc. The useful word (thingumbob, what d'ye call him, donchah, etc.) has been bodily transferred into Spanish and Portuguese—Fulano. It is of old genealogy, found in the Heb. Fuluní which applies to

Notes

a person only in Ruth iv. 1; but is constantly so employed by Rabbinic writers. The Greek use *ó ðeĩva*.

PAGE 1543—Line 39. Lit. "by his (*i.e.*, her) hand," etc. Hence Lane (ii. 507) makes nonsense of the line.

PAGE 1545—Line 4. Arab. "Badrah," as has been said, is properly a weight of 10,000 dirhams or drachmas; but popularly used for largess thrown to the people at festivals.

PAGE 1547—Line 6. Arab. "Allaho A'alam"; (God knows!) here the popular phrase for our, "I know not"; when it would be rude to say bluntly "M'adri"="don't know."

Line 8. There is a picturesque Moslem idea that good deeds become incarnate and assume human shapes to cheer the doer in his grave, to greet him when he enters Paradise and so forth. It was borrowed from the highly imaginative faith of the Guebre, the Zoroastrian. On Chinavad or Chanyud-pul (Sirát), the Judgment bridge, 37 rods (*rasan*) long, straight and 37 fathoms broad for the good, and crooked and narrow as sword-edge for the bad, a nymph-like form will appear to the virtuous and say, "I am the personification of thy good deeds!" In Hell there will issue from a fetid gale a gloomy figure with head like a minaret, red eyeballs, hooked nose, teeth like pillars, spear-like fangs, snaky locks, etc., and when asked who he is he will reply, "I am the personification of thine evil acts!" (*Dabistan*, i. 285.) The Hindus also personify everything.

Line 13. Arab. "Banú Israíl"; applied to the Jews when theirs was the True Faith, *i.e.*, before the coming of Jesus, the Messiah, whose mission completed that of Moses and made it obsolete (*Matrúk*) even as the mission of Jesus was completed and abrogated by that of Mohammed. The term "Yahúd"=Jew is applied scornfully to the Chosen People after they rejected the Messiah, but as I have said "Israelite" is used on certain occasions, Jew on others.

Line 23. Arab. "Kasa'ah," a wooden bowl, a porringer; also applied to a saucer.

PAGE 1548—Line 18. Arab. "Rasúl"—one sent, an angel, an "apostle"; not to be translated, as by the vulgar, "prophet." More-over Rasul is higher than Nabí (prophet), such as Abraham, Isaac, etc., depositaries of Al-Islam, but with a succession restricted to their own families. Nabi-mursil (Prophet-apostle) is

the highest of all, one sent with a book: of these are now only four, Moses, David, Jesus and Mohammed, the writings of the rest having perished. In Al-Islam also angels rank below men, being only intermediaries (= ἄγγελοι, nuncii, messengers) between the Creator and the Created. This knowledge once did me a good turn at Harar, not a safe place in those days. (*First Footsteps in East Africa*, p. 349.)

Line 23. A doctor of law in the reign of Al-Maamun.

Line 34. Here the exclamation is=D.V.; and it may be assumed generally to have that sense.

PAGE 1550—Line 8. Arab. "Taylasán," a turban worn hood-fashion by the "Khatíb" or preacher. I have sketched it in my *Pilgrimage* and described it (iii. 315). Some Orientalists derive Taylasan from Atlas=satin, which is peculiarly inappropriate. The word is apparently barbarous and possibly Persian like Kalansuwah, the Dervish-cap. "Thou son of a Taylasán"=a barbarian. (De Sacy, *Chrest. Arab.* ii. 269.)

Line 15. Arab. "Kinyah" vulg. "Kunyat"=patronymic or matronymic; a name beginning with "Abu" (father) or with "Umm" (mother). There are so few proper names in Al-Islam that such surnames, which, as will be seen, are of infinite variety, become necessary to distinguish individuals. Of these sobriquets I shall give specimens further on.

Line 19. "Whoso seeth me in his sleep, seeth me truly; for Satan cannot assume my semblance," said (or is said to have said) Mohammed. Hence the vision is true although it comes in early night and not before dawn. See Lane, *M. E.*, chap. ix.

Line 34. Arab. "Al-Maukab"; the day when the pilgrims march out of the city; it is a holiday for all, high and low.

PAGE 1551—Line 20. "The Gate of Salutation"; at the south-western corner of the Mosque where Mohammed is buried. (*Pilgrimage*, ii. 60 and plan.) Here "Visitation" (Ziyárah) begins.

PAGE 1552—Line 31. The tale is told by Al-Isháki in the reign of Al-Maamun.

Line 36. The speaker in dreams is the Heb. "Waggid," which the learned and angry Graetz (*Geschichte*, etc. vol. ix.) absurdly translates "Traum-souffleur."

PAGE 1554—Line 15. Tenth Abbaside. A.D. 849-861.

Line 17. Arab. "Muwallad" (fem. "Muwalladah"); a rearing,

Notes

a slave born in a Moslem land. The numbers may appear exaggerated, but even the petty King of Ashanti had, till the last war, 3333 "wives."

Line 18. The Under-prefect of Baghdad.

PAGE 1555—Line 32. "Ja'afar," our old Giaffar (which is painfully like "Gaffer," i.e., good father) means either a rushing river or a rivulet.

PAGE 1556—Line 4. A regular Fellah's name, also that of a village (*Pilgrimage*, i. 43) where a pleasant story is told about one Haykal.

PAGE 1557—Line 11. The "Mountain" means the rocky and uncultivated ground South of Cairo; such as Jabal al-Ahmar and the geological seacoast flanked by the old Cairo-Suez highway.

Line 38. A popular phrase=our "sharp as a razor."

PAGE 1558—Line 9. i.e., are men so few; a favourite Persian phrase.

PAGE 1559—Line 3. She is a woman of rank who would cause him to be assassinated.

Line 23. This is not Al-Hakim bi' Amri'llah the famous or infamous founder of the Druze (Durúz) faith and held by them to be, not an incarnation of the Godhead, but the Godhead itself in propriâ personâ, who reigned A.D. 926-1021: our Hakim is the orthodox Abbaside Caliph of Egypt who dated from two centuries after him (A.D. 1261). Had the former been meant, it would have thrown back this part of *The Nights* to an earlier date than is generally accepted. But in a place still to come I shall again treat of the subject.

Line 35. For an account of a similar kind which was told to me during the last few years see *Midian Revisited*, i. 15. These hiding-places are innumerable in lands of venerable antiquity like Egypt; and, if there were any contrivance for detecting hidden treasure, it would make the discoverer many times a millionaire.

PAGE 1560—Line 5. i.e., it had been given to him or his in writing, like the book left to the old woman before quoted in *Midian*, etc.

Line 18. Arab. "Kird" (pron. in Egypt "Gird"). It is usually the hideous Abyssinian cynocephalus which is tamed by the ape-leader popularly called Kuraydati (Lane, *M. E.*, chap. xx.). The beast has a natural penchant for women; I heard of one which

The Tale of the Ebony Horse

attempted to rape a girl in the public street and was prevented only by a sentinel's bayonet. They are powerful animals and bite like greyhounds.

PAGE 1562—*Line 6.* Easterns attribute many complaints (such as toothache) to worms, visible as well as microscopic; which may be held a fair prolepsis of the "germ-theory," the bacterium, the bacillus, the microbe. Nymphomania, the disease alluded to in these two tales, is always attributed to worms in the vagina.

Line 31. Bestiality, very rare in Arabia, is fatally common amongst those most debauched of debauched races, the Egyptian proper and the Sindis. Hence the Pentateuch, whose object was to breed a larger population of fighting men, made death the penalty for lying with a beast (Deut. xxvii. 21). C. S. Sonnini (*Travels*, English translation, p. 663) gives a curious account of Fellah lewdness. "The female crocodile during congress is turned upon her back (?) and cannot rise without difficulty. Will it be believed that there are men who take advantage of the helpless situation of the female, drive off the male, and supplant him in this frightful intercourse? Horrible embraces, the knowledge of which was wanting to complete the disgusting history of human perversity!" The French traveller forgets to add the superstitious explanation of this congress which is the sovereignest charm for rising to rank and riches. The Ajáib al-Hind tells a tale (chap. xxxix.) of a certain Mohammed bin Bullishad who had issue by a she-ape: the young ones were hairless of body and wore quasi-human faces; and the father's sight had become dim by his bestial practice.

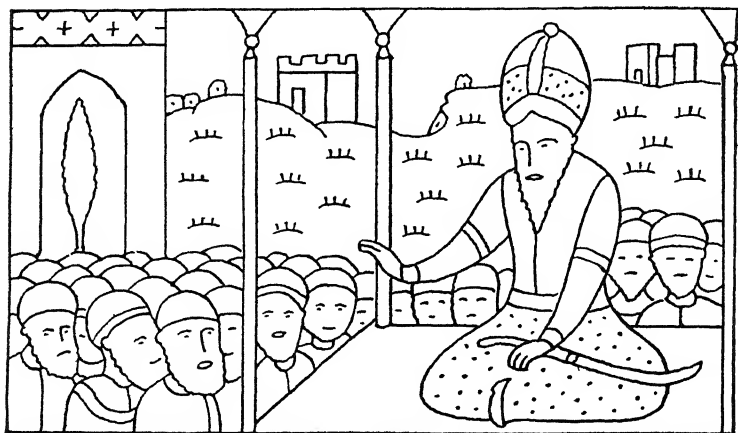
And another tale they tell is that of

The Ebony Horse⁺

There was once in times of yore and ages long gone before, a great and puissant King, of the Kings of the Persians, Sábúr by name, who was the richest of all the Kings in store of wealth and dominion and surpassed each and every in wit and wisdom. He was generous, open-handed and beneficent, and he gave to those who sought him and repelled not those who resorted to him; and he comforted the broken-hearted and honourably entreated those who fled to him for refuge. Moreover, he loved the poor and was

The 357th Night

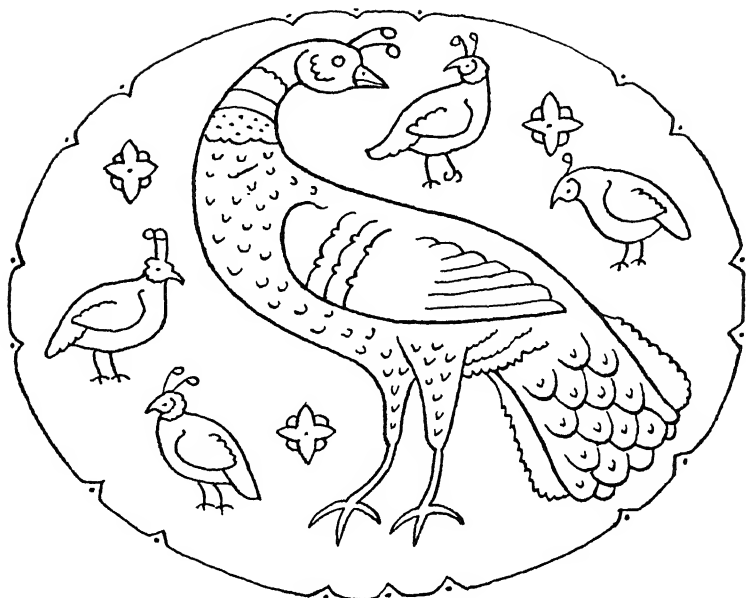
hospitable to strangers and did the oppressed justice upon the oppressor. He had three daughters, like full moons of shining light or flower-gardens blooming bright; and a son as he were the moon; and it was his wont to keep two festivals in the twelve-month, those of the Nau-Roz, or New Year, and Mihrgán, the Autumnal Equinox,⁺ on which occasions he threw open his palaces and gave largess and made proclamation of safety and security and promoted his chamberlains and viceroys; and the people of his realm came in to him and saluted him and gave him joy of the holy day, bringing him gifts and servants and eunuchs. Now he loved science and geometry, and one festival-day as he sat on his kingly throne there came in to him three wise men, cunning artificers and past masters in all manner of craft and inventions, skilled in making things curious and rare, such as confound the wit; and versed in the knowledge of occult truths and perfect in mysteries and subtleties. And they were of three different tongues and countries, the first a Hindi or Indian,⁺ the second a Roumi or Greek and the third a Farsi or Persian. The Indian came forwards and, prostrating himself before the King, wished him joy of the festival and laid before him a present befitting his dignity; that is to say, a man of gold, set with precious gems and jewels of price and hending in hand a golden trumpet. When Sabur⁺ saw this, he asked, "O sage, what is the virtue of this figure?" and the Indian answered, "O my lord, if this figure be set at the gate of thy city, it will be a guardian over it; for, if an enemy enter the



The Tale of the Ebony Horse

place, it will blow this clarion against him and he will be seized with a palsy and drop down dead." Much the King marvelled at this and cried, "By Allah, O sage, an this thy word be true, I will grant thee thy wish and thy desire." Then came forward the Greek and, prostrating himself before the King, presented him with a basin of silver, in whose midst was a peacock of gold, surrounded by four-and-twenty chicks of the same metal. Sabur looked at them and turning to the Greek, said to him, "O sage, what is the virtue of this peacock?" "O my lord," answered he, "as often as an hour of the day or night passeth, it pecketh one of its young and crieth out and flappeth its wings, till the four-and-twenty hours are accomplished; and when the month cometh to an end, it will open its mouth and thou shalt see the crescent therein." And the King said, "An thou speak sooth, I will bring thee to thy wish and thy desire." Then came forward the Persian sage and, prostrating himself before the King, presented him with a horse⁺ of the blackest ebony-wood inlaid with gold and jewels, and ready harnessed with saddle, bridle and stirrups such as befit Kings; which when Sabur saw, he marvelled with exceeding marvel and was confounded at the beauty of its form and the ingenuity of its fashion. So he asked, "What is the use of this horse of wood, and what is its virtue and what the secret of its movement?" and the Persian answered, "O my lord, the virtue of this horse is that, if one mount him, it will carry him whither he will and fare with its rider through the air and cover the space of a year in a single day." The King marvelled and was amazed at these three wonders, following thus hard upon one another on the same day, and turning to the sage, said to him, "By Allah the Omnipotent, and our Lord the Beneficent, who created all creatures and feedeth them with meat and drink, an thy speech be veritable and the virtue of thy contrivance appear, I will assuredly give thee whatsoever thou lustest for and will bring thee to thy desire and thy wish!"⁺ Then he entertained the sages three days, that he might make trial of their gifts; after which they brought the figures before him and each took the creature he had wroughten and showed him the mystery of its movement. The trumpeter blew the trump; the peacock pecked its chicks and the Persian sage mounted the ebony horse, whereupon it soared with him high in air and descended again. When King Sabur saw all this, he was amazed and per-

The 357th Night



plexed and felt like to fly for joy and said to the three sages, "Now I am certified of the truth of your words and it behoveth me to quit me of my promise. Ask ye, therefore, what ye will, and I will give you that same." Now the report of the King's daughters had reached the sages, so they answered, "If the King be content with us and accept of our gifts and allow us to prefer a request to him, we crave of him that he give us his three daughters in marriage, that we may be his sons-in-law; for that the stability of Kings may not be gainsaid." Quoth the King, "I grant you that which you wish and you desire," and bade summon the Kazi forthright, that he might marry each of the sages to one of his daughters. Now it fortuneed that the Princesses were behind a curtain, looking on; and when they heard this, the youngest considered her husband to be and behold, he was an old man,[†] an hundred years of age, with hair frosted, forehead drooping, eyebrows mangy, ears slitten, beard and mustachios stained and dyed; eyes red and goggle; cheeks bleached and hollow; flabby nose like a brinjall, or egg-plant;[‡] face like a cobbler's apron, teeth overlapping and lips like camel's kidneys, loose and pendulous; in brief a terror, a horror, a monster, for he was of the folk of his time the unsightli-

The Tale of the Ebony Horse

est and of his age the frightfullest; sundry of his grinders had been knocked out and his eye-teeth were like the tusks of the Jinni who frighteneth poultry in hen-houses. Now the girl was the fairest and most graceful of her time, more elegant than the gazelle however tender, than the gentlest zephyr blander and brighter than the moon at her full; for amorous fray right suitable; confounding in graceful sway the waving bough and outdoing in swimming gait the pacing roe; in fine she was fairer and sweeter by far than all her sisters. So, when she saw her suitor, she went to her chamber and strewed dust on her head and tore her clothes and fell to buffeting her face and weeping and wailing. Now the Prince, her brother, Kamar al-Akmár, or the Moon of Moons high, was then newly returned from a journey and, hearing her weeping and crying came in to her (for he loved her with fond affection, more than his other sisters) and asked her, "What aileth thee? What hath befallen thee? Tell me and conceal naught from me." So she smote her breast and answered, "O my brother and my dear one, I have nothing to hide. If the palace be straitened upon thy father, I will go out; and if he be resolved upon a foul thing, I will separate myself from him, though he consent not to make provision for me; and my Lord will provide." Quoth he, "Tell me what meaneth this talk and what hath straitened thy breast and troubled thy temper." "O my brother and my dear one," answered the Princess, "know that my father hath promised me in marriage to a wicked magician who brought him, as a gift, a horse of black wood, and hath bewitched him with his craft and his egromancy; but, as for me, I will none of him, and would, because of him, I had never come into this world!" Her brother soothed her and solaced her, then fared to his sire and said, "What be this wizard to whom thou hast given my youngest sister in marriage, and what is this present which he hath brought thee, so that thou hast killed^t my sister with chagrin? It is not right that this should be." Now the Persian was standing by and, when he heard the Prince's words, he was mortified and filled with fury and the King said, "O my son, an thou sawest this horse, thy wit would be confounded and thou wouldst be amated with amazement." Then he bade the slaves bring the horse before him and they did so; and, when the Prince saw it, it pleased him. So (being an accomplished cavalier) he mounted it forthright and struck its

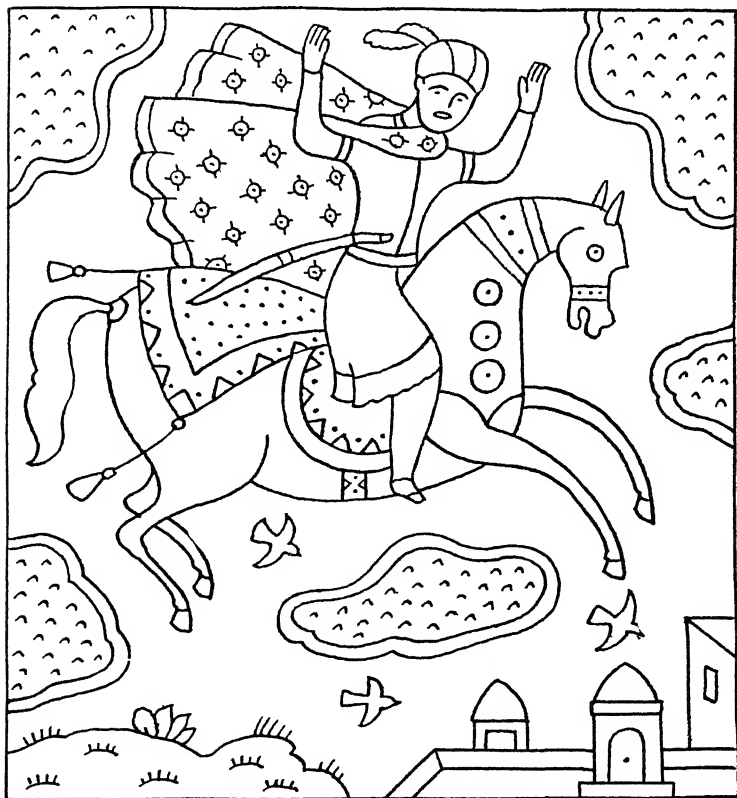
The 358th Night

sides with the shovel-shaped stirrup-irons; but it stirred not and the King said to the Sage, "Go show him its movement, that he also may help thee to win thy wish." Now the Persian bore the Prince a grudge because he willed not he should have his sister; so he showed him the pin of ascent on the right side of the horse and saying to him, "Trill this," left him. Thereupon the Prince trilled the pin and lo! the horse forthwith soared with him high in ether, as it were a bird, and gave not over flying till it disappeared from men's espying, whereat the King was troubled and perplexed about his case and said to the Persian, "O Sage, look how thou mayst make him descend." But he replied, "O my lord, I can do nothing, and thou wilt never see him again till Resurrection-day, for he, of his ignorance and pride, asked me not of the pin of descent and I forgot to acquaint him therewith." When the King heard this, he was enraged with sore rage; and bade bastinado the sorcerer and clap him in jail, whilst he himself cast the crown from his head and beat his face and smote his breast. Moreover, he shut the doors of his palaces and gave himself up to weeping and keening, he and his wife and daughters and all the folk of the city; and thus their joy was turned to annoy and their gladness changed into sore affliction and sadness. Thus far concerning them; but as regards the Prince, the horse gave not over soaring with him till he drew near the sun, whereat he gave himself up for lost and saw death in the skies, and was confounded at his case, repenting him of having mounted the horse and saying to himself, "Verily, this was a device of the Sage to destroy me on account of my youngest sister; but there is no Majesty and there is no Might save in Allah, the Glorious, the Great! I am lost without recourse; but I wonder, did not he who made the ascent-pin make also a descent-pin?" Now he was a man of wit and knowledge and intelligence; so he fell to feeling all the parts of the horse, but saw nothing save a screw, like a cock's head, on its right shoulder and the like on the left, when quoth he to himself, "I see no sign save these things like buttons." Presently he turned the right-hand pin, whereupon the horse flew heavenwards with increased speed. So he left it and looking at the sinister shoulder and finding another pin, he wound it up and immediately the steed's upwards motion slowed and ceased and it began to descend, little by little, towards the face of the earth, while he became yet more cautious and careful of his life.

The Tale of the Ebony Horse

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 358th night, she said,

It hath reached me, O auspicious King, that when the Prince wound up the sinister screw, the steed's upward motion slowed and ceased, and it began to descend, little by little, towards the earth while the rider became yet more cautious and careful of his life. And when he saw this and knew the uses of the horse, his heart was filled with joy and gladness and he thanked Almighty Allah for that He had deigned deliver him from destruction. Then he began to turn the horse's head whithersoever he would, making it rise and fall at pleasure, till he had gotten complete mastery over its every movement. He ceased not to descend the whole of that day, for that the steed's ascending flight had borne him afar from the earth; and, as he descended, he diverted himself with viewing



The 359th Night

the various cities and countries over which he passed and which he knew not, never having seen them in his life. Amongst the rest, he descried a city ordered after the fairest fashion in the midst of a verdant and riant land, rich in trees and streams, with gazelles pacing daintily over the plains; whereat he fell a-musing and said to himself, "Would I knew the name of yon town and in what land it is!" And he took to circling about it and observing it right and left. By this time, the day began to decline and the sun drew near to its downing; and he said in his mind, "Verily I find no goodlier place to night in than this city; so I will lodge here and early on the morrow I will return to my kith and kin and my kingdom; and tell my father and family what hath passed and acquaint him with what mine eyes have seen." Then he addressed himself to seeking a place wherein he might safely bestow himself and his horse and where none should descry him, and presently behold, he espied a-middlemost of the city a palace rising high in upper air surrounded by a great wall with lofty crenelles and battlements, guarded by forty black slaves, clad in complete mail and armed with spears and swords, bows and arrows. Quoth he, "This is a goodly place," and turned the descent-pin, whereupon the horse sank down with him like a weary bird, and alighted gently on the terrace-roof of the palace. So the Prince dismounted and ejaculating "Alhamdolillah"—praise be to Allah⁺—he began to go round about the horse and examine it, saying, "By Allah, he who fashioned thee with these perfections was a cunning craftsman, and if the Almighty extend the term of my life and restore me to my country and kinsfolk in safety and reunite me with my father, I will assuredly bestow upon him all manner bounties and benefit him with the utmost beneficence." By this time night had overtaken him and he sat on the roof till he was assured that all in the palace slept; and indeed hunger and thirst were sore upon him, for that he had not tasted food nor drunk water since he parted from his sire. So he said within himself, "Surely the like of this palace will not lack of victual"; and, leaving the horse above, went down in search of somewhat to eat. Presently, he came to a staircase and descending it to the bottom, found himself in a court paved with white marble and alabaster, which shone in the light of the moon. He marvelled at the place and the goodliness of its fashion, but sensed no sound of speaker and saw no living

The Tale of the Ebony Horse

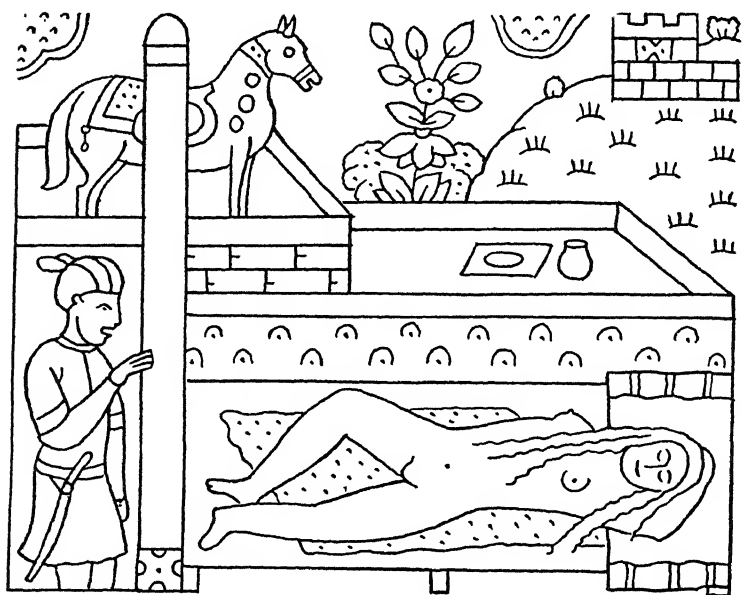
soul and stood in perplexed surprise, looking right and left and knowing not whither he should wend. Then said he to himself, "I may not do better than return to where I left my horse and pass the night by it; and as soon as day shall dawn I will mount and ride away."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 359th night, she said,

It hath reached me, O auspicious King, that quoth the king's son to himself, "I may not do better than pass the night by my horse; and as soon as day shall dawn I will mount and ride away." However, as he tarried talking to himself, he espied a light within the palace, and making towards it, found that it came from a candle that stood before a door of the Harim, at the head of a sleeping eunuch, as he were one of the Ifrits of Solomon or a tribesman of the Jinn, longer than lumber and broader than a bench. He lay before the door, with the pommel of his sword gleaming in the flame of the candle, and at his head was a bag of leather⁺ hanging from a column of granite. When the Prince saw this, he was affrighted and said, "I crave help from Allah the Supreme! O mine Holy One, even as Thou hast already delivered me from destruction, so vouchsafe me strength to quit myself of the adventure of this palace!" So saying, he put out his hand to the budget and taking it, carried it aside and opened it and found in it food of the best. He ate his fill and refreshed himself and drank water, after which he hung up the provision-bag in its place and drawing the eunuch's sword from its sheath, took it, whilst the slave slept on, knowing not whence destiny should come to him. Then the Prince fared forwards into the palace and ceased not till he came to a second door, with a curtain drawn before it; so he raised the curtain and behold, on entering he saw a couch of the whitest ivory, inlaid with pearls and jacinths and jewels, and four slave-girls sleeping about it. He went up to the couch, to see what was thereon, and found a young lady lying asleep, chemised with her hair⁺ as she were the full moon rising⁺ over the Eastern horizon, with flower-white brow and shining hair-parting and cheeks like blood-red anemones and dainty moles thereon. He was amazed at her as she lay in her beauty and loveliness, her symmetry and grace, and he recked no more of death. So he went up to her, trembling in every nerve and, shuddering with pleasure,

The 359th Night

kissed her on the right cheek; whereupon she awoke forthright and opened her eyes, and seeing the Prince standing at her head, said to him, "Who art thou and whence comest thou?" Quoth he, "I am thy slave and thy lover." Asked she, "And who brought thee hither?" and he answered, "My Lord and my fortune." Then said Shams al-Nahár⁺ (for such was her name), "Haply thou art he who demanded me yesterday of my father in marriage and he rejected thee, pretending that thou wast foul of favour. By Allah, my sire lied in his throat when he spoke this thing, for thou art not other than beautiful." Now the son of the King of Hind had sought her in marriage, but her father had rejected him, for that he was ugly and uncouth, and she thought the Prince was he. So, when she saw his beauty and grace (for indeed he was like the radiant moon) the syntheism⁺ of love gat hold of her heart as it were a flaming fire, and they fell to talk and converse. Suddenly, her waiting-women awoke and, seeing the Prince with their mistress, said to her, "Oh my lady, who is this with thee?" Quoth she, "I know not; I found him sitting by me, when I woke up: haply 'tis he who seeketh me in marriage of my sire." Quoth they, "O my lady, by Allah the All-Father, this is not he who seeketh thee



The Tale of the Ebony Horse

in marriage, for he is hideous and this man is handsome and of high degree. Indeed, the other is not fit to be his servant.”⁺ Then the handmaidens went out to the eunuch, and finding him slumbering awoke him, and he started up in alarm. Said they, “How happeth it that thou art on guard at the palace and yet men come in to us, whilst we are asleep?” When the black heard this, he sprang in haste to his sword, but found it not; and fear took him and trembling. Then he went in, confounded, to his mistress and seeing the Prince sitting at talk with her, said to him, “O my lord, art thou man or Jinni?” Replied the Prince, “Woe to thee, O unluckiest of slaves: how darest thou even the sons of the royal Chosroës⁺ with one of the unbelieving Satans?” And he was as a raging lion. Then he took the sword in his hand and said to the slave, “I am the King’s son-in-law, and he hath married me to his daughter and bidden me go in to her.” And when the eunuch heard these words he replied, “O my lord, if thou be indeed of kind a man as thou avouchest, she is fit for none but for thee, and thou art worthier of her than any other.” Thereupon the eunuch ran to the King, shrieking loud and rending his raiment and heaving dust upon his head; and when the King heard his outcry, he said to him, “What hath befallen thee? speak quickly and be brief; for thou hast fluttered my heart.” Answered the eunuch, “O King, come to thy daughter’s succour; for a devil of the Jinn, in the likeness of a King’s son, hath got possession of her; so up and at him!” When the King heard this, he thought to kill him and said, “How camest thou to be careless of my daughter and let this demon come at her?” Then he betook himself to the Princess’s palace, where he found her slave-women standing to await him and asked them, “What is come to my daughter?” “O King,” answered they, “slumber overcame us and, when we awoke, we found a young man sitting upon her couch in talk with her, as he were the full moon; never saw we aught fairer of favour than he. So we questioned him of his case and he declared that thou hadst given him thy daughter in marriage. More than this we know not, nor do we know if he be a man or a Jinni; but he is modest and well-bred, and doth nothing unseemly or which leadeth to disgrace.” Now when the King heard these words, his wrath cooled and he raised the curtain little by little and looking in, saw sitting at talk with his daughter a Prince of the goodliest with a face like

The 360th and 361st Nights

the full moon for sheen. At this sight he could not contain himself, of his jealousy for his daughter's honour; and, putting aside the curtain, rushed in upon them drawn sword in hand like a furious Ghul. Now when the Prince saw him he asked the Princess, "Is this thy sire?" and she answered, "Yes."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 360th night, she said,

It hath reached me, O auspicious King, that when the Prince saw the King rushing in upon them, drawn sword in hand, like a furious Ghul, he asked the Princess, "Is this thy sire?" and she answered, "Yes." Whereupon he sprang to his feet and, seizing his sword, cried out at the King with so terrible a cry that he was confounded. Then the youth would have fallen on him with the sword; but the King seeing that the Prince was doughtier than he, sheathed his scymitar and stood till the young man came up to him, when he accosted him courteously and said to him, "O youth, art thou a man or a Jinni?" Quoth the Prince, "Did I not respect thy right as mine host and thy daughter's honour, I would spill thy blood! How darest thou fellow me with devils, me that am a Prince of the sons of the royal Chosroës who, had they wished to take thy kingdom, could shake thee like an earthquake from thy glory and thy dominions and spoil thee of all thy possessions?" Now when the King heard his words, he was confounded with awe and bodily fear of him and rejoined, "If thou indeed be of the sons of the Kings, as thou pretendest, how cometh it that thou enterest my palace without my permission, and smirchest mine honour, making thy way to my daughter and feigning that thou art her husband and claiming that I have given her to thee to wife, I that have slain Kings and Kings' sons, who sought her of me in marriage? And now who shall save thee from my might and majesty when, if I cried out to my slaves and servants and bade them put thee to the vilest of deaths they would slay thee forthright? Who shall deliver thee out of my hand?" When the Prince heard this speech of the King he answered, "Verily, I wonder at thee and at the shortness and denseness of thy wit! Say me, canst covet for thy daughter a mate comelier than myself, and hast ever seen a stouter hearted man or one better fitted for a Sultan or a more glorious in rank and dominion than I?" Rejoined the King, "Nay, by Allah! but I would have had thee,

The Tale of the Ebony Horse

O youth, act after the custom of Kings and demand her from me to wife before witnesses, that I might have married her to thee publicly; and now, even were I to marry her to thee privily, yet hast thou dishonoured me in her person." Rejoined the Prince, "Thou sayest sooth, O King, but if thou summon thy slaves and thy soldiers and they fall upon me and slay me, as thou pretendest, thou wouldst but publish thine own disgrace, and the folk would be divided between belief in thee and disbelief in thee. Wherefore, O King, thou wilt do well, meseemeth, to turn from this thought to that which I shall counsel thee." Quoth the King, "Let me hear what thou hast to advise"; and quoth the Prince, "What I have to propose to thee is this: either do thou meet me in combat singular, I and thou; and he who slayeth his adversary shall be held the worthier and having a better title to the kingdom; or else, let me be this night and, whenas dawns the morn, draw out against me thy horsemen and footmen and servants; but first tell me their number." Said the King, "They are forty thousand horse, besides my own slaves and their followers,⁺ who are the like of them in number." Thereupon said the Prince, "When the day shall break, do thou array them against me and say to them"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 361st night, she continued,

It hath reached me, O auspicious King, that quoth the Prince, "When day shall break, do thou array them against me and say to them: 'This man is a suitor to me for my daughter's hand, on condition that he shall do battle single-handed against you all; for he pretendeth that he will overcome you and put you to the rout, and indeed that ye cannot prevail against him.' After which, leave me to do battle with them: if they slay me, then is thy secret surer guarded and thine honour the better warded; and if I overcome them and see their backs, then is it the like of me a King should covet to his son-in-law." So the King approved of his opinion and accepted his proposition, despite his awe at the boldness of his speech and amaze at the pretensions of the Prince to meet in fight his whole host, such as he had described it to him, being at heart assured that he would perish in the fray and so he should be quit of him and freed from the fear of dishonour. Thereupon he called the eunuch and bade him go to his Wazir without stay and delay and command him to assemble the whole

The 362nd Night

of the army and cause them don their arms and armour and mount their steeds. So the eunuch carried the King's order to the Minister, who straightway summoned the Captains of the host and the Lords of the realm and bade them don their harness of derring-do and mount horse and sally forth in battle array. Such was their case; but as regards the King, he sat a long while conversing with the young Prince, being pleased with his wise speech and good sense and fine breeding. And when it was daybreak he returned to his palace and, seating himself on his throne, commanded his merry men to mount and bade them saddle one of the best of the royal steeds with handsome selle and housings and trappings and bring it to the Prince. But the youth said, "O King, I will not mount horse, till I come in view of the troops and review them." "Be it as thou wilt," replied the King. Then the two repaired to the parade-ground, where the troops were drawn up, and the young Prince looked upon them and noted their great number; after which the King cried out to them, saying, "Ho, all ye men, there is come to me a youth who seeketh my daughter in marriage; and in very sooth never have I seen a goodlier than he; no, nor a stouter of heart nor a doughtier of arm, for he pretendeth that he can overcome you, single-handed, and force you to flight and that, were ye an hundred thousand in number, yet for him would ye be but few. Now when he chargeth down on you, do ye receive him upon point of pike and sharp of sabre; for, indeed, he hath undertaken a mighty matter." Then quoth the King to the Prince, "Up, O my son, and do thy devoir on them." Answered he, "O King, thou dealest not justly and fairly by me: how shall I go forth against them, seeing that I am afoot and the men be mounted?" The King retorted, "I bade thee mount, and thou refusedst; but choose thou which of my horses thou wilt." Then he said, "Not one of thy horses pleaseth me, and I will ride none but that on which I came." Asked the King, "And where is thy horse?" "Atop of thy palace." "In what part of my palace?" "On the roof." Now when the King heard these words, he cried, "Out on thee! this is the first sign thou hast given of madness. How can the horse be on the roof? But we shall at once see if thou speak the truth or lies." Then he turned to one of his chief officers and said to him, "Go to my palace and bring me what thou findest on the roof." So all the people marvelled at the

The Tale of the Ebony Horse

young Prince's words, saying one to other, "How can a horse come down the steps from the roof? Verily this is a thing whose like we never heard." In the meantime the King's messenger repaired to the palace and mounting to the roof, found the horse standing there and never had he looked on a handsomer; but when he drew near and examined it, he saw that it was made of ebony and ivory. Now the officer was accompanied by other high officers, who also looked on and they laughed to one another, saying, "Was it of the like of this horse that the youth spake? We cannot deem him other than mad; however, we shall soon see the truth of his case."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 362nd night, she said,

It hath reached me, O auspicious King, that when the high officials looked upon the horse, they laughed one to other and said, "Was it of the like of this horse that the youth spake? We cannot deem him other than mad; however, we shall soon see the truth of his case. Peradventure herein is some mighty matter, and he is a man of high degree." Then they lifted up the horse bodily and, carrying it to the King, set it down before him, and all the lieges flocked round to look at it, marvelling at the beauty of its proportions and the richness of its saddle and bridle. The King also admired it and wondered at it with extreme wonder; and he asked the Prince, "O youth, is this thy horse?" He answered, "Yes, O King, this is my horse, and thou shalt soon see the marvel it showeth." Rejoined the King, "Then take and mount it," and the Prince retorted, "I will not mount till the troops withdraw afar from it." So the King bade them retire a bowshot from the horse; whereupon quoth its owner, "O King, see thou; I am about to mount my horse and charge upon thy host and scatter them right and left and split their hearts asunder." Said the King, "Do as thou wilt; and spare not their lives, for they will not spare thine." Then the Prince mounted, whilst the troops ranged themselves in ranks before him, and one said to another, "When the youth cometh between the ranks, we will take him on the points of our pikes and the sharps of our sabres." Quoth another, "By Allah, this a mere misfortune: how shall we slay a youth so comely of face and shapely of form?" And a third continued, "Ye will have hard work to get the better of him; for the youth

The 363rd Night

had not done this, but for what he knew of his own prowess and pre-eminence of valour." Meanwhile, having settled himself in his saddle, the Prince turned the pin of ascent; whilst all eyes were strained to see what he would do, whereupon the horse began to heave and rock and sway to and fro and make the strangest of movements steed ever made, till its belly was filled with air and it took flight with its rider and soared high into the sky. When the King saw this, he cried out to his men, saying, "Woe to you! catch him, catch him, ere he escape you!" But his Wazirs and Viceroys said to him, "O King, can a man overtake the flying bird? This is surely none but some mighty magician or Marid of the Jinn or devil, and Allah save thee from him. So praise thou the Almighty for deliverance of thee and of all thy host from his hand." Then the King returned to his palace after seeing the feat of the Prince and, going in to his daughter, acquainted her with what had befallen them both on the parade-ground. He found her grievously afflicted for the Prince and bewailing her separation from him; wherefore she fell sick with violent sickness and took to her pillow. Now when her father saw her on this wise, he pressed her to his breast and kissing her between the eyes, said to her, "O my daughter, praise Allah Almighty and thank Him for that He hath delivered us from this crafty enchanter, this villain, this low fellow, this thief who thought only of seducing thee!" And he repeated to her the story of the Prince and how he had disappeared in the firmament; and he abused him and cursed him, knowing not how dearly his daughter loved him. But she paid no heed to his words and did but redouble in her tears and wails, saying to herself, "By Allah, I will neither eat meat nor drain drink, till Allah reunite me with him!" Her father was greatly concerned for her case and mourned much over her plight; but, for all he could do to soothe her, love-longing only increased on her.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 363rd night, she said,

It hath reached me, O auspicious King, that the King mourned much over his daughter's plight but, for all he could do to soothe her, love-longing only increased on her. Thus far concerning the King and Princess Shams al-Nahar; but as regards Prince Kamar al-Akmar, when he had risen high in air, he turned his horse's

The Tale of the Ebony Horse

head towards his native land, and being alone mused upon the beauty of the Princess and her loveliness. Now he had enquired of the King's people the name of the city and of its King and his daughter; and men had told him that it was the city of Sana'á.[†] So he journeyed with all speed, till he drew near his father's capital and, making an airy circuit about the city, alighted on the roof of the King's palace, where he left his horse, whilst he descended into the palace and seeing its threshold strewn with ashes, thought that one of his family was dead. Then he entered, as of wont, and found his father and mother and sisters clad in mourning raiment of black, all pale of faces and lean of frames. When his sire descried him and was assured that it was indeed his son, he cried out with a great cry and fell down in a fit, but after a time coming to himself, threw himself upon him and embraced him, clipping him to his bosom and rejoicing in him with exceeding joy and extreme gladness. His mother and sisters heard this; so they came in and seeing the Prince, fell upon him, kissing him and weeping, and joying with exceeding joyance. Then they questioned him of his case; so he told them all that had passed from first to last, and his father said to him, "Praised be Allah for thy safety, O coolth of my eyes and core of my heart!" Then the King bade hold high festival, and the glad tidings flew through the city. So they beat drums and cymbals and, doffing the weed of mourning, they donned the gay garb of gladness and decorated the streets and markets; whilst the folk vied with one another who should be the first to give the King joy, and the King proclaimed a general pardon and opening the prisons, released those who were therein prisoned. Moreover, he made banquets for the people, with great abundance of eating and drinking, for seven days and nights and all creatures were gladsomest; and he took horse with his son and rode out with him, that the folk might see him and rejoice. After awhile the Prince asked about the maker of the horse, saying, "O my father, what hath fortune done with him?" and the King answered, "Allah never bless him nor the hour wherein I set eyes on him! For he was the cause of thy separation from us, O my son, and he hath lain in jail since the day of thy disappearance." Then the King bade release him from prison and, sending for him, invested him in a dress of satisfaction and entreated him with the utmost favour and munificence, save that he would not give

The 364th Night

him his daughter to wife; whereat the Sage raged with sore rage and repented of that which he had done, knowing that the Prince had secured the secret of the steed and the manner of its motion. Moreover, the King said to his son, "I reckon thou wilt do well not to go near the horse henceforth and more especially not to mount it after this day; for thou knowest not its properties, and belike thou art in error about it." Now the Prince had told his father of his adventure with the King of Sana'a and his daughter and he said, "Had the King intended to kill thee, he had done so; but thine hour was not yet come." When the rejoicings were at an end, the people returned to their places and the King and his son to the palace, where they sat down and fell to eating and drinking and making merry. Now the King had a handsome handmaiden who was skilled in playing the lute; so she took it and began to sweep the strings and sing thereto before the King and his son of separation of lovers, and she chanted the following verses:—

*Deem not that absence breeds in me aught of forgetfulness;
What should remember I did you fro' my remembrance
wane?*

*Time dies but never dies the fondest love for you we bear;
And in your love I'll die and in your love I'll arise again.[†]*

When the Prince heard these verses, the fires of longing flamed up in his heart and pine and passion redoubled upon him. Grief and regret were sore upon him and his bowels yearned in him for love of the King's daughter of Sana'a; so he rose forthright and, escaping his father's notice, went forth the palace to the horse and mounting it, turned the pin of ascent, whereupon bird-like it flew with him high in air and soared towards the upper regions of the sky. In early morning his father missed him and, going up to the pinnacle of the palace, in great concern, saw his son rising into the firmament; whereat he was sore afflicted and repented in all penitence that he had not taken the horse and hidden it; and he said to himself, "By Allah, if but my son return to me, I will destroy the horse, that my heart may be at rest concerning my son." And he fell again to weeping and bewailing himself.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 364th night, she said,

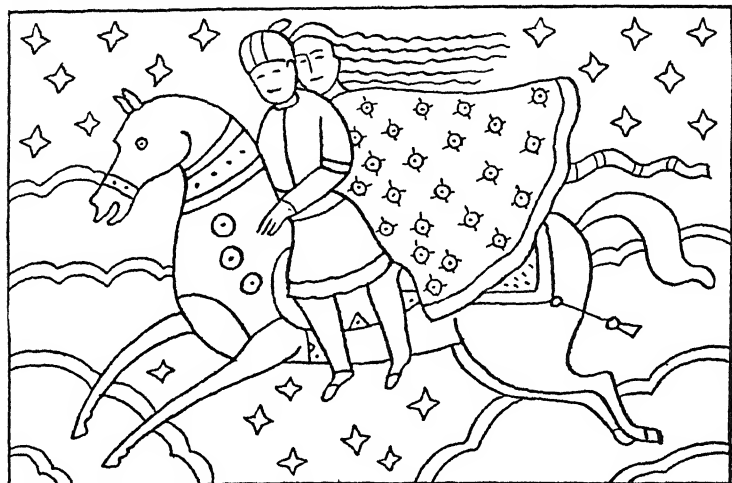
It hath reached me, O auspicious King, that the King again fell to weeping and bewailing himself for his son. Such was his case;

The Tale of the Ebony Horse

but as regards the Prince, he ceased not flying on through air till he came to the city of Sana'a and alighted on the roof as before. Then he crept down stealthily and, finding the eunuch asleep, as of wont, raised the curtain and went on little by little, till he came to the door of the Princess's alcove⁺ chamber and stopped to listen; when lo! he heard her shedding plenteous tears and reciting verses, whilst her women slept round her. Presently, overhearing her weeping and wailing, quoth they, "O our mistress, why wilt thou mourn for one who mourneth not for thee?" Quoth she, "O ye little of wit, is he for whom I mourn of those who forget or who are forgotten?" And she fell again to wailing and weeping, till sleep overcame her. Hereat the Prince's heart melted for her and his gall-bladder was like to burst, so he entered and, seeing her lying asleep without covering,⁺ touched her with his hand; whereupon she opened her eyes and espied him standing by her. Said he, "Why all this crying and mourning?" And when she knew him, she threw herself upon him, and took him around the neck and kissed him and answered, "For thy sake and because of my separation from thee." Said he, "O my lady, I have been made desolate by thee all this long time!" But she replied, "'Tis thou who hast desolated *me*; and hadst thou tarried longer, I had surely died!" Rejoined he, "O my lady, what thinkest thou of my case with thy father and how he dealt with me? Were it not for my love of thee, O temptation and seduction of the Three Worlds, I had certainly slain him and made him a warning to all beholders; but, even as I love thee, so I love him for thy sake." Quoth she, "How couldst thou leave me: can my life be sweet to me after thee?" Quoth he, "Let what hath happened suffice: I am now hungry, and thirsty." So she bade her maidens make ready meat and drink, and they sat eating and drinking and conversing till night was well-nigh ended; and when day broke he rose to take leave of her and depart, ere the eunuch should awake. Shams al-Nahar asked him, "Whither goest thou?" and he answered, "To my father's house, and I plight thee my troth that I will come to thee once in every week." But she wept and said, "I conjure thee, by Allah the Almighty, take me with thee whereso thou wendest and make me not taste anew the bitter gourd⁺ of separation from thee." Quoth he, "Wilt thou indeed go with me?" and quoth she, "Yes." "Then," said he, "arise that we depart." So she rose

The 365th Night

forthright and going to a chest, arrayed herself in what was richest and dearest to her of her trinkets of gold and jewels of price, and she fared forth, her handmaids recking naught. So he carried her up to the roof of the palace and, mounting the ebony horse, took her up behind him and made her fast to himself, binding her with strong bonds; after which he turned the shoulder-pin of ascent, and the horse rose with him high in air. When her slave-



women saw this, they shrieked aloud and told her father and mother, who in hot haste ran to the palace-roof and looking up, saw the magical horse flying away with the Prince and Princess. At this the King was troubled with ever-increasing trouble and cried out, saying, "O King's son, I conjure thee, by Allah, have ruth on me and my wife and bereave us not of our daughter!" The Prince made him no reply; but, thinking in himself that the maiden repented of leaving father and mother, asked her, "O ravishment of the age, say me, wilt thou that I restore thee to thy mother and father?" whereupon she answered, "By Allah, O my lord, that is not my desire: my only wish is to be with thee, wherever thou art; for I am distracted by the love of thee from all else, even from my father and mother." Hearing these words the Prince joyed with great joy, and made the horse fly and fare softly with them, so as not to disquiet her; nor did they stay their flight till they came in sight of a green meadow, wherein was a

The Tale of the Ebony Horse

spring of running water. Here they alighted and ate and drank; after which the Prince took horse again and set her behind him, binding her in his fear for her safety; after which they fared on till they came in sight of his father's capital. At this, the Prince was filled with joy and bethought himself to show his beloved the seat of his dominion and his father's power and dignity and give her to know that it was greater than that of her sire. So he set her down in one of his father's gardens without the city where his parent was wont to take his pleasure; and, carrying her into a domed summer-house prepared there for the King, left the ebony horse at the door and charged the damsel keep watch over it, saying, "Sit here, till my messenger come to thee; for I go now to my father, to make ready a palace for thee and show thee my royal estate." She was delighted when she heard these words and said to him, "Do as thou wilt";—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 365th night, she said,

It hath reached me, O auspicious King, that the maiden was delighted when she heard these words and said to him, "Do as thou wilt"; for she thereby understood that she should not enter the city but with due honour and worship, as became her rank. Then the Prince left her and betook himself to the palace of the King his father, who rejoiced in his return and met him and welcomed him; and the Prince said to him, "Know that I have brought with me the King's daughter of whom I told thee; and have left her without the city in such a garden and come to tell thee, that thou mayst make ready the procession of estate and go forth to meet her and show her thy royal dignity and troops and guards." Answered the King, "With joy and gladness"; and straightway bade decorate the town with the goodliest adornment. Then he took horse and rode out in all magnificence and majesty, he and his host, high officers and household, with drums and kettle-drums, fifes and clarions and all manner instruments; whilst the Prince drew forth of his treasures jewellery and apparel and what else of the things which Kings hoard and made a rare display of wealth and splendour: moreover he got ready for the Princess a canopied litter of brocades, green, red and yellow, wherein he set Indian and Greek and Abyssinian slave-girls. Then he left the litter and those who were therein and preceded them to the

The 366th and 367th Nights

pavilion where he had set her down; and searched but found naught, neither Princess nor horse. When he saw this, he beat his face and rent his raiment and began to wander round about the garden, as he had lost his wits; after which he came to his senses and said to himself, "How could she have come at the secret of this horse, seeing I told her nothing of it? Maybe the Persian sage who made the horse hath chanced upon her and stolen her away, in revenge for my father's treatment of him." Then he sought the guardians of the garden and asked them if they had seen any pass the precincts; and said, "Hath any one come in here? Tell me the truth and the whole truth or I will at once strike off your heads." They were terrified by his threats; but they answered with one voice, "We have seen no man enter save the Persian sage, who came to gather healing herbs." So the Prince was certified that it was indeed he that had taken away the maiden,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 366th night, she said,

It hath reached me, O auspicious King, that when the Prince heard their answer, he was certified that the Sage had taken away the maiden and abode confounded and perplexed concerning his case. And he was abashed before the folk and, turning to his sire, told him what had happened and said to him, "Take the troops and march them back to the city. As for me, I will never return till I have cleared up this affair." When the King heard this, he wept and beat his breast and said to him, "O my son, calm thy choler and master thy chagrin and come home with us and look what King's daughter thou wouldst fain have, that I may marry thee to her." But the Prince paid no heed to his words and farewellling him departed, whilst the King returned to the city and their joy was changed into sore annoy. Now, as Destiny issued her decree, when the Prince left the Princess in the garden-house and betook himself to his father's palace, for the ordering of his affair, the Persian entered the garden to pluck certain simples and, scenting the sweet savour of musk and perfumes that exhaled from the Princess and impregnated the whole place, followed it till he came to the pavilion and saw standing at the door the horse which he had made with his own hands. His heart was filled with joy and gladness, for he had bemourned its loss much since it had gone out of his hand; so he went up to it and, examining its every part,

The Tale of the Ebony Horse

found it whole and sound; whereupon he was about to mount and ride away, when he bethought himself and said, "Needs must I first look what the Prince hath brought and left here with the horse." So he entered the pavilion and, seeing the Princess sitting there, as she were the sun shining sheen in the sky serene, knew her at the first glance to be some high-born lady and doubted not but the Prince had brought her thither on the horse and left her in the pavilion, whilst he went to the city, to make ready for her entry in state procession with all splendour. Then he went up to her and kissed the earth between her hands, whereupon she raised her eyes to him and, finding him exceedingly foul of face and favour, asked, "Who art thou?" and he answered, "O my lady, I am a messenger sent by the Prince who hath bidden me bring thee to another pleasance nearer the city; for that my lady the Queen cannot walk so far and is unwilling, of her joy in thee, that another should forestall her with thee." Quoth she, "Where is the Prince?" and quoth the Persian, "He is in the city, with his sire and forthwith he shall come for thee in great state." Said she, "O thou! say me, could he find none handsomer to send to me?" whereat loud laughed the Sage and said, "Yea verily, he hath not a Mameluke as ugly as I am; but, O my lady, let not the ill-favour of my face and the foulness of my form deceive thee. Hadst thou profited of me as hath the Prince, verily thou wouldst praise my affair. Indeed, he chose me as his messenger to thee, because of my uncomeliness and loathsomeness in his jealous love of thee: else hath he Mamelukes and negro slaves, pages, eunuchs and attendants out of number, each goodlier than other." Whenas she heard this, it commended itself to her reason and she believed him; so she rose forthright;—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 367th night, she said,

It hath reached me, O auspicious King, that when the Persian sage acquainted the Princess with the case of the King's son, she believed him; so she rose forthright; and, putting her hand in his, said, "O my father, what hast thou brought me to ride?" He replied, "O my lady, thou shalt ride the horse thou camest on"; and she, "I cannot ride it by myself." Whereupon he smiled and knew that he was her master and said, "I will ride with thee myself." So he mounted and, taking her up behind him bound her

The 368th Night

to himself with firm bonds, while she knew not what he would with her. Then he turned the ascent-pin, whereupon the belly of the horse became full of wind and it swayed to and fro like a wave of the sea, and rose with them high in air nor slackened in its flight, till it was out of sight of the city. Now when Shams al-Nahar saw this, she asked him, "Ho thou! what is become of that thou toldest me of my Prince, making me believe that he sent thee to me?" Answered the Persian, "Allah damn the Prince! he is a mean and skin-flint knave." She cried, "Woe to thee! How darest thou disobey thy lord's commandment?" Whereto the Persian replied, "He is no lord of mine; knowest thou who I am?" Rejoined the Princess, "I know nothing of thee save what thou toldest me"; and retorted he, "What I told thee was a trick of mine against thee and the King's son: I have long lamented the loss of this horse which is under us; for I constructed it and made myself master of it. But now I have gotten firm hold of it and of thee, too, and I will burn his heart even as he hath burnt mine; nor shall he ever have the horse again; no, never! So be of good cheer and keep thine eyes cool and clear; for I can be of more use to thee than he; and I am generous as I am wealthy; my servants and slaves shall obey thee as their mistress; I will robe thee in finest raiment and thine every wish shall be at thy will." When she heard this, she buffeted her face and cried out, saying, "Ah, well-away! I have not won my beloved and I have lost my father and mother!" And she wept bitter tears over what had befallen her, whilst the Sage fared on with her, without ceasing, till he came to the land of the Greeks⁺ and alighted in a verdant mead, abounding in streams and trees. Now this meadow lay near a city wherein was a King of high puissance, and it chanced that he went forth that day to hunt and divert himself. As he passed by the meadow, he saw the Persian standing there, with the damsel and the horse by his side; and, before the Sage was ware, the King's slaves fell upon him and carried him and the lady and the horse to their master who, noting the foulness of the man's favour and his loathsomeness and the beauty of the girl and her loveliness, said, "O my lady, what kin is this oldster to thee?" The Persian made haste to reply, saying, "She is my wife and the daughter of my father's brother." But the lady at once gave him the lie and said, "O King, by Allah, I know him not, nor is he my

The Tale of the Ebony Horse

husband; nay, he is a wicked magician who hath stolen me away by force and fraud." Thereupon the King bade bastinado the Persian and they beat him till he was well-nigh dead; after which the King commanded to carry him to the city and cast him into jail; and, taking from him the damsel and the ebony horse (though he knew not its properties nor the secret of its motion), set the girl in his serraglio and the horse amongst his hoards. Such was the case with the Sage and the lady; but as regards Prince Kamar al-Akmar, he garbed himself in travelling gear and taking what he needed of money, set out tracking their trail in very sorry plight; and journeyed from country to country and city to city seeking the Princess and enquiring after the ebony horse, whilst all who heard him marvelled at him and deemed his talk extravagant. Thus he continued doing a long while; but, for all his enquiry and quest, he could hit on no news of her. At last he came to her father's city of Sana'a and there asked for her, but could get no tidings of her and found her father mourning her loss. So he turned back and made for the land of the Greeks, continuing to enquire concerning the twain as he went,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 368th night, she said,



The 369th Night

It hath reached me, O auspicious King, that the King's son made for the land of the Greeks, continuing to enquire concerning the two as he went along, till, as chance would have it, he alighted at a certain Khan and saw a company of merchants sitting at talk. So he sat down near them and heard one say, "O my friends, I lately witnessed a wonder of wonders." They asked, "What was that?" and he answered, "I was visiting such a district in such a city (naming the city wherein was the Princess), and I heard its people chatting of a strange thing which had lately befallen. It was that their King went out one day hunting and coursing with a company of his courtiers and the lords of his realm; and, issuing from the city, they came to a green meadow where they espied an old man standing, with a woman sitting hard by a horse of ebony. The man was foulest-foul of face and loathly of form, but the woman was a marvel of beauty and loveliness and elegance and perfect grace; and as for the wooden horse, it was a miracle, never saw eyes aught goodlier than it nor more gracious than its make." Asked the others, "And what did the King with them?" and the merchant answered, "As for the man the King seized him and questioned him of the damsel and he pretended that she was his wife and the daughter of his paternal uncle; but she gave him the lie forthright and declared that he was a sorcerer and a villain. So the King took her from the old man and bade beat him and cast him into the trunk-house. As for the ebony horse, I know not what became of it." When the Prince heard these words, he drew near to the merchant and began questioning him discreetly and courteously touching the name of the city and of its King; which when he knew, he passed the night full of joy. And as soon as dawned the day he set out and travelled sans surcease till he reached that city; but, when he would have entered, the gate-keepers laid hands on him, that they might bring him before the King to question him of his condition and the craft in which he was skilled and the cause of his coming thither—such being the usage and custom of their ruler. Now it was supper-time when he entered the city, and it was then impossible to go in to the King or take counsel with him respecting the stranger. So the guards carried him to the jail, thinking to lay him by the heels there for the night; but, when the warders saw his beauty and loveliness, they could not find it in their hearts

The Tale of the Ebony Horse

to imprison him: they made him sit with them without the walls; and, when food came to them, he ate with them what sufficed him. As soon as they had made an end of eating, they turned to the Prince and said, "What countryman art thou?" "I come from Fars," answered he, "the land of the Chosroës." When they heard this they laughed and one of them said, "O Chosroan,[†] I have heard the talk of men and their histories and I have looked into their conditions; but never saw I or heard I a bigger liar than the Chosroan which is with us in the jail." Quoth another, "And never did I see aught fouler than his favour or more hideous than his visnomy." Asked the Prince, "What have ye seen of his lying?" and they answered, "He pretendeth that he is one of the wise! Now the King came upon him, as he went a-hunting, and found with him a most beautiful woman and a horse of the blackest ebony, never saw I a handsomer. As for the damsel, she is with the King, who is enamoured of her and would fain marry her; but she is mad, and were this man a leech as he claimeth to be, he would have healed her, for the King doth his utmost to discover a cure for her case and a remedy for her disease, and this whole year past hath he spent treasures upon physicians and astrologers, on her account; but none can avail to cure her. As for the horse, it is in the royal hoard-house, and the ugly man is here with us in prison; and as soon as night falleth, he weepeth and bemoaneth himself and will not let us sleep."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 369th night, she said,

It hath reached me, O auspicious King, that when the warders had recounted the case of the Persian egromancer they held in prison and his weeping and wailing, the Prince at once devised a device whereby he might compass his desire; and presently the guards of the gate, being minded to sleep, led him into the jail and locked the door. So he overheard the Persian weeping and bemoaning himself, in his own tongue, and saying, "Alack, and alas for my sin, that I sinned against myself and against the King's son, in that which I did with the damsel; for I neither left her nor won my will of her! All this cometh of my lack of sense, in that I sought for myself that which I deserved not and which befitted not the like of me; for whoso seeketh what suiteth him not at all, falleth with the like of my fall." Now when the King's

The 370th Night

son heard this, he accosted him in Persian, saying, "How long will this weeping and wailing last? Say me, thinkest thou that hath befallen thee that which never befel other than thou?" Now when the Persian heard this, he made friends with him and began to complain to him of his case and misfortunes. And as soon as the morning morrowed, the warders took the Prince and carried him before their King, informing him that he had entered the city on the previous night, at a time when audience was impossible. Quoth the King to the Prince, "Whence comest thou and what is thy name and trade and why hast thou travelled hither?" He replied, "As to my name I am called in Persian Harjah;⁺ as to my country I come from the land of Fars; and I am of the men of art and especially of the art of medicine and healing the sick and those whom the Jinns drive mad. For this I go round about all countries and cities, to profit by adding knowledge to my knowledge, and whenever I see a patient I heal him and this is my craft."⁺ Now when the King heard this, he rejoiced with exceeding joy and said, "O excellent Sage, thou hast indeed come to us at a time when we need thee." Then he acquainted him with the case of the Princess, adding, "If thou cure her and recover her from her madness, thou shalt have of me everything thou seekest." Replied the Prince, "Allah save and favour the King: describe to me all thou hast seen of her insanity and tell me how long it is since the access attacked her; also how thou camest by her and the horse and the Sage." So the King told him the whole story, from first to last, adding, "The Sage is in jail." Quoth the Prince, "O auspicious King, and what hast thou done with the horse?" Quoth the King, "O youth, it is with me yet, laid up in one of my treasure-chambers," whereupon said the Prince within himself, "The best thing I can do is first to see the horse and assure myself of its condition. If it be whole and sound, all will be well and end well; but, if its motor-works be destroyed, I must find some other way of delivering my beloved." Thereupon he turned to the King and said to him, "O King, I must see the horse in question: haply I may find in it somewhat that will serve me for the recovery of the damsel." "With all my heart," replied the King, and taking him by the hand, showed him into the place where the horse was. The Prince went round about it, examining its condition, and found it whole and sound, whereat he rejoiced greatly and said to the King,

The Tale of the Ebony Horse

"Allah save and exalt the King! I would fain go in to the damsel, that I may see how it is with her; for I hope in Allah to heal her by my healing hand through means of the horse." Then he bade them take care of the horse and the King carried him to the Princess's apartment, where her lover found her wringing her hands and writhing and beating herself against the ground, and tearing her garments to tatters as was her wont; but there was no madness of Jinn in her, and she did this but that none might approach her. When the Prince saw her thus, he said to her, "No harm shall betide thee, O ravishment of the three worlds"; and went on to soothe her and speak her fair, till he managed to whisper, "I am Kamar al-Akmar"; whereupon she cried out with a loud cry and fell down fainting for excess of joy; but the King thought this was epilepsy⁺ brought on by her fear of him, and by her suddenly being startled. Then the Prince put his mouth to her ear and said to her, "O Shams al-Nahar, O seduction of the universe, have a care for thy life and mine and be patient and constant; for this our position needeth sufferance and skilful contrivance to make shift for our delivery from this tyrannical King. My first move will be now to go out to him and tell him that thou art possessed of a Jinni and hence thy madness; but that I will engage to heal thee and drive away the evil spirit, if he will at once unbind thy bonds. So when he cometh in to thee, do thou speak him smooth words, that he may think I have cured thee, and all will be done for us as we desire." Quoth she, "Hearkening and obedience"; and he went out to the King in joy and gladness, and said to him, "O august King, I have, by thy good fortune, discovered her disease and its remedy, and have cured her for thee. So now do thou go in to her and speak her softly and treat her kindly, and promise her what may please her; so shall all thou desirest of her be accomplished to thee."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 370th night, she said,

It hath reached me, O auspicious King, that when the Prince feigned himself a leech and went in to the damsel and made himself known to her and told her how he purposed to deliver her, she cried, "Hearkening and obedience!" He then fared forth from her and sought the King and said, "Go thou in to her and speak her softly and promise her what may please her; so shall all thou

The 371st Night

desirest of her be accomplished to thee." Thereupon the King went in to her and when she saw him, she rose and kissing the ground before him, bade him welcome and said, "I admire how thou hast come to visit thy handmaid this day"; whereat he was ready to fly for joy and bade the waiting-women and the eunuchs attend her and carry her to the Hammam and made ready for her dresses and adornment. So they went in to her and saluted her, and she returned their salams with the goodliest language and after the pleasantest fashion; whereupon they clad her in royal apparel and, clasping a collar of jewels about her neck, carried



her to the bath and served her there. Then they brought her forth, as she were the full moon; and, when she came into the King's presence, she saluted him and kissed ground before him; whereupon he joyed in her with joy exceeding and said to the Prince, "O Sage, O philosopher, all this is of thy blessing. Allah increase to us the benefit of thy healing breath!"⁺ The Prince replied, "O King, for the completion of her cure it behoveth that thou go forth, thou and all thy troops and guards, to the place where thou foundest her, not forgetting the beast of black wood which was with her; for therein is a devil; and, unless I exorcise him, he will return to her and afflict her at the head of every month." "With love and gladness," cried the King, "O thou Prince of all philosophers and most learned of all who see the light of day." Then he brought out the ebony horse to the meadow in question and rode thither with all his troops and the Princess, little weeting the purpose of the Prince. Now when they came to the appointed place, the Prince, still habited as a leech, bade them set the Princess and the steed as far as eye could reach from the King and his troops, and said to him, "With thy leave, and at thy word, I will now proceed to the fumigations and conjurations, and here imprison

The Tale of the Ebony Horse

the adversary of mankind, that he may never more return to her. After this, I shall mount this wooden horse which seemeth to be made of ebony, and take the damsel up behind me; whereupon it will shake and sway to and fro and fare forwards, till it come to thee, when the affair will be at an end; and after this thou mayst do with her as thou wilt." When the King heard his words, he rejoiced with extreme joy; so the Prince mounted the horse, and, taking the damsel up behind him, whilst the King and his troops watched him, bound her fast to him. Then he turned the ascending-pin and the horse took flight and soared with them high in air, till they disappeared from every eye. After this the King abode half the day, expecting their return; but they returned not. So when he despaired of them, repenting him greatly of that which he had done and grieving sore for the loss of the damsel, he went back to the city with his troops. He then sent for the Persian who was in prison and said to him, "O thou traitor, O thou villain, why didst thou hide from me the mystery of the ebony horse? And now a sharper hath come to me and hath carried it off, together with a slave-girl whose ornaments are worth a mint of money, and I shall never see anyone or anything of them again!" So the Persian related to him all his past, first and last, and the King was seized with a fit of fury which well-nigh ended his life. He shut himself up in his palace for a while, mourning and afflicted; but at last his Wazirs came in to him and applied themselves to comfort him, saying, "Verily, he who took the damsel is an enchanter, and praised be Allah who hath delivered thee from his craft and sorcery!" And they ceased not from him, till he was comforted for her loss. Thus far concerning the King; but as for the Prince, he continued his career towards his father's capital in joy and cheer, and stayed not till he alighted on his own palace, where he set the lady in safety; after which he went in to his father and mother and saluted them and acquainted them with her coming, whereat they were filled with solace and gladness. Then he spread great banquets for the towns-folk,——

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 371st night, she resumed her story, saying,

It hath reached me, O auspicious King, that the King's son spread great banquets for the towns-folk and they held high

The 371st Night

festival a whole month, at the end of which time he went in to the Princess and they took their joy of each other with exceeding joy. But his father brake the ebony horse in pieces and destroyed its mechanism for flight; moreover the Prince wrote a letter to the Princess's father, advising him of all that had befallen her and informing him how she was now married to him and in all health and happiness, and sent it by a messenger, together with costly presents and curious rarities. And when the messenger arrived at the city which was Sana'a and delivered the letter and the presents to the King, he read the missive and rejoiced greatly thereat and accepted the presents, honouring and rewarding the bearer handsomely. Moreover, he forwarded rich gifts to his son-in-law by the same messenger, who returned to his master and acquainted him with what had passed; whereat he was much cheered. And after this the Prince wrote a letter every year to his father-in-law and sent him presents till, in course of time, his sire King Sabur deceased and he reigned in his stead, ruling justly over his lieges and conducting himself well and righteously towards them, so that the land submitted to him and his subjects did him loyal service; and Kamar al-Akmar and his wife Shams al-Nahar abode in the enjoyment of all satisfaction and solace of life, till there came to them the Destroyer of delights and Sunderer of societies; the Plunderer of palaces, the Caterer for cemeteries and the Garnerer of graves. And now glory be to the Living One who dieth not and in whose hand is the dominion of the worlds visible and invisible! Moreover I have heard tell the tale of

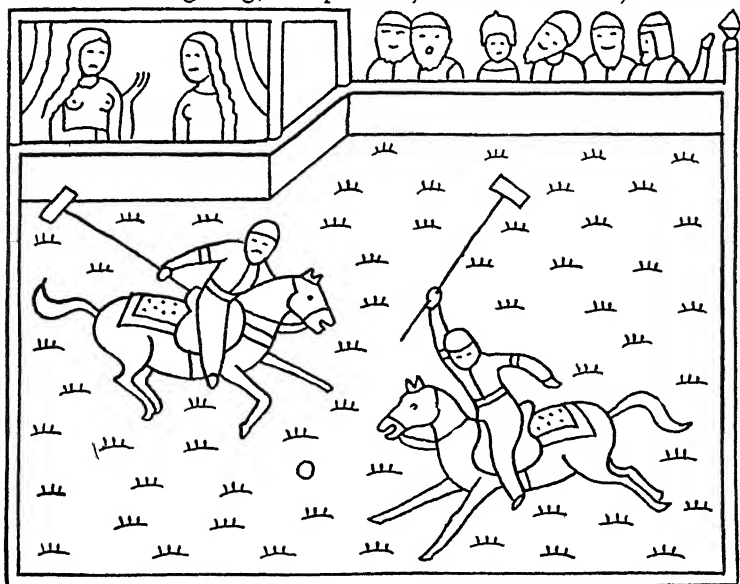
*Uns al-Wujud and the Wazir's Daughter Al-Ward Fi'l-Akmam or Rose-in-Hood**

There was once, in days of yore and in ages and times long gone before, a King of great power and lord of glory and dominion galore; who had a Wazir Ibrahim hight, and this Wazir's daughter was a damsel of extraordinary beauty and loveliness, gifted with passing brilliancy and the perfection of grace, possessed of abundant wit, and in all good breeding complete. But she loved wassail and wine and the human face divine and choice verses and rare stories; and the delicacy of her inner gifts invited all hearts to love, even as saith the poet, describing her,

Uns al-Wujud and the Wazir's Daughter

*Like moon she shines amid the starry sky,
Robing in tresses blackest ink outvie.
The morning-breezes give her boughs fair drink,
And like a branch she sways with supple ply:
She smiles in passing us. O thou that art
Fairest in yellow robed, or cramoisie,
Thou playest with my wit in love, as though
Sparrow in hand of playful boy were I.†*

Her name was Rose-in-Hood and she was so named for her young and tender beauty and the freshness of her brilliancy; and the King loved her in his cups because of her accomplishments and fine manners. Now it was the King's custom yearly to gather together all the nobles of his realm and play with the ball.† So when the day came round whereon the folk assembled for ball-play, the Minister's daughter seated herself at her lattice, to divert herself by looking on at the game; and, as they were at play, her glance fell upon a youth among the guards than whom never was seen a comelier face nor a goodlier form; for he was bright of favour showing white teeth when he smiled, tall-statured and broad-shouldered. She looked at him again and again and could not take her fill of gazing; and presently said to her nurse, "What is



The 372nd Night

the name of yonder handsome young man among the troops?" Replied the nurse, "O my daughter, the dear fellows are all handsome. Which of them dost thou mean?" Said Rose-in-Hood, "Wait till he come past and I will point him out to thee." So she took an apple and as he rode by dropped it on him, whereupon he raised his head, to see who did this, and espied the Wazir's daughter at the window, as she were the moon of fullest light in the darkness of the night; nor did he withdraw his eyes, till his heart was utterly lost to her, and he recited these lines,

*Was't archer shot me, or was't thine eyes
Ruined lover's heart that thy charms espies?
Was the notchèd shaft⁺ from a host outshot,
Or from latticed window in sudden guise?*

When the game was at an end, and all had left the ground, she asked her nurse, "What is the name of that youth I showed thee?" and the good woman answered, "His name is Uns al-Wujud"; whereat Rose-in-Hood shook her head and lay down on her couch, with thoughts afire for love. Then, sighing deeply, she improvised these couplets,

*He missed not who dubbed thee, "World's delight,"
A world's love conjoining to bounty's light:⁺
O thou, whose favour the full moon favours,
Whose charms make life and the living bright!
Thou hast none equal amongst mankind;
Sultan of Beauty, and proof I'll cite:
Thine eyebrows are likest a well-formed Nûn,⁺
And thine eyes a Sâd,⁺ by His hand indite;
Thy shape is the soft, green bough that gives
When asked to all with all-gracious sprite:
Thou excellest knights of the world in stowre,
With delight and beauty and bounty dight.*

When she had finished her verses, she wrote them on a sheet of paper, which she folded in a piece of gold-embroidered silk and placed under her pillow. Now one of her nurses had seen her; so she came up to her and held her in talk till she slept, when she stole the scroll from under her pillow; and, after reading it, knew that she had fallen in love with Uns al-Wujud. Then she returned the scroll to its place and when her mistress awoke, she said to her, "O my lady, indeed I am to thee a true counsellor and

Uns al-Wujud and the Wazir's Daughter

am tenderly anxious on thy account. Know that love is a tyrant and the hiding it melteth iron and entaileth sickness and unease; nor for whoso confesseth it is there aught of reproach." Rejoined Rose-in-Hood, "And what is the medicine of passion, O nurse mine?" Answered the nurse, "The medicine of passion is enjoyment." Quoth she, "And how may one come by enjoyment?" Quoth the other, "By letters and messages, my lady; by whispered words of compliment and by greetings before the world;† all this bringeth lovers together and makes hard matters easy. So if thou have aught at heart, mistress mine, I am the fittest to keep thy secret and do thy desires and carry thy letters." Now when the damsel heard this, her reason flew and fled for joy; but she restrained herself from speech till she should see the issue of the matter, saying within herself, "None knoweth this thing of me, nor will I trust this one with my secret, till I have tried her." Then said the woman, "O my lady, I saw in my sleep as though a man came to me and said: 'Thy mistress and Uns al-Wujud love each other; so do thou serve their case by carrying their messages and doing their desires and keeping their secrets; and much good shall befall thee.' So now I have told thee my vision and it is thine to decide." Quoth Rose-in-Hood, after she heard of the dream,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 372nd night, she said,

It hath reached me, O auspicious King, that Rose-in-Hood asked her nurse after hearing of the dream, "Tell me, canst thou keep a secret, O my nurse?" whereto she answered, "And how should I not keep secrecy, I that am of the flower of the free?"† Then the maiden pulled out the scroll, whereon she had written the verses and said, "Carry me this my letter to Uns al-Wujud and bring me his reply." The nurse took the letter and, repairing to Uns al-Wujud, kissed his hands and greeted him right courteously, then gave him the paper; and he read it and, comprehending the contents, wrote on the back these couplets,

*I soothe my heart and my love repel;
But my state interprets my love too well:
When tears flow I tell them mine eyes are ill,
Lest the censor see and my case foretell,
I was fancy-free and unknew I Love;
But I fell in love and in madness fell.*

The 373rd Night

*I show you my case and complain of pain,
Pine and ecstasy that your ruth compel:
I write you with tears of eyes, so belike
They explain the love come my heart to quell;
Allah guard a face that is veiled with charms,
Whose thrall is Moon and the Stars as well:
In her beauty I never beheld the like;
From her sway the branches learn sway and swell:
I beg you, an 'tis not too much of pains,
To call;† 'twere boon without parallel.
I give you a soul you will haply take.
To which Union is Heaven, Disunion Hell.*

Then he folded the letter and kissing it, gave it to the go-between and said to her, "O nurse, incline thy lady's heart to me." "To hear is to obey," answered she and carried the script to her mistress, who kissed it and laid it on her head, then she opened it and read it and understood it and wrote at the foot of it these couplets,

*O whose heart by our beauty is captive ta'en,
Have patience and all thou shalt haply gain!
When we knew that thy love was a true affect,
And what pained our heart to thy heart gave pain,
We had granted thee wished-for call and more;
But hindered so doing the chamberlain.
When the night grows dark, through our love's excess
Fire burns our vitals with might and main:
And sleep from our beds is driven afar,
And our bodies are tortured by passion-bane.
"Hide Love!" in Love's code is the first command;
And from raising his veil thy hand restrain:
I fell love-fulfilled by yon gazelle:
Would he never wander from where I dwell!*

Then she folded the letter and gave it to the nurse, who took it and went out from her mistress to seek the young man; but, as she would fare forth, the chamberlain met her and said to her, "Whither away?" "To the bath," answered she; but in her fear and confusion, she dropped the letter, without knowing it, and went off unrecking what she had done; when one of the eunuchs, seeing it lying in the way, picked it up. When the nurse came without the door she sought for it but found it not, so turned back

Uns al-Wujud and the Wazir's Daughter

to her mistress and told her of this and what had befallen her. Meanwhile, the Wazir came out of the Harim and seated himself on his couch; whereupon behold, the eunuch, who had picked up the letter, came in to him, hending it in hand and said, "O my lord, I found this paper lying upon the floor and picked it up." So the Minister took it from his hand, folded as it was, and opening it, read the verses as above set down. Then, after mastering the meaning, he examined the writing and knew it for his daughter's hand; whereupon he went to her mother, weeping so abundant tears that his beard was wetted. His wife asked him, "What maketh thee weep, O my lord?" and he answered, "Take this letter and see what is therein." So she took it and found it to be a love-letter from her daughter Rose-in-Hood to Uns al-Wujud: whereupon the ready drops sprang to her eyes; but she composed her mind, and, gulping down her tears, said to her husband, "O my lord, there is no profit in weeping: the right course is to cast about for a means of keeping thine honour and concealing the affair of thy daughter." And she went on to comfort him and lighten his trouble; but he said, "I am fearful for my daughter by reason of this new passion. Knowest thou not that the Sultan loveth Uns al-Wujud with exceeding love? And my fear hath two causes. The first concerneth myself; it is, that she is my daughter: the second is on account of the King; for that Uns al-Wujud is a favourite with the Sultan and peradventure great troubles shall come out of this affair. What deemest thou should be done?"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 373rd night, she said,

It hath reached me, O auspicious King, that the Wazir, after recounting the affair of his daughter, asked his wife, "What deemest thou should be done?" And she answered, "Have patience whilst I pray the prayer for right direction." So she prayed a two-bow prayer according to the prophetic⁺ ordinance for seeking divine guidance; after which she said to her husband, "In the midst of the Sea of Treasures⁺ standeth a mountain named the Mount of the Bereaved Mother (the cause of which being so called shall presently follow in its place, Inshallah!); and thither can none have access, save with pains and difficulty and distress; do thou make that same her abiding place." Accordingly the

The 373rd Night

Minister and his wife agreed to build on that mountain a virgin castle and lodge their daughter therein with the necessary provision to be renewed year by year and attendants to cheer and to serve her. Accordingly he collected carpenters, builders and architects and despatched them to the mountain, where they builded her an impregnable castle; never saw eyes the like thereof. Then he made ready vivers and carriage for the journey and, going in to his daughter by night, bade her prepare to set out on a pleasure-excursion. Thereupon her heart presaged the sorrows of separation and, when she went forth and saw the preparations for the journey, she wept with sore weeping and wrote that upon the door which might acquaint her lover with what had passed and with the transports of passion and grief that were upon her, transports such as would make the flesh to shiver and hair to stare, and melt the hardest stone with care, and tear from every eye a tear. And what she wrote were these couplets,

*By Allah, O thou house, if my beloved a morn go by,
And greet with signs and signals lover e'er is wont to fly,
I pray thee give him our salams in pure and fragrant guise,
For he indeed may never know where we this eve shall lie.
I wot not whither they have fared, thus bearing us afar
At speed, and lightly-quipt, the lighter from one love to fly:
When starkens night, the birds in brake or branches snugly
perched*

*Wail for our sorrow and announce our hapless destiny:
The tongue of their condition saith, "Alas, alas for woe,
And heavy brunt of parting-blow two lovers must aby":
When viewed I separation-cups were fillèd to the brim
And us with merest sorrow-wine Fate came so fast to ply,
I mixed them with becoming share of patience self to ex-
cuse,*

But Patience for the loss of you her solace doth refuse.

Now when she ended her lines, she mounted and they set forward with her, crossing and cutting over wold and wild and riant dale and rugged hill, till they came to the shore of the Sea of Treasures; here they pitched their tents and built her a great ship, wherein they went down with her and her suite and carried them over to the mountain. The Minister had ordered them, on reaching the journey's end, to set her in the castle and to make their way back

Uns al-Wujud and the Wazir's Daughter

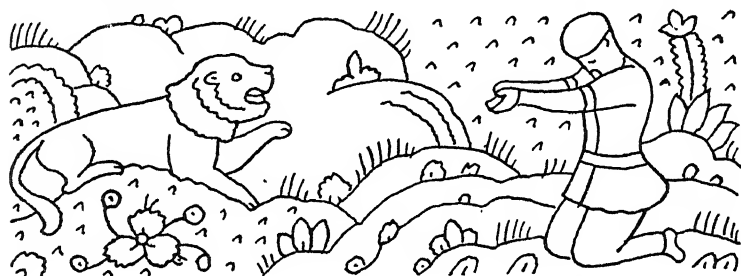
to the shore, where they were to break up the vessel. So they did his bidding and returned home, weeping over what had befallen. Such was their case; but as regards Uns al-Wujud, he arose from sleep and prayed the dawn-prayer, after which he took horse and rode forth to attend upon the Sultan. On his way, he passed by the Wazir's house, thinking perchance to see some of his followers as of wont; but he saw no one and, looking upon the door, he read written thereon the verses aforesaid. At this sight, his senses failed him; fire was kindled in his vitals and he returned to his lodging, where he passed the day in trouble and transports of grief, without finding ease or patience, till night darkened upon him, when his yearning and love-longing redoubled. Thereupon, by way of concealment, he disguised himself in the ragged garb of a Fakir,⁺ and set out wandering at random through the glooms of night, distracted and knowing not whither he went. So he wandered on all that night and next day, till the heat of the sun waxed fierce and the mountains flamed like fire and thirst was grievous upon him. Presently, he espied a tree, by whose side was a thin thread of running water; so he made towards it and sitting down in the shade, on the bank of the rivulet, essayed to drink, but found that the water had no taste in his mouth;⁺ and, indeed his colour had changed and his face had yellowed, and his feet were swollen with travel and travail. So he shed copious tears and repeated these couplets,

*The lover is drunken with love of friend;
On a longing that groweth his joys depend:
Love-distracted, ardent, bewildered, lost
From home, nor may food aught of pleasure lend:
How can life be delightful to one in love,
And from lover parted, 'twere strange, unkennd!
I melt with the fire of my pine for them,
And the tears down my cheek in a stream descend.
Shall I see them, say me, or one that comes
From the camp, who th' afflicted heart shall tend?*

And after thus reciting he wept till he wetted the hard dry ground; but anon without loss of time he rose and fared on again over waste and wold, till there came out upon him a lion, with a neck buried in tangled mane, a head the bigness of a dome, a mouth wider than the door thereof and teeth like elephants' tusks. Now

The 374th Night

when Uns al-Wujud saw him, he gave himself up for lost and, turning⁺ towards the Temple of Meccah, pronounced the professions of the faith and prepared for death. He had read in books that whoso will flatter the lion, beguileth him,⁺ for that he is readily duped by smooth speech and gentled by being glorified; so he began and said, "O Lion of the forest! O Lord of the waste! O terrible Leo! O father of fighters! O Sultan of wild beasts! Behold, I am a lover in longing, whom passion and severance have been wronging; since I parted from my dear, I have lost my reasoning gear; wherefore, to my speech do thou give ear and



have ruth on my passion and hope and fear." When the lion heard this, he drew back from him and sitting down on his hind-quarters, raised his head to him and began to frisk tail and paws; which when Uns al-Wujud saw, he recited these couplets,

*Lion of the wold wilt thou murder me,
Ere I meet her who doomed me to slavery?
I am not game and I bear no fat;
For the loss of my love makes me sickness dree;
And estrangement from her hath so worn me down
I am like a shape in a shroud we see.
O thou sire of spoils,⁺ O thou lion of war,
Give not my pains to the blamer's gree.
I burn with love, I am drowned in tears
For a parting from lover, sore misery!
And my thoughts of her in the murk of night
For love hath made my being unbe.*

As he had finished his lines the lion rose,—

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 374th night, she said,*

It hath reached me, O auspicious King, that as Uns al-Wujud

Uns al-Wujud and the Wazir's Daughter

ended his lines, the lion arose and stalked slowly up to him, with eyes tear-railing and licked him with his tongue, then walked on before him, signing to him as though saying, "Follow me." So he followed him, and the beast ceased not leading him on for a while till he brought him up a mountain, and guided him to the farther side, where he came upon the track of a caravan over the desert, and knew it to be that of Rose-in-Hood and her company. Then he took the trail and when the lion saw that he knew the track for that of the party which escorted her, he turned back and went his way; whilst Uns al-Wujud walked along the foot-marks day and night, till they brought him to a dashing sea, swollen with clashing surge. The trail led down to the sandy shore and there broke off; whereby he knew that they had taken ship and had continued their journey by water. So he lost hope of finding his lover and with hot tears he repeated these couplets,

*Far is the fane and patience faileth me;
How can I seek them⁺ o'er the abysmal sea;
Or how be patient, when my vitals burn
For love of them, and sleep waxed insomny?
Since the sad day they left the home and fled,
My heart's consumed by love's ardency:
Sayhun, Jayhun,⁺ Euphrates-like my tears,
Make flood no deluged rain its like can see:
Mine eyelids chafed with running tears remain,
My heart from fiery sparks is never free;
The hosts of love and longing pressed me
And made the hosts of patience break and flee.
I've risked my life too freely for their love;
And risk of life the least of ills shall be.
Allah ne'er punish eye that saw those charms
Enshrined, and passing full moon's brilliancy!
I found me felled by fair wide-opened eyes,
Which pierced my heart with stringless archery:
And soft, lithe, swaying shape enraptured me
As sway the branches of the willow-tree:
Wi' them I covet union that I win,
O'er love-pains cark and care, a mastery.
For love of them aye, morn and eve I pine,
And doubt all came to me from evil eyne.*

The 375th Night

And when his lines were ended he wept, till he swooned away, and abode in his swoon a long while; but as soon as he came to himself, he looked right and left and seeing no one in the desert, he became fearful of the wild beasts; so he clomb to the top of a high mountain, where he heard the voice of a son of Adam speaking within a cave. He listened and lo! they were the accents of a devotee, who had forsworn the world and given himself up to pious works and worship. He knocked thrice at the cavern-door, but the hermit made him no answer, neither came forth to him; wherefore he groaned aloud and recited these couplets,

*What pathway find I my desire t' obtain,
How 'scape from care and cark and pain and bane?
All terrors join to make me old and hoar
Of head and heart, ere youth from me is ta'en:
Nor find I any aid my passion, nor
A friend to lighten load of bane and pain.
How great and many troubles I've endured!
Fortune hath turned her back I see unfain.
Ah mercy, mercy on the lover's heart,
Doomed cup of parting and desertion drain!
A fire is in his heart, his vitals waste,
And severance made his reason vainest vain.
How dread the day I came to her abode
And saw the writ they wrote on doorway lain!
I wept, till gave I earth to drink my grief;
But still to near and far⁺ I did but feign:
Then strayed I till in waste a lion sprang
On me, and but for flattering words had slain:
I soothed him: so he spared me and lent me aid,
He too might haply of love's taste complain.
O devotee, that idlest in thy cave,
Meseems eke thou hast learned Love's might and main;
But if, at end of woes, with them I leagued,
Straight I'll forget all suffering and fatigue.*

Hardly had he made an end of these verses when, behold! the door of the cavern opened and he heard one say, "Alas, the pity of it!"⁺ So he entered and saluted the devotee, who returned his salam and asked him, "What is thy name?" Answered the young man, "Uns al-Wujud." "And what caused thee to come hither?"

Uns al-Wujud and the Wazir's Daughter

quoth the hermit. So he told him his story in its entirety, omitting naught of his misfortunes; whereat he wept and said, "O Uns al-Wujud, these twenty years have I passed in this place, but never beheld I any man here, until yesterday, when I heard a noise of weeping and lamentation and, looking forth in the direction of the sound, saw many people and tents pitched on the seashore; and the party at once proceeded to build a ship, in which certain of them embarked and sailed over the waters. Then some of the crew returned with the ship and breaking it up, went their way; and I suspect that those who embarked in the ship and returned not, are they whom thou seekest. In that case, O Uns al-Wujud, thy grief must needs be great and sore and thou art excusable, though never yet was lover but suffered love-longing." Then he recited these couplets,

*Uns al-Wujud, dost deem me fancy-free,
When pine and longing slay and quicken me?
I have known love and yearning from the years
Since mother-milk I drank, nor e'er was free.
Long struggled I with Love, till learnt his might;
Ask thou of him, he'll tell with willing gree.
Love-sick and pining drank I passion-cup,
And well-nigh perished in mine agony.
Strong was I, but my strength to weakness turned,
And eye-sword brake through Patience armoury:
Hope not to win love-joys, without annoy;
Contrary ever links with contrary.
But fear not change from lover true; be true
Unto thy wish, some day thine own 'twill be.
Love hath forbidden to his votaries
Relinquishment as deadliest heresy.*

The eremite, having ended his verse, rose and, coming up to Uns al-Wujud, embraced him,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 375th night, she said,

It hath reached me, O auspicious King, that the eremite, having ended his verse, rose and coming up to Uns al-Wujud embraced him, and they wept together, till the hills rang with their cries and they fell down fainting. When they revived, they swore brotherhood⁺ in Allah Almighty; after which said Uns al-Wujud, "This

The 375th Night

very night will I pray to God and seek of Him direction⁺ anent what thou shouldst do to attain thy desire." Thus it was with them; but as regards Rose-in-Hood, when they brought her to the mountain and set her in the castle and she beheld its ordering, she wept and exclaimed, "By Allah, thou art a goodly place, save that thou lackest in thee the presence of the beloved!"⁺ Then seeing birds in the island, she bade her people set snares for them and put all they caught in cages within the castle; and they did so. But she sat at a lattice and bethought her of what had passed, and desire and passion and distraction redoubled upon her, till she burst into tears and repeated these couplets,

*O to whom now, of my desire complaining sore, shall I
Bewail my parting from my fere compellèd thus to fly?
Flames rage within what underlies my ribs, yet hide them I
In deepest secret dreading aye the jealous hostile spy:
I am grown as lean, attenuate as any pick of tooth,⁺
By sore estrangement, absence, ardour, ceaseless sob and
sigh.*

*Where is the eye of my beloved to see how I'm become
Like tree stripped bare of leafage left to linger and to die.
They tyrannizèd over me whom they confined in place
Whereto the lover of my heart may never draw him nigh:
I beg the Sun for me to give greetings a thousandfold,
At time of rising and again when setting from the sky,
To the belovèd one who shames a full moon's loveliness,
When shows that slender form that doth the willow-branch
outvie.*

*If Rose herself would even with his cheek, I say of her
"Thou art not like it if to me my portion thou deny":⁺
His honey-dew of lips is like the grateful water draught
Would cool me when a fire in heart upflameth fierce and
high:*

*How shall I give him up who is my heart and soul of me,
My malady my wasting cause, my love, sole leech of me?*

Then, as the glooms of night closed around her, her yearning increased and she called to mind the past and recited also these couplets,

*'Tis dark: my transport and unease now gather might and
main,*

Uns al-Wujud and the Wazir's Daughter

*And love-desire provoketh me to wake my wonted pain:
The pang of parting takes for ever place within my breast,
And pining makes me desolate in destitution lain.*

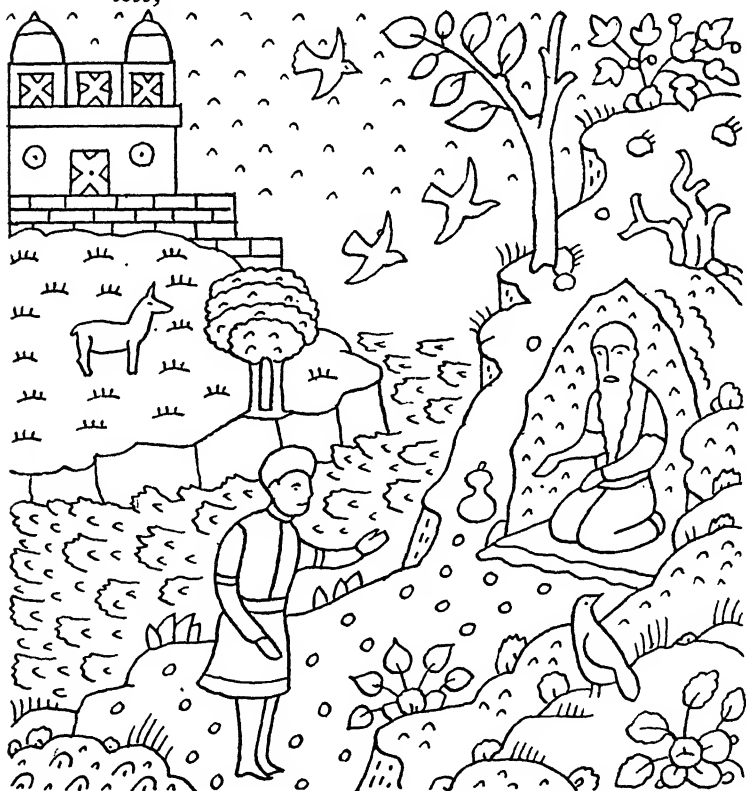
*Ecstasy sore maltreats my soul and yearning burns my
sprite,*

*And tears betray love's secrecy which I would lief contain:
I weet no way, I know no case that can make light my load,
Or heal my wasting body or cast out from me this bane.*

*A hell of fire is in my heart upflames with lambent tongue
And Lazā's furnace-fires within my liver place have ta'en.*

*O thou, exaggerating blame for what befel, enough
I bear with patience whatsoe'er hath writ for me the
Pen!*

*I swear, by Allah, ne'er to find aught comfort for their
loss;*



The 376th Night

'Tis oath of passion's children and their oaths are ne'er in vain.

O Night! Salams of me to friends and let to them be known

Of thee true knowledge how I wake and waking ever wone.

Meanwhile, the hermit said to Uns al-Wujud, "Go down to the palm-grove in the valley and fetch some fibre."⁺ So he went and returned with the palm-fibre, which the hermit took and, twisting into ropes, made therewith a net,⁺ such as is used for carrying straw; after which he said, "O Uns al-Wujud, in the heart of the valley groweth a gourd, which springeth up and drieth upon its roots. Go down there and fill this sack therewith; then tie it together and, casting it into the water, embark thereon and make for the midst of the sea, so haply thou shalt win thy wish; for whoso never ventureth shall not have what he seeketh." "I hear and obey," answered Uns al-Wujud. Then he bade the hermit farewell after the holy man had prayed for him; and, betaking himself to the sole of the valley, did as his adviser had counselled him; made the sack, launched it upon the water, and pushed from shore. Then there arose a wind, which drave him out to sea, till he was lost to the eremite's view; and he ceased not to float over the abysses of the ocean, one billow tossing him up and another bearing him down (and he beholding the while the dangers and marvels of the deep), for the space of three days. At the end of that time Fate cast him upon the Mount of the Bereft Mother, where he landed, giddy and tottering like a chick unfledged, and at the last of his strength for hunger and thirst; but, finding there streams flowing and birds on the branches cooing and fruit-laden trees in clusters and singly growing, he ate of the fruits and drank of the rills. Then he walked on till he saw some white thing afar off, and making for it, found that it was a strongly fortified castle. So he went up to the gate and seeing it locked, sat down by it; and there he sat for three days when behold, the gate opened and an eunuch came out, who finding Uns al-Wujud there seated, said to him, "Whence camest thou and who brought thee hither?" Quoth he, "From Ispahan and I was voyaging with merchandise when my ship was wrecked and the waves cast me upon the farther side of this island." Whereupon the eunuch wept and embraced

Uns al-Wujud and the Wazir's Daughter

him, saying, "Allah preserve thee, O thou friendly face! Ispahan is mine own country and I have there a cousin, the daughter of my father's brother, whom I loved from my childhood and cherished with fond affection; but a people stronger than we fell upon us in foray and taking me among other booty, cut off my yard⁺ and sold me for a castrato, whilst I was yet a lad; and this is how I came to be in such case."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 376th night, she said,

It hath reached me, O auspicious King, that the eunuch who came forth from the castle, where Rose-in-Hood was confined, told Uns al-Wujud all his tale and said:—"The raiders who captured me cut off my yard and sold me for a castrato; and this is how I came to be in such case."⁺ And after saluting him and wishing him long life, the eunuch carried him into the courtyard of the castle, where he saw a great tank of water, surrounded by trees, on whose branches hung cages of silver, with doors of gold, and therein birds were warbling and singing the praises of the Re-quiring King. And when he came to the first cage he looked in and lo! a turtledove, on seeing him, raised her voice and cried out, saying, "O Thou Bounty-fraught!" Whereat he fell down fainting and after coming to himself, he sighed heavily and recited these couplets,

*O turtledove, like me art thou distraught?
Then pray the Lord and sing "O Bounty-fraught!"
Would I knew an thy moan were sign of joy,
Or cry of love-desire in heart inwrought,—
An moan thou pining for a lover gone
Who left thee woe begone to pine in thought,—
Or if like me hast lost thy fondest friend,
And severance long desire to memory brought?
O Allah, guard a faithful lover's lot;
I will not leave her though my bones go rot!*

Then, after ending his verses, he fainted again; and, presently reviving he went on to the second cage, wherein he found a ringdove. When it saw him, it sang out, "O Eternal, I thank thee!" and he groaned and recited these couplets,

*I heard a ringdove chanting plaintively,
"I thank Thee, O Eternal for this misery!"*

The 376th Night

Haply, perchance, may Allah, of His grace,
Send me by this long round my love to see.
Full oft⁺ she comes with honeyed lips dark red,
And heaps up love upon love's ardency.
Quoth I (while longing fires flame high and fierce
In heart, and wasting life's vitality,
And tears like gouts of blood go railing down
In torrents over cheeks now pale of blee),
"None e'er trod earth that was not born to woe,
But I will patient dree mine agony,
So help me Allah! till that happy day
When with my mistress I unite shall be:
Then will I spend my good on lover-wights,
Who're of my tribe and of the faith of me;
And loose the very birds from jail set free,
And change my grief for gladdest glee!"

Then he went on to the third cage, wherein he found a mocking-bird⁺ which, when it saw him, set up a song, and he recited the following couplets,

Pleaseth me yon Hazár of mocking strain
Like voice of lover pained by love in vain.
Woe's me for lovers! Ah how many men
By nights and pine and passion low are laid!
As though by stress of love they had been made
Morn-less and sleepless by their pain and bane.
When I went daft for him who conquered me
And pined for him who proved of proudest strain,
My tears in streams down trickled and I cried
"These long-linkt tears bind like an adamant-chain":
Grew concupiscence, severance long, and I
Lost Patience' hoards and grief waxed sovereign:
If Justice bide in world and me unite
With him I love and Allah veil us deign,
I'll strip my clothes that he my form shall sight
With parting, distance, grief, how poor of plight!

Then he went to the fourth cage, where he found a Bulbul⁺ which, at sight of him, began to sway to and fro and sing its plaintive descant; and when he heard its complaint, he burst into tears and repeated these couplets,

Uns al-Wujud and the Wazir's Daughter



*The Bulbul's note, whenas dawn is nigh,
Tells the lover from strains of strings to fly:
Complaineth for passion Uns al-Wujud,
For pine that would being to him deny.
How many a strain do we hear, whose sound
Softens stones and the rock can mollify:
And the breeze of morning that sweetly speaks
Of meadows in flowerèd greenery.
And scents and sounds in the morning-tide
Of birds and zephyrs in fragrance vie;
But I think of one, of an absent friend,
And tears rail like rain from a showery sky;
And the flamy tongues in my breast uprise
As sparks from glee that in dark air fly.
Allah deign vouchsafe to a lover distraught
Someday the face of his dear to descry!
For lovers, indeed, no excuse is clear,
Save excuse of sight and excuse of eye.*

Then he walked on a little and came to a goodly cage, than which was no goodlier there, and in it a culver of the forest, that is to say, a wood-pigeon,⁺ the bird renowned among birds as the minstrel of love-longing, with a collar of jewels about its neck marvellous fine and fair. He considered it awhile and, seeing it absently brooding in its cage, he shed tears and repeated these couplets,

*O culver of copse,⁺ with salams I greet;
O brother of lovers who woe must weat!
I love a gazelle who is slender-slim,
Whose glances for keenness the scymitar beat:
For her love are my heart and my vitals afire,
And my frame consumes in love's fever-heat.
The sweet taste of food is unlawful for me,*

The 377th Night

*And forbidden is slumber, unlawfullest sweet.
Endurance and solace have travelled from me,
And love homes in my heart and grief takes firm seat:
How shall life deal joy when they flee my sight
Who are joy and gladness and life and sprite?*

As soon as Uns al-Wujud had ended his verse,—

*And Shahrazad perceived the dawn of day and ceased saying
her permitted say. When it was the 377th night, she said,*

It hath reached me, O auspicious King, that as soon as Uns al-Wujud had ended his verse, the wood-culver awoke from its brooding and cooed a reply to his lines and shrilled and trilled with its thrilling notes till it all but spake with human speech;[†] and the tongue of the case talked for it and recited these couplets,

*O lover, thou bringest to thought a tide
When the strength of my youth first faded and died;
And a friend of whose form I was 'namoured,
Seductive and dight with beauty's pride;
Whose voice, as he sat on the sandhill-tree,
From the Nay's[‡] sweet sound turned my heart aside;
A fowler snared him in net, the while
"O that man would leave me at large!" he cried:
I had hoped he might somewhat of mercy show
When a hapless lover he so espied;
But Allah smite him who tore me away,
In his hardness of heart, from my lover's side;
But aye my desire for him groweth more,
And my heart with the fires of disjunction is fried:
Allah guard a true lover, who strives with love,
And hath borne the torments I still abide!
And, seeing me bound in this cage, with mind
Of ruth, release me my love to find.*

Then Uns al-Wujud turned to his companion, the Ispahani, and said, "What palace is this? Who built it and who abideth in it?" Quoth the eunuch, "The Wazir of a certain King built it to guard his daughter, fearing for her the accidents of Time and the incidents of Fortune, and lodged her herein, her and her attendants; nor do we open it save once in every year, when their provision cometh to them." And Uns al-Wujud said to himself, "I have gained my end, though I may have long to wait." Such was his

Uns al-Wujud and the Wazir's Daughter

case; but as regards Rose-in-Hood, of a truth she took no pleasure in eating or drinking, sitting or sleeping; but her desire and passion and distraction redoubled on her, and she went wandering about the castle-corners, but could find no issue; wherefore she shed tears and recited these couplets,

*They have cruelly ta'en me from him, my beloved,
And made me taste anguish in prison ta'en:
They have fired my heart with the flames of love,
Barred all sight of him whom to see I'm fain:
In a lofty palace they prisoned me
On a mountain placed in the middle main.
If they'd have me forget him, right vain's their wish,
For my love is grown of a stronger strain.
How can I forget him whose face was cause
Of all I suffer, of all I 'plain?
The whole of my days in sorrow's spent,
And in thought of him through the night I'm lain.
Remembrance of him cheers my solitude,
While I lorn of his presence and lone remain.
Would I knew if, after this all, my fate
To oblige the desire of my heart will deign.*

When her verses were ended, she ascended to the terrace-roof of the castle after donning her richest clothes and trinkets and throwing a necklace of jewels around her neck. Then binding together some dresses of Ba'albak⁺ stuff by way of rope, she tied them to the crenelles and let herself down thereby to the ground. And she fared on over wastes and waterless wilds, till she came to the shore, where she saw a fisherman plying here and there over the sea, for the wind had driven him on to the island. When he saw her, he was affrighted⁺ and pushed off again, flying from her; but she cried out and made pressing signs to him to return, versifying with these couplets,

*O fisherman no care hast thou to fear,
I'm but an earth-born maid in mortal sphere;
I pray thee linger and my prayer grant
And to my true unhappy tale give ear:
Pity (so Allah spare thee!) warmest love;
Say, hast thou seen him—my beloved fere?
I love a lovely youth whose face excels*

The 378th Night

Sunlight, and passes moon when clearest clear:
The fawn, that sees his glance, is fain to cry
"I am his thrall" and own himself no peer:
Beauty hath written, on his winsome cheek,
Rare lines of pregnant sense for every seer;
Who sights the light of love his soul is saved;
Who strays is Infidel to Hell anear:
An thou in mercy show his sight, O rare!+
Thou shalt have every wish, the dearest dear,
Of rubies and what likest are to them
Fresh pearls and unions new, the seashell's tear:
My friend, thou wilt forsure grant my desire
Whose heart is melted in love's hottest fire.

When the fisherman heard her words, he wept and made moan and lamented; then, recalling what had betided himself in the days of his youth, when love had the mastery over him and longing and desire and distraction were sore upon him and the fires of passion consumed him, replied with these couplets,

*What fair excuse is this my pining plight,
With wasted limbs and tears' unceasing blight;
And eyelids open in the nightly murk,
And heart like fire-stick+ ready fire to smite;
Indeed love burdened us in early youth,
And true from false coin soon we learned aright:
Then did we sell our soul on way of love,
And drunk of many a well+ to win her sight;
Venturing very life to gain her grace,
And made high profit perilling a mite.
'Tis Love's religion whoso buys with life
His lover's grace, with highest gain is dight.*

And when he ended his verse, he moored his boat to the beach and said to her, "Embark, so may I carry thee whither thou wilt." Thereupon she embarked and he put off with her; but they had not gone far from land, before there came out a stern-wind upon the boat and drove it swiftly out of sight of shore. Now the fisherman knew not whither he went, and the strong wind blew without ceasing three days, when it fell by leave of Allah Almighty, and they sailed on and ceased not sailing till they came in sight of a city sitting upon the seashore,—

Uns al-Wujud and the Wazir's Daughter

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 378th night, she said,

It hath reached me, O auspicious King, that when the fisherman's craft, carrying Rose-in-Hood, made the city sitting upon the seashore, the man set about making fast to the land. Now the King of the city was a Prince of pith and puissance named Durbás, the Lion; and he chanced at that moment to be seated, with his son, at a window in the royal palace giving upon the sea; and happening to look out seawards, they saw the fishing-boat make the land. They observed it narrowly and espied therein a young lady, as she were the full moon overhanging the horizon-edge, with pendants in her ears of costly balass-rubies and a collar of precious stones about her throat. Hereby the King knew that this must indeed be the daughter of some King or great noble and, going forth of the sea-gate of the palace, went down to the boat, where he found the lady asleep and the fisherman busied in making fast to shore. So he went up to her and aroused her, whereupon she awoke, weeping; and he asked her, "Whence comest thou and whose daughter art thou and what be the cause of thy coming hither?" and she answered, "I am the daughter of Ibrahim, Wazir to King Shámikh; and the manner of my coming hither is wondrous and the cause thereof marvellous." And she told him her whole story first and last, hiding naught from him; then she groaned aloud and recited these couplets,

*Tear-drops have chafed mine eyelids and rail down in
wondrous wise,*

*For parting pain that fills my sprite and turns to springs
mine eyes,*

*For sake of friend who ever dwells within my vitals homed,
And I may never win my wish of him in any guise.*

*He hath a favour fair and bright, and brilliant is his face,
Which every Turk and Arab wight in loveliness outvies:*

*The Sun and fullest Moon lout low whenas his charms they
sight,*

*And lover-like they bend to him whene'er he deigneth rise.
A wondrous spell of gramarye like Kohl bedecks his eyne,
And shows thee bow with shaft on string made ready ere
it flies:*

O thou, to whom I told my case expecting all excuse,

The 378th Night

*Pity a lover-wight for whom Love-shafts such fate devise!
Verily, Love hath cast me on your coast despite of me
Of will now weak, and fain I trust mine honour thou wilt
prize:*

*For noble men, whenas perchance alight upon their bounds,
Grace-worthy guests, confess their worth and raise to digni-
ties.*

*Then, O thou hope of me, to lovers' folly veil afford
And be to them reunion cause, thou only liefeſt lord!*

And when she had ended her verses, she again told the King her sad tale and shed plenteous tears and recited these couplets bearing on her case,

*We lived till ſaw we all the marvels Love can bear;
Each month to thee we hope ſhall fare as Rajab⁺ fare:
Is it not wondrous, when I ſaw them march amorn
That I with water o' eyes in heart lit flames that flare?
That theſe mine eyelids rain faſt dropping goutſ of blood?
That now my cheek grows gold where roſe and lily were?
As though the ſafflower hue, that overſpread my cheeks,
Were Joſeph's coat made ſtain of lying blood to wear.*

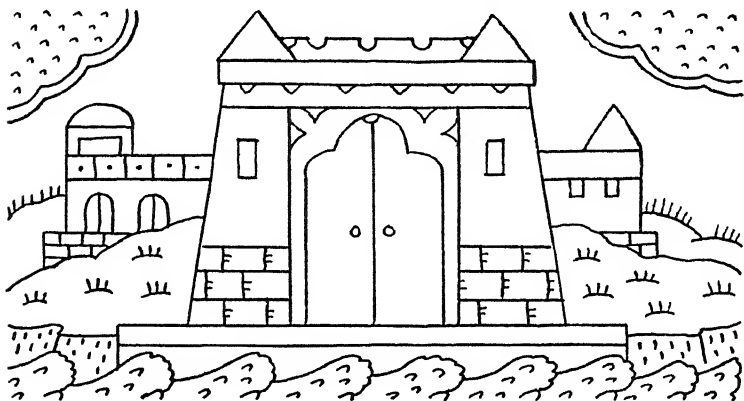
Now when the King heard her words he was certified of her love and longing and was moved to ruth for her; ſo he ſaid to her, "Fear nothing and be not troubled; thou haſt come to the term of thy wiſhes; for there is no help but that I win for thee thy will and bring thee to thy deſire." And he improvised theſe couplets,

*Daughter of nobles, who thine aim ſhalt gain;
Hear gladdeſt news nor fear aught hurt or bane!
This day I'll pack up wealth, and ſend it on
To Shámikh, guarded by a champion-train;
Fresh pods of muſk I'll ſend him and brocades,
And ſilver white and gold of yellow vein:
Yes, and a letter ſhall inform him eke
That I of kinſhip with that King am fain:
And I this day will lend thee beſteſt aid,
That all thou coveteſt thy ſoul aſſain.
I, too, have taſted love and know its taſte
And can excuſe whoſo the ſame cup drain.**

Then, ending his verſe, he went forth to his troops and ſummoned his Wazir; and, cauſing him to pack up countless treaſure, com-

Uns al-Wujud and the Wazir's Daughter

manded him carry it to King Shamikh and say to him, "Needs must thou send me a person named Uns al-Wujud"; and say moreover, "The King is minded to ally himself with thee by marrying his daughter to Uns al-Wujud, thine officer. So there is no help but thou despatch him to me, that the marriage may be solemnized in her father's kingdom." And he wrote a letter to King Shamikh to this effect, and gave it to the Minister, charging him strictly to bring back Uns al-Wujud and warning him, "An thou fail thou shalt be deposed and degraded." Answered the



Wazir, "I hear and obey"; and, setting out forthright with the treasures, in due course arrived at the court of King Shamikh whom he saluted in the name of King Dirbas and delivered the letter and the presents. Now when King Shamikh read the letter and saw the name of Uns al-Wujud, he burst into tears and said to the Wazir, "And where, oh where, is Uns al-Wujud? he went from us and we know not his place of abiding; only bring him to me, and I will give thee double the presents thou hast brought me." And he wept and groaned and lamented, saying these couplets,

*To me restore my dear;
I want not wealth untold:
Nor crave I gifts of pearls
Or gems or store of gold:
He was to us a moon
In beauty's heavenly fold.
Passing in form and soul;*

The 379th Night

*With roe compare withhold!
His form a willow-wand,
His fruit, lures manifold;
But willow lacketh power
Men's hearts to have and hold.
I reared him from a babe
On cot of coaxing roll'd;
And now I mourn for him
With woe in soul ensoul'd.*

Then, turning to the Wazir who had brought the presents and the missive, he said, "Go back to thy liege and acquaint him that Uns al-Wujud hath been missing this year past, and his lord knoweth not whither he is gone nor hath any tidings of him." Answered the Minister of King Dirbas, "O my lord, my master said to me, 'An thou fail to bring him back, thou shalt be degraded from the Wazirate and shalt not enter my city.' How then can I return without him?" So King Shamikh said to his Wazir Ibrahim, "Take a company and go with him and make ye search for Uns al-Wujud everywhere." He replied, "Hearkening and obedience"; and, taking a body of his own retainers, set out accompanied by the Wazir of King Dirbas seeking Uns al-Wujud.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 379th night, she said,

It hath reached me, O auspicious King, that Ibrahim, Wazir to King Shamikh, took him a body of his retainers and, accompanied by the Minister of King Dirbas, set out seeking Uns al-Wujud. And as often as they fell in with wild Arabs or others they asked of the youth, saying, "Tell us have ye seen a man whose name is so and so and his semblance thus and thus?" But they all answered, "We know him not." Still they continued their quest, enquiring in city and hamlet and seeking in fertile plain and stony hall and in the wild and in the wold, till they made the Mountain of the Bereaved Mother; and the Wazir of King Dirbas said to Ibrahim, "Why is this mountain thus called?" He answered, "Once of old time, here sojourned a Jinniyah, of the Jinn of China, who loved a mortal with passionate love; and, being in fear of her life from her own people, searched all the earth over for a place, where she might hide him from them, till she happened on this mountain and, finding it cut off from both

Uns al-Wujud and the Wazir's Daughter

men and Jinn, there being no access to it, carried off her beloved and lodged him therein. There, when she could escape notice of her kith and kin, she used privily to visit him, and continued so doing till she had borne him a number of children; and the merchants, sailing by the mountain, in their voyages over the main, heard the weeping of the children, as it were the wailing of a woman bereft of her babes, and said, 'Is there here a mother bereaved of her children?' For which reason the place was named the Mountain of the Bereaved Mother." And the Wazir of King Dirbas marvelled at his words. Then they landed and, making for the castle, knocked at the gate which was opened to them by an eunuch, who knew the Wazir Ibrahim and kissed his hands. The Minister entered and found in the courtyard, among the serving-men, a Fakir, which was Uns al-Wujud, but he knew him not and said, "Whence cometh yonder wight?" Quoth they, "He is a merchant, who hath lost his goods, but saved himself; and he is an ecstatic."⁺ So the Wazir left him and went on into the castle, where he found no trace of his daughter and questioned her women, who answered, "We wot not how or whither she went; this place misliked her and she tarried in it but a short time." Whereupon he wept sore and repeated these couplets,

*Ho thou, the house, whose birds were singing gay,
Whose sills their wealth and pride were wont display!
Till came the lover wailing for his love,
And found thy doors wide open to the way;
Would Heaven I knew where is my soul that erst
Was homed in house, whose owners fared away!
'Twas stored with all things bright and beautiful,
And showed its porters ranged in fair array:
They clothed it with brocades a bride become;⁺
Would I knew whither went its lords, ah, say!*

After ending his verses he again shed tears, and groaned and bemoaned himself, exclaiming, "There is no deliverance from the destiny decreed by Allah; nor is there any escape from that which He hath predestined!" Then he went up to the roof and found the strips of Ba'albak stuff tied to the crenelles and hanging down to the ground, and thus it was he knew that she had descended thence and had fled forth, as one distracted and demented with desire and passion. Presently, he turned and seeing there two

The 380th Night

birds, a gor-crow and an owl, he justly deemed this an omen of ill; so he groaned and recited these couplets,

*I came to my dear friends' door, of my hopes the goal,
Whose sight mote assuage my sorrow and woes of soul:
No friends found I there, nor was there another thing
To find, save a corby-crow and an ill-omened owl.
And the tongue o' the case to me seemed to say, "Indeed
This parting two lovers fond was cruel and foul!
So taste thou the sorrow thou madest them taste and live
In grief: wend thy ways and now in thy sorrow prow!"*

Then he descended from the castle-roof, weeping, and bade the servants fare forth and search the mount for their mistress; so they sought for her, but found her not. Such was their case; but as regards Uns al-Wujud, when he was certified that Rose-in-Hood was indeed gone, he cried with a great cry and fell down in a fainting fit, nor came to himself for a long time, whilst the folk deemed that his spirit had been withdrawn by the Compassionating One; and that he was absorbed in contemplation of the splendour, majesty and beauty of the Requiring One. Then, despairing of finding Uns al-Wujud, and seeing that the Wazir Ibrahim was distracted for the loss of his daughter, the Minister of King Dirbas addressed himself to return to his own country, albeit he had not attained the object of his journey, and while bidding his companion adieu, said to him, "I have a mind to take the Fakir with me; it may be Allah Almighty will incline the King's heart to me by his blessing, for that he is a holy man; and thereafter, I will send him to Ispahan, which is near our country." "Do as thou wilt," answered Ibrahim. So they took leave of each other and departed, each for his own mother land, the Wazir of King Dirbas carrying with him Uns al-Wujud,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 380th night, she said,

It hath reached me, O auspicious King, that the Wazir of King Dirbas carried with him Uns al-Wujud who was still insensible. They bore him with them, on mule-back (he unknowing if he were carried or not) for three days, when he came to himself and said, "Where am I?" "Thou art in company with the Minister of King Dirbas," replied they and went and gave news of his recovering to the Wazir, who sent him rose-water and sherbet of

Uns al-Wujud and the Wazir's Daughter

sugar, of which they gave him to drink and restored him. Then they ceased not faring on till they drew near King Dirbas's capital and the King, being advised of his Wazir's coming, wrote to him, saying, "If Uns al-Wujud be not with thee, come not to me ever." Now when the Wazir read the royal mandate, it was grievous to him, for he knew not that Rose-in-Hood was with the King, nor why he had been sent in quest of Uns al-Wujud, nor the King's reason for desiring the alliance; whilst Uns al-Wujud also knew not whither they were bearing him or that the Wazir had been sent in quest of him; nor did the Wazir know that the Fakir he had with him was Uns al-Wujud himself. And when the Minister saw that the sick man was whole, he said to him, "I was despatched by the King on an errand, which I have not been able to accomplish. So, when he heard of my return, he wrote to me, saying, 'Except thou have fulfilled my need enter not my city.'" "And what is the King's need?" asked Uns al-Wujud. So the Wazir told him the whole tale, and he said, "Fear nothing, but go boldly to the King and take me with thee; and I will be surety to thee for the coming of Uns al-Wujud." At this the Wazir rejoiced and cried, "Is this true which thou sayest?" "Yes," replied he; whereupon the Wazir mounted and carried him to King Dirbas who, after receiving their salutations said to him, "Where is Uns al-Wujud?" Answered the young man, "O King, I know where he is." So the King called him to him and said, "Where?" Returned Uns al-Wujud, "He is near-hand and very near; but tell me what thou wouldst with him, and I will fetch him into thy presence." The King replied, "With joy and good gree, but the case calleth for privacy." So he ordered the folk to withdraw and, carrying Uns al-Wujud into his cabinet, told him the whole story; whereupon quoth the youth, "Robe me in rich raiment, and I will forthright bring Uns al-Wujud to thee." So they brought him a sumptuous dress, and he donned it and said, "I am Uns al-Wujud, the World's Delight, and to the envious a despite"; and presently he smote with his glances every sprite, and began these couplets to recite,

*My loved one's name in cheerless solitude aye cheereth
me*

*And driveth off my desperance and long despondency:
I have no helper⁺ but my tears that ever flow in fount,*

The 381st Night

And as they flow, they lighten woe and force my grief to flee.

My longing is so violent naught like it ere was seen;

My love-tale is a marvel and my love a sight to see:

*I spend the night with lids of eye that never close in sleep,
And pass in passion twixt the Hells and Edens heavenly.*

I had of patience fairish store, but now no more have I;

And love's sole gift to me hath been aye-growing misery:

My frame is wasted by the pain of parting from my own,

*And longing changed my shape and form and made me
other be.*

*Mine eyelids by my torrent tears are chafed, and ulcerate,
The tears, whose flow to stay is mere impossibility.*

*My manly strength is sore impaired for I have lost my
heart;*

*How many griefs upon my griefs have I been doomed to
dree!*

My heart and head are like in age with similar hoariness

By loss of Beauty's lord, of lords the galaxy:*

*Despite our wills they parted us and doomed us parted
wone,*

While they (our lords) desire no more than love in unity.

*Then ah, would Heaven that I wot if stress of parting
done,*

*The world will grant me sight of them in union fain and
free—*

Roll up the scroll of severance which others would unroll—

Efface my trouble by the grace of meeting's jubilee!

And shall I see them homed with me and in cup-company,

And change my melancholic mood for joy and jollity?

And when he ended his verses the King cried aloud, "By Allah, ye are indeed a pair of lovers true and fain and in Beauty's heaven of shining stars a twain: your story is wondrous and your case marvellous." Then he told him all that had befallen Rose-in-Hood; and Uns al-Wujud said, "Where is she, O King of the age?" "She is with me now," answered Dirbas and, sending for the Kazi and the witnesses, drew up the contract of marriage between her and him. Then he honoured Uns al-Wujud with favours and bounties and sent to King Shamikh acquainting him

Uns al-Wujud and the Wazir's Daughter

with what had befallen, whereat this King joyed with exceeding joy and wrote back the following purport: "Since the ceremony of contract hath been performed at thy court, it behoveth that the marriage and its consummation be at mine." Then he made ready camels, horses and men and sent them in quest of the pair; and when the embassy reached King Dirbas, he gave the lovers much treasure and despatched them to King Shamikh's court with a company of his own troops. The day of their arrival was a notable day, never was seen a grander; for the King gathered together all the singing-women and players on instruments of music and made wedding banquets and held high festival seven days; and on each day he gave largess to the folk and bestowed on them sumptuous robes of honour. Then Uns al-Wujud went in to Rose-in-Hood and they embraced and sat weeping for excess of joy and gladness, whilst she recited these couplets,

*Joyance is come, dispelling cark and care;
We are united, enviers may despair.
The breeze of union blows, enquickening
Forms, hearts and vitals, fresh with fragrant air:
The splendour of delight with scents appears,
And round us^t flags and drums show gladness rare.
Deem not we're weeping for our stress of grief;
It is for joy our tears as torrents fare:
How many fears we've seen that now are past!
And bore we patient what was sore to bear:
One hour of joyance made us both forget
What from excess of terror grey'd our hair.*

And when the verses were ended, they again embraced and ceased not from their embrace, till they fell down in a swoon,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 381st night, she said,

It hath reached me, O auspicious King, that Uns al-Wujud and Rose-in-Hood embraced when they foregathered and ceased not from their embrace, till they fell down in a swoon for the delight of reunion; and when they came to themselves, Uns al-Wujud recited these couplets,

*How joyously sweet are the nights that unite,
When my darling deigns keep me the troth she did plight;
When union conjoins us in all that we have,*

The 381st Night

*And parting is severed and sundered from sight,
To us comes the world with her favour so fair,
After frown and aversion and mighty despight!
Hath planted her banner Good Fortune for us,
And we drink of her cup in the purest delight.
We have met and complained of the pitiful Past,
And of nights a full many that doomed us to blight.
But now, O my lady, the Past is forgot;
The Compassionate pardon the Past for unright!
How sweet is existence, how glad is to be!
This union my passion doth only incite.*

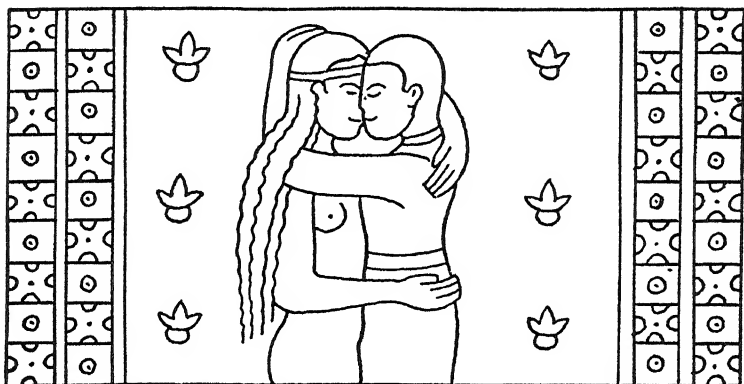
And when he ended his verses they once more embraced, drowned in the sea of passion; and lay down together in the private apartment carousing and conversing and quoting verses and telling pleasant tales and anecdotes. On this wise seven days passed over them whilst they knew not night from day and it was to them, for very stress of gaiety and gladness, pleasure and possession, as if the seven days were but one day with ne'er a morrow. Nor did they know the seventh day,[†] but by the coming of the singers and players on instruments of music; whereat Rose-in-Hood beyond measure wondered and improvised these couplets,

*In spite of enviers' jealousy, at end
We have won all we hoped of the friend:
We've crowned our meeting with a close embrace
On quilts where new brocades with sendal blend;
On bed of perfumed leather, which the spoils
Of downy birds luxuriously distend.
But I abstain me from unneeded wine,
When honey-dews of lips sweet musk can lend:
Now from the sweets of union we unknow
Time near and far, if slow or fast it wend,
The seventh night hath come and gone, O strange!
How went the nights we never reckt or kened;
Till, on the seventh wishing joy they said,
"Allah prolong the meet of friend with friend!"*

When she had finished her song, Uns al-Wujud kissed her, more than an hundred times, and recited these couplets,

*O day of joys to either lover fain!
The loved one came and freed from lonely pain:*

Uns al-Wujud and the Wazir's Daughter



*She blest me with all inner charms she hath;
 And companied with inner grace deep lain:
 She made me drain the wine of love till I
 Was faint with joys her love had made me drain:
 We toyed and joyed and on each other lay;
 Then fell to wine and soft melodious strain:
 And for excess of joyance never knew,
 How went the day and how it came again.
 Fair fall each lover, may he union win
 And gain of joy like me the amplest gain;
 Nor weet the taste of severance, bitter fruit
 And joys assain them as they us assain!*

Then they went forth and distributed to the folk alms and presents of money and raiment and rare gifts and other tokens of generosity; after which Rose-in-Hood bade clear the bath for her⁺ and, turning to Uns al-Wujud said to him, "O coolth of my eyes, I have a mind to see thee in the Hammam, and therein we will be alone together." He joyfully consented to this, and she let scent the Hammam with all sorts of perfumed woods and essences, and light the wax-candles. Then of the excess of her contentment she recited these couplets,

*O who didst win my love in other date
 (And Present e'er must speak of past estate);
 And, oh! who art my sole sufficiency,
 Nor want I other friends with me to mate:
 Come to the Hammam, O my light of eyes,
 And enter Eden through Gehenna-gate!*

Notes

*We'll scent with ambergris and aloes-wood
Till float the heavy clouds with fragrant freight;
And to the World we'll pardon all her sins
And sue for mercy the Compassionate;
And I will cry, when I descry thee there,
"Good cheer, sweet love, all blessings on thee wait!"*⁺

Whereupon they arose and fared to the bath and took their pleasure therein; after which they returned to their palace and there abode in the fulness of enjoyment, till there came to them the Destroyer of Delights and the Sunderer of societies; and glory be to Him who changeth not neither ceaseth, and to whom everything returneth!

FOOTNOTES

PAGE 1567—*Line 28.* This tale (one of those translated by Galland) is best and fullest in the Bresl. Edit. iii. 329.

PAGE 1568—*Line 6.* Europe has degraded this autumnal festival, the Sun-fête Mihrgán (which balanced the vernal Nau-roz) into Michaelmas and its goose-massacre. It was so called because it began on the 16th of Mihr, the seventh month; and lasted six days, with feasts, festivities and great rejoicings in honour of the Sun, who now begins his southing-course.

Line 17. "Hindí" is an Indian Moslem as opposed to "Hindú," a pagan, or Gentoo.

Line 22. The orig. Persian word is "Sháh-púr"=King's son: the Greeks (who had no *sh*) preferred Σαβῶρ; the Romans turned it into Sapor and the Arabs (who lack the *p*) into Sábúr. See p. x. *Hamzæ ispahanensis Annalium Libri x.*: Gottwaldt, Lipsiæ, 1848.

PAGE 1569—*Line 16.* The magic horse may have originated with the Hindu tale of a wooden Garuda (the bird of Vishnu) built by a youth as a vehicle. It came with the "Moors" to Spain and appears in "Le Cheval de Fust," a French poem of the 13th Cent. Thence it passed over to England as shown by Chaucer's "Half-told tale of Cambuscan (Janghíz Khan?) bold," as

The wondrous steed of brass

On which the Tartar King did ride.

And Leland (*Itinerary*) derives "Rutlandshire" from "a man named Rutter who rode round it on a wooden horse constructed by art magic." Lane (ii. 548) quotes the parallel story of Cleomades

and Claremond which Mr. Keightley, *Tales and Popular Fictions*, chap. ii, dates from our thirteenth century. See vol. i., p. 181.

Line 32. All Moslems, except those of the Málíki school, hold that the maker of an image representing anything of life will be commanded on the Judgment Day to animate it, and failing will be duly sent to the Fire. This severity arose apparently from the necessity of putting down idol-worship and, perhaps, for the same reason the Greek Church admits pictures but not statues. Of course the command has been honoured with extensive breaching: for instance, all the Sultans of Stambul have had their portraits drawn and painted.

PAGE 1570—Line 14. This description of ugly old age is written with true Arab *verve*.

Line 18. Arab. "Badinján": Hind. Bengan: Pers. Bádingán or Badilján; the Mala insana (*Solanum pomiferum* or *S. Melongena*) of the Romans, well known in Southern Europe. It is of two kinds, the red (*Solanum lycopersicum*) and the black (*S. Melongena*). The Spaniards know it as "berengeria" and when Sancho Panza (Part ii. chap. 2) says, "The Moors are fond of egg-plants," he means more than appears. It is held to be exceedingly heating and thereby to breed melancholia and madness; hence one says to a man showing eccentricity, "Thou hast been eating brinjalls."

PAGE 1571—Line 32. Again to be understood *Hibernicé* "kilt."

PAGE 1574—Line 23. *i.e.*, for fear of the evil eye injuring the palace and, haply, himself.

PAGE 1575—Line 18. The "Sufrah" before explained as acting provision-bag and table-cloth.

Line 34. Eastern women, in hot weather, lie mother-nude under a sheet, here represented by the hair. The Greeks and Romans also slept stripped and in mediæval England the most modest women saw nothing indelicate in sleeping naked by their naked husbands. The "night-cap" and the "night-gown" are modern inventions.

Line 34. Hindu fable turns this simile into better poetry, "She was like a second and a more wondrous moon made by the Creator."

PAGE 1576—Line 6. "Sun of the Day."

Line 14. Arab. "Shirk"—worshipping more than one God. A theological term here most appropriately used.

PAGE 1577—Line 2. The Bul. Edit. as usual abridges (vol. i.

534). The Prince lands on the palace-roof where he leaves his horse, and finding no one in the building goes back to the terrace. Suddenly he sees a beautiful girl approaching him with a party of her women, suggesting to him these couplets,

*She came without tryst in the darkest hour,
Like full moon lighting horizon's night:
Slim-formed, there is not in the world her like
For grace of form or for gifts of sprite:
"Praise him who made her from semen-drop,"
I cried, when her beauty first struck my sight:
I guard her from eyes, seeking refuge with
The Lord of mankind and of morning-light.*

The two then made acquaintance and "follows what follows."

Line 12. Arab. "Akásirah," (vol. i., 84) plur. of Kisrá.

PAGE 1579—Line 18. The dearest ambition of a slave is not liberty but to have a slave of his own. This was systematized by the servile rulers known in history as the Mameluke Beys and to the Egyptians as the Ghuzz. Each had his household of servile pages and squires, who looked forward to filling the master's place as knight or baron.

PAGE 1583—Line 4. The well-known capital of Al-Yaman, a true Arabia Felix, a Paradise inhabited by demons in the shape of Turkish soldiery and Arab caterans. According to Moslem writers Sana'a was founded by Shem son of Noah who, wandering southward with his posterity after his father's death, and finding the site delightful, dug a well and founded the citadel, Ghamdán, which afterwards contained a *Maison Carrée* rivalling (or attempting to rival) the Meccan Ka'abah. The builder was Surahbíl who, says M. C. de Perceval, coloured its four faces red, white, golden and green; the central quadrangle had seven stories (the planets) each forty cubits high, and the lowest was a marble hall ceiling'd with a single slab. At the four corners stood hollow lions through whose mouths the winds roared. This palatial citadel-temple was destroyed by order of Caliph Omar. The city's ancient name was Azal or Uzal whom some identify with one of the thirteen sons of Joktan (Genesis xi. 27): it took its present name from the Ethiopian conquerors (they say) who, seeing it for the first time, cried "Hazá Sana'ah!" meaning in their tongue, this is commodious, etc. I may note that the word is Kisawahili (Zanzibarian), e.g., "Yámbo sáná

—is the state *good*?" Sana'a was the capital of the Tabábi'ah or Tobba Kings who judaized; and the Abyssinians with their Negush made it Christian while the Persians under Anushirwán converted it to Guebrism. It is now easily visited but to little purpose; excursions in the neighbourhood being deadly dangerous. Moreover the Turkish garrison would probably murder a stranger who sympathized with the Arabs, and the Arabs kill one who took part with their hated and hateful conquerors. The late Mr. Shapira of Jerusalem declared that he had visited it and Jews have great advantage in such travel. But his friends doubted him.

PAGE 1584—*Line 21.* The Bresl. Edit. (iii. 347) prints three vile errors in four lines.

PAGE 1585—*Line 5.* Alcove is a corruption of the Arab. Al-Kubbah (the dome) through Span. and Port.

Line 14. Easterns as a rule sleep with head and body covered by a sheet or in cold weather a blanket. This practice is doubtless hygienic, defending the body from draughts when the pores are open; but Europeans find it hard to adopt; it seems to stop their breathing. Another excellent practice in the East and, indeed, amongst barbarians and savages generally, is training children to sleep with mouths shut: in after life they never snore and in malarious lands they do not require Outram's "fever-guard," a swathe of muslin over the mouth. Mr. Catlin thought so highly of the "shut mouth" that he made it the subject of a book.

Line 37. Arab. "Hanzal"=coloquintida, an article often mentioned by Arabs in verse and prose; the bright coloured little gourd attracts every eye by its golden glance when travelling through the brown-yellow waste of sand and clay. A favourite purgative (enough for a horse) is made by filling the inside with sour milk which is drunk after a night's soaking: it is as active as the croton-nut of the Gold Coast.

PAGE 1590—*Line 27.* The Bresl. Edit. iii. 354, sends him to the "land of Sín" (China).

PAGE 1593—*Line 6.* Arab. "Yá Kisrawi!"=O subject of the Kisrá or Chosroë; noted i., 84. "Fars" is the origin of "Persia"; and there is a hit at the prodigious lying of the modern race, whose forefathers were so famous as truth-tellers. "I am a Persian, but I am not lying now," is a phrase familiar to every traveller.

PAGE 1594—*Line 11.* There is no such name: perhaps it is a

Notes

clerical error for "Har jáh" = (a man of) any place. I know an Englishman who in Persian called himself "Mirza Abdullah-i-Hichmakáni" = Master Abdullah of Nowhere.

Line 16. The Bresl. Edit. (*loc. cit.*) gives a comical description of the Prince assuming the dress of an astrologer-doctor, clapping an old book under his arm, fumbling a rosary of beads, enlarging his turband, lengthening his sleeves and blackening his eyelids with antimony. Here, it would be out of place. Very comical also is the way in which he pretends to cure the maniac by "muttering unknown words, blowing in her face, biting her ear," etc.

PAGE 1595—Line 14. Arab. "Sar'a" = falling sickness. Here again we have in all its simplicity the old nursery idea of "possession" by evil spirits.

PAGE 1596—Line 16. Arab. "Nafahát" = breathings, benefits, the Heb. Neshamah opp. to Nephesh (soul) and Ruach (spirit). Healing by the breath is a popular idea throughout the East and not unknown to Western Magnetists and Mesmerists. The miraculous cures of the Messiah were, according to Moslems, mostly performed by aspiration. They hold that in the days of Isa, physic had reached its highest development, and thus his miracles were mostly miracles of medicine; whereas, in Mohammed's time, eloquence had attained its climax and accordingly his miracles were those of eloquence, as shown in the Koran and Ahádís.

PAGE 1598—Line 28. Lit. "The rose in the sleeves or calyces." I take my English equivalent from Jeremy Taylor, "So I have seen a rose newly springing from the clefts of its hood," etc.

PAGE 1599—Line 8. These lines are from the Bresl. Edit. (v. 35). The four couplets in the Mac. Edit. are too irrelevant.

Line 13. Polo, which Lane calls "Goff."

PAGE 1600—Line 12. Arab. "Muffawak" = well-notched, as its value depends upon the notch. At the end of the third hemistich Lane's Shaykh very properly reads "baghtatan" (suddenly) for "burhatan" = during a long time.

Line 21. "Uns" (which the vulgar pronounce Anas) "al-Wujúd" = Delight of existing things, of being, of the world. Uns wa júd is the normal pun = love-intimacy and liberality; and the paranomasia reappears again and again. The story is throughout one of love; hence the quantity of verse.

Line 26. The allusion to a "written N" suggests the elongated

not the rounded form of the letter as noted in the 335th night.

Line 27. The fourteenth Arabic letter in its medial form resembling an eye.

PAGE 1601—*Line 8.* This is done by the man passing his fingers over the brow as if to wipe off perspiration; the woman acknowledges it by adjusting her head-veil with both hands. As a rule in the Moslem East women make the first advances; and it is truly absurd to see a great bearded fellow blushing at being ogled. During the Crimean war the fair sex of Constantinople began by these allurements but found them so readily accepted by the Giaours that they were obliged to desist.

Line 27. The greatest of all explorers and discoverers will be he who finds a woman confessing inability to keep a secret.

PAGE 1602—*Line 10.* The original is intensely prosaic—and so am I.

PAGE 1603—*Line 33.* Arab. "Sunnat," the practice of the Prophet. For this prayer and other silly and superstitious means of discovering the "right direction" (which is often very wrongly directed) see Lane, *M. E.* chap. xi.

Line 35. Arab. "Bahr (sea or river) al-Kunúz" Lane (ii. 576) ingeniously identifies the site with the Upper Nile whose tribes, between Assouan (Syene) and Wady al-Subú'a, are called the "Kunúz"—lit. meaning "treasures" or "hoards." Philæ is still known as the "Islet of Anas (for Uns) al-Wujúd"; and the learned and accurate Burckhardt (*Travels in Nubia*, p. 5) records the local legend that a mighty King called Al-Wujúd built the Osirian temples. I can give no information concerning Jabal al-Sakla (Thaklá), the Mount of the woman bereft of children, beyond the legend contained in the 379th night.

PAGE 1605—*Line 14.* A religious mendicant (lit. a pauper), of whom there are two great divisions. The Shara'í acts according to the faith: the others (Lá Shara'í, or irreligious) are bound by no such prejudices and are pretty specimens of scoundrels. (*Pilgrimage*, i. 22.)

Line 21. Meaning his lips and palate were so swollen by drought.

PAGE 1606—*Line 2.* It is a pious act in time of mortal danger to face the Kiblah or Meccan temple, as if standing in prayer.

Line 4. Still the belief of the Badawi who tries to work upon the beast's compassion: "O great King, I am a poor man, with wife

and family, so spare me that Allah spare thee!" and so forth. If not famished the lion will often stalk off looking behind him as he goes; but the man will never return by the same path; "for," says he, "haply the Father of Roaring may repent him of a wasted opportunity." These lion-tales are very common, witness that of Androcles at Rome and a host of others. Una and her lion is another phase. It remained for M. Jules Gérard, first the *chasseur* and then the *tueur, du lion*, to assail the reputation of the lion and the honour of the lioness.

Line 21. Abú Hâris—Father of spoils: one of the lion's hundred titles.

PAGE 1607—Line 17. "They" again for "she."

Line 22. Jaxartes and Oxus. The latter (Jayhun or Amu, Oxus or Bactros) is famous for dividing Iran from Turan, Persia from Tartaria. The lands to its north are known as Má wará al-Nahr (Mawerannahar) or "What is behind the stream,"=Transoxiana and their capitals were successively Samarcand and Bokhara.

PAGE 1608—Line 26. Arab. "Dání wa gharíb"=friend and foe. The lines are partly from the Mac. Edit. and partly from the Bresl. Edit., v. 55.

Line 37. Arab. "Wá Rahmatá-hu!" now used only in books.

PAGE 1609—Line 39. Before noted. The relationship, like that of foster-brother, has its rights, duties and privileges.

PAGE 1610—Line 1. Arab. "Istikhárah," before explained as praying for direction by omens of the rosary, opening the Koran and reading the first verse sighted, etc. etc. At Al-Medinah it is called Khírah and I have suggested (*Pilgrimage*, ii. 287) that it is a relic of the Azlam or Kidah (divining arrows) of paganism. But the superstition is not local: we have the Sortes Virgilianæ (Virgil being a magician) as well as Coranicæ.

Line 6. Arab. "Wujúd al-Habíb," a pun, also meaning, "Wujúd my beloved."

Line 16. Arab. "Khilál," as an emblem of attenuation occurring in Al-Hariri (Ass. of Alexandria, etc.); also thin as a spindle (Maghzal), as a reed, and dry as a pair of shears. In the Ass. of Barka'id the toothpick is described as a beautiful girl. The use of this cleanly article was enjoined by Mohammed:—"Cleanse your mouths with toothpicks; for your mouths are the abode of the guardian angels; whose pens are the tongues, and whose ink is

the spittle of men; and to whom naught is more unbearable than remains of food in the mouth." A mighty apparatus for a small matter; but in very hot lands cleanliness outranks godliness.

Line 29. The sense is ambiguous. Lane renders the verse:—"Thou resemblest it (rose) not of my portion" and gives two explanations, "because *he* is of my portion," or, "because *his* cheek cannot be rosy if *mine* is not." Mr Payne boldly translates—

If the rose ape his cheek, "Now God forbend," I say, "That of my portion ought to pilfer thou shouldst try."

PAGE 1612—Line 8. Arab. "lif" (not "fibres which grow at the top of the trunk," Lane ii. 577); but the fibre of the fronds worked like the cocoa-nut fibre which forms the now well-known Indian "coir." This "lif," also called "filfil" or "fulfil," Dr. Jonathan Scott renders "pepper" (Lane i. 8). Used in every Hammam, it forms a clean succedaneum for one of the uncleanest articles of civilization, the sponge, and is (or should be) thrown away after use.

Line 10. Arab. "Shinf"; a coarse sack, a "gunny-bag"; a net compared with such article.

PAGE 1613—Line 6. The eunuch tells him that he is not a "Sandali"—one whose penis and testes are removed; and consequently the highest valued. There are many ways of making the castrato; in some (as here) only the penis is removed, in others the testes are bruised or cut off; but in all cases the animal passion remains, for in man, unlike other animals, the *fons veneris* is the brain. The story of Abelard proves this. Juvenal derided the idea of married eunuchs and yet almost all these neutrals have wives with whom they practise the manifold *plaisirs de la petite oie* (masturbation, tribadism, irrumation, tête-bêche, feuille-de-rose, etc.), till they induce the venereal orgasm. Such was the account once given to me by a eunuch's wife; and I need hardly say that she, like her confrerie, was to be pitied. At the critical moment she held up a little pillow for her husband to bite who otherwise would have torn her cheeks or breasts.

Line 14. In real life the eunuch, as a rule, avoids all allusion to his misfortune, although the slave will often describe his being sold merrily enough.

PAGE 1614—Line 3. The visits are in dreamland. The ringdove thanks the Lord for her (his?) suffering in the holy martyrdom of love.

Notes

Line 18. Arab. "Hazár"; I have explained it as meaning "(the bird of) a thousand (songs)."

Line 36. The "Bulbul" had his day with us but he departed with Tommy Moore. We usually English the word by "nightingale"; but it is a kind of shrike or butcher-bird (*Lanius Boulboul*. Lath.).

PAGE 1615—Line 21. The "Hamám" is a *lieu commun* in Arabic poetry. I have noted the world-wide reverence for the pigeon and the incarnation of the Third Person of the Hindu Triad (Shiva), as "Kapoteshwara (Kapota-ishwara)"=pigeon or dove-god (*Pilgrimage*, iii. 218).

Line 25. Arab. "Hamám al-Ayk." Mr. Payne's rendering is so happy that we must either take it from him or do worse.

PAGE 1616—Line 12. All primitive peoples translate the songs of birds with human language; but, as I have noticed, the versions differ widely. The pigeon cries, "Allah! Allah!" the dove "Karím, Tawwá" (Bountiful, Pardoner!) the Katá or sand-grouse "Man sakat salam" (who is silent is safe) yet always betrays itself by its lay of "Kat-ta" and lastly the cock "Uzkurú 'llah ya gháfilún" (Remember, or take the name of Allah, ye careless!).

Line 19. "Nay," the Dervish's reed pipe, symbol of the sighing absent lover (*i.e.*, the soul parted from the Creator) so famed by the Mullah-i-Rúm and Sir William Jones.

PAGE 1617—Line 25. Ba'albak=Ba'al (the God)-city (bek in Coptic and ancient Egyptian). Such, at least, is the popular derivation which awaits a better. No cloth has been made there since the Kurd tribe of gallant robbers known as the "Harfúsh" (or blackguards) lorded it over old "Heliopolis."

Line 30. Thinking her to be a Jinn or Ghul in the shape of a fair woman. This Arab is a strange contrast with the English fisherman, and yet he is drawn with truth.

PAGE 1618—Line 8. Arab. "Habbazá!" (good this!) or "Habba" (how good!): so "Habba bihi," how dear he is to me.

Line 22. Arab. "Zind" and "Zindah," the names of the two sticks, upper and lower, hard and soft, by which fire was kindled before flint and steel were known. We find it in Al-Hariri (Ass. of Banu Haram) "no one sought fire from my fire-stick (*i.e.*, from me as a fire-stick) and failed." See the 803rd night.

Line 26. Arab. "Názih," *i.e.*, travelled far and wide.

PAGE 1620—Line 14. "Rajab," lit.= "worshipping"; it is the

seventh lunar month and still called "Shahr-i-Khudá" (God's month) by the Persians because in pre-Islamitic times it formed with Muharram (or in its stead Safar), Zu 'l-ka'adah and Zu-'l-Hijjah (Nos. 1 or 2; 7, 11 and 12) the yearly peace, during which a man might not kill his father's murderer. The idea must have taken deep root, as Arab history records only six "impious (or sacrilegious) wars," waged despite the law. Europeans compare it with the Treuga Dei (truce of God), a seven-years peace established about A.D. 1032, by a Bishop of Aquitaine; and followed in A.D. 1245 by the Pax Regis (Royal Peace) under Louis VIII of France. This compelled the relations of a murdered man to keep the peace for forty days after the offence was committed.

Line 37. His Majesty wrote sad doggrel. He is better at finessing, and his message was a trick because Rose-in-Hood had told him that at home there were special obstacles to the marriage.

PAGE 1623—*Line 17.* Arab. "Majzub"=drawn, attracted (literally); the popular term for one absorbed in the contemplation of the Deity. During this process the soul is supposed to quit the body, leaving the latter irresponsible for its actions. I remember a scandal being caused in a village near Tunis by one of these men who suddenly started up from his seat in a dusty corner and, in presence of a small crowd of people, had connection with a she-donkey. The supporters of the holy man declared that the deed was proof positive of his exceptional holiness; but there were lewd fellows, Moslem Voltaireans, who had their doubts and held that the reverend man had so acted "for the gallery." A similar story is told with due reserve by the late Abbe Hamilton in his book on the Cyrenaic. There are three grand divisions of the Sufis: (1) Mukímán, the stationaries; (2) Sálíkán, the travellers, or progressives; and (3) Wásilán, those who reach the desired end. And No. 2 has two classes: the Sálík-i-majzúb, one progressing in Divine Love; and the Majzúb-i-Sálík, who has made greater progress (*Dabistan*, iii. 251).

Line 30. Arab. "Sundus," a kind of brocade (low Lat. brocare, to figure cloth), silk worked in high relief with gold and silver. The idea is figurative, hung outside and inside with fine stuff, like the Ka'abah, the "Bride of Meccah." The "lords"—simply the lost girl.

PAGE 1625—*Line 35.* Arab. "Ayn" lit. eye, fount, "the eye of the landscape" (a noble simile); here a helper, guard, assistant.

The 382nd Night

PAGE 1626—*Line* 19. "Lord" for lady, *i.e.*, she.

PAGE 1627—*Line* 21. Arab. "Fi'l-khawáfik" = in the four quarters or among the flappers (standards) or amid palpitations of heart. The bride alludes to a festal reception in a town, with burning incense, drums, flags, etc. etc.

PAGE 1628—*Line* 19. In Egypt the shorter "honeymoon" lasts a week; and on the seventh day (pop. called Al-Subú'a) bride and bridegroom receive visits with all ceremony, of course in separate apartments. The seventh day (like the fortieth, which ends the real honeymoon, the end of six months and the anniversary) is kept for births and deaths with Khatmahs (perlections) of the Koran, "Saylah" family gatherings, etc. See the 792nd night.

PAGE 1629—*Line* 15. I have noted the popular practice of hiring the Hammam for private parties and picnicking in it during the greater part of the day. Here the bath would belong to the public and it was a mere freak of the bride to bathe with her bridegroom. "Respectable" people do not.

PAGE 1630—*Line* 6. She speaks as the barber or bathman.

And they also tell a tale of

Abu Nowas with the Three Boys and the Caliph Harun al-Rashid⁺

Abu Nowas one day shut himself up and, making ready a richly-furnished feast, collected for it meats of all kinds and of every colour that lips and tongue can desire. Then he went forth, to seek a minion worthy of such entertainment, saying, "Allah, my Lord and my Master, I beseech Thee to send me one who befitteth this banquet and who is fit to carouse with me this day!" Hardly had he made an end of speaking when he espied three youths handsome and beardless, as they were of the boys of Paradise,⁺ differing in complexion but fellows in incomparable beauty; and all hearts yearned with desire to the swaying of their bending shapes, even to what saith the poet,

*I passed a beardless pair without compare
And cried, "I love you, both you ferly fair!"*

The Tale of Abu Nowas with the Three Boys

"Money'd?" quoth one: quoth I, "And lavish too";

Then said the fair pair, "Père, c'est notre affaire."

Now Abu Nowas was given to these joys and loved to sport and make merry with fair boys and cull the rose from every brightly blooming cheek, even as saith the bard,

Full many a reverend Shaykh feels sting of flesh,

Loves pretty faces, shows at Pleasure's depot:

Awakes in Mosul,⁺ land of purity;

And all the day dreams only of Aleppo.⁺

So he accosted them with the salutation, and they returned his greeting with civility and all honour and would have gone their several ways, but he stayed them, repeating these couplets,

Steer ye your steps to none but me

Who hath a mine of luxury:—

Old wine that shines with brightest blee

Made by the monk in monastery;

And mutton-meat the toothsomest

And birds of all variety.

Then eat of these and drink of those

Old wines that bring you jollity:

And have each other, turn by turn,

Shampooing this my tool you see.⁺

Then the youths, beguiled by his verses, consented to his wishes,

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 382nd night, she said,

It hath reached me, O auspicious King, that when Abu Nowas beguiled the youths with his verse, they consented to his wishes, saying, "We hear and obey"; and accompanied him to his lodging, where they found all ready that he had set forth in his couplets. They sat down and ate and drank and made merry awhile, after which they appealed to Abu Nowas to decide which of them was handsomest of face and shapeliest of form. So he pointed to one of them and, having kissed him twice over, recited these verses,

I'll ransom that beauty-spot with my soul;

Where's it and where is a money-dole?⁺

Praise Him who hairless hath made that cheek

And bid Beauty bide in that mole, that mole!

Then he pointed to another and, kissing his lips, repeated these couplets,

The 382nd Night

*And loveling weareth on his cheek a mole
Like musk, which virgin camphor ne'er lets off it:
My peepers marvel such a contrast seeing;
And cried the Mole to me, "Now bless the Prophet."†*

Then he pointed to the third and, after kissing him half a score times, repeated these couplets,

*Melted pure gold in silvern bowl to drain
The youth, whose fingers wore a winey stain:
He with the drawers† served one cup of wine,
And served his wandering eyes the other twain.
A loveling, of the sons of Turks,† a fawn
Whose waist conjoins the double Mounts Honayn.†
Could Eve's corrupting daughters† tempt my heart
Content with two-fold lure 'twould bear the bane.
Unto Diyar-i-Bakr ("maid-land"†) this one lures;
That lures to two-mosqued cities of the plain.†*

Now each of the youths had drunk two cups, and when it came his turn, Abu Nowas took the goblet and repeated these couplets,

*Drink not strong wine save at the slender dearling's hand;
Each like to other in all gifts the spirit grace:
For wine can never gladden toper's heart and soul,
Unless the cup-boy show a bright and sparkling face.*

Then he drank off his cup and the bowl went round, and when it came to Abu Nowas again, joyance got the mastery of him and he repeated these couplets,

*For cup-friends cup succeeding cup assign,
Brimming with grape-juice, brought in endless line,
By hand of brown-lipped† Beauty who is sweet
At wake as apple or musk finest fine.†
Drink not the wine except from hand of fawn
Whose cheek to kiss is sweeter than the wine.*

Presently the drink got into his noddle, drunkenness mastered him and he knew not hand from head, so that he lolled from side to side in joy and inclined to the youths one and all, anon kissing them and anon embracing them leg overlying leg. And he showed no sense of sin or shame, but recited these couplets,

*None wotteth best joyance but generous youth
When the pretty ones deign with him company keep:
This sings to him, sings to him that, when he wants*

The Tale of Abu Nowas with the Three Boys

*A pick-me-up⁺ lying there all of a heap:
And when of a loveling he needeth a kiss,
He takes from his lips or a draught or a nip;
Heaven bless them! How sweetly my day with them sped;
A wonderful harvest of pleasure I reap:
Let us drink our good liquor both watered and pure,
And agree to swive all who dare slumber and sleep.*

While they were in this deboshed state behold, there came a knocking at the door; so they bade him who knocked enter, and behold, it was the Commander of the Faithful, Harun al-Rashid. When they saw him, they all rose and kissed ground before him; and Abu Nowas threw off the fumes of the wine for awe of the Caliph, who said to him, "Holla, Abu Nowas!" He replied, "Adsum, at thy service, O Commander of the Faithful, whom Allah preserve!" The Caliph asked, "What state is this?" and the poet answered, "O Prince of True Believers, my state indubitably dispenseth with questions." Quoth the Caliph, "O Abu Nowas, I have sought direction of Allah Almighty and have appointed thee Kazi of pimps and panders." Asked he, "Dost thou indeed invest me with that high office, O Commander of the Faithful?" and the Caliph answered, "I do"; whereupon Abu Nowas rejoined, "O Commander of the Faithful, hast thou any suit to prefer to me?" Hereat the Caliph was wroth and presently turned away and left them, full of rage, and passed the night sore an-angered against Abu Nowas, who amid the party he had invited spent the merriest of nights and the jolliest and joyousest. And when daybreak dawned and the star of morn appeared in sheen and shone, he broke up the sitting and, dismissing the youths, donned his court-dress and leaving his house set out for the palace of the Caliph. Now it was the custom of the Commander of the Faithful, when the Divan broke up, to withdraw to his sitting-saloon and summon thither his poets and cup-companions and musicians, each having his own place, which he might not overpass. So it happened that day, he retired to his saloon, and the friends and familiars came and seated themselves, each in his rank and degree. Presently, in walked Abu Nowas and was about to take his usual seat, when the Caliph cried to Masrur, the sworder, and bade him strip the poet of his clothes and bind an ass's packsaddle on his back and a halter about his

The 383rd Night

head and a crupper under his rump and lead him round to all the lodgings of the slave-girls,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 383rd night, she said,

It hath reached me, O auspicious King, that the Caliph commanded Masrur, the sworder, to strip Abu Nowas of his court-suit and bind an ass's packsaddle on his back and a halter about his head, and a crupper under his rump and lead him round to all the lodgings of the slave-girls, and the chambers of the Harim, that the women might make mock of him; then cut off his head and bring it to him. "Hearkening and obedience," replied Masrur



and, doing with Abu Nowas as the Caliph had bidden him, led him round all the chambers whose number equalled the days of the year; but Abu Nowas was a funny fellow, so he made all the girls laugh with his buffooneries and each gave him something whereby he returned not save with a pocketful of money. And while this was going on behold, Ja'afar the Barmecide, who had been absent on an important business for the Commander of the Faithful, entered and recognizing the poet, albeit in this plight, said to him, "Holla, Abu Nowas!" He said, "Here at thy service, O our lord." Ja'afar asked, "What offence hast thou committed to bring this punishment on thee?" Thereupon he answered, "None whatsoever, except that I made our lord the Caliph a present of the best of my poetry and he presented me, in return, with the best of his raiment." When the Prince of True Believers heard this, he laughed, from a heart full of wrath,⁺ and pardoned Abu Nowas, and also gave him a myriad of money. And they also recount the tale of

Abdallah bin Ma'amar with the Man of Bassorah and his Slave-Girl

A certain man of Bassorah once bought a slave-girl and reared and educated her right well. Moreover, he loved her very dearly and spent all his substance in pleasuring and merry-making with

The Tale of the Lovers of the Banu Ozrah

her, till he had naught left and extreme poverty was sore upon him. So she said to him, "O my master, sell me; for thou needest my price and it maketh my heart ache to see thy sorry and wantfull plight. If thou vend me and make use of my value, 'twill be better for thee than keeping me by thee, and haply Almighty Allah will ample thee and amend thy fortune." He agreed to this for the straitness of his case, and carried her to the bazar, where the broker offered her for sale to the Governor of Bassorah, by name Abdallah bin Ma'amar al-Taymi, and she pleased him. So he bought her for five hundred dinars and paid the sum to her master; but when he took the money and was about to go away, the girl burst into tears and repeated these two couplets,

*May coins thou gainest joy in heart instil;
For me remaineth naught save saddest ill:
I say unto my soul which sorely grieves,
"Thy friend departeth an thou will or nill."*

And when her master heard this, he groaned and replied in these couplets,

*Albeit this thy case lack all resource,
Nor findeth aught but death's doom, pardon still:
Evening and morning, thoughts of thee will dole
Comfort to heart all woes and griefs full fill:
Peace be upon thee! meet we now no more
Nor pair except at Ibn Ma'amar's will.*

Now when Abdallah bin Ma'amar heard these verses and saw their affection, he exclaimed, "By Allah, I will not assist fate in separating you; for it is evident to me that ye two indeed love each other. So take the money and the damsel, O man, and Allah bless thee in both; for verily parting be grievous to lovers." So they kissed his hand and going away, ceased not to dwell together, till death did them part; and glory be to Him whom death overtaketh not! And amongst stories is that of

The Lovers of the Banu⁺ Ozrah

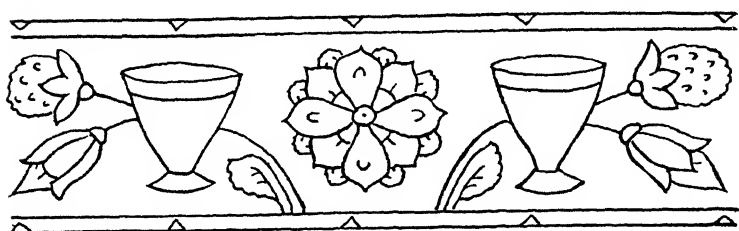
There was once, among the Banu Ozrah, a handsome and accomplished man, who was never a single day out of love, and it chanced that he became enamoured of a beauty of his own tribe and sent her many messages; but she ceased not to entreat him with cruelty and disdain; till, for stress of love and longing and

The 384th Night

desire and distraction, he fell sick of a sore sickness and took to his pillow and murdered sleep. His malady redoubled on him and his torments increased and he was well-nigh dead when his case became known among the folk and his passion notorious;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 384th night, she said,

It hath reached me, O auspicious King, that the man took to his pillow and murdered sleep. So his case became known among the folk and his passion notorious; and his infirmity grew upon him and his pains redoubled till he was well-nigh dead. His



family and hers were urgent with her to visit him, but she refused, till he was at the point of death when, being told of this, she relented towards him and vouchsafed him a visit. As soon as he saw her, his eyes ran over with tears and he repeated from a broken heart,

*An' by thy life, pass thee my funeral train,
A bier upborne upon the necks of four,
Wilt thou not follow it, and greet the grave
Where shall my corpse be graved for evermore?*

Hearing this, she wept with sore weeping and said to him, "By Allah, I suspected not that passion had come to such a pass with thee, as to cast thee into the arms of death! Had I wist of this, I had been favourable to thy wish, and thou shouldst have had thy will." At this his tears streamed down even as the clouds rail rain, and he repeated this verse,

*She drew near whenas death was departing us,
And deigned union grant when 'twas useless all.*

Then he groaned one groan and died. So she fell on him, kissing him and weeping and ceased not weeping till she swooned away; and when she came to herself, she charged her people to bury her in his grave and with streaming eyes recited these two couplets,

The Wazir of Al-Yaman and his Young Brother

*We lived on earth a life of fair content;
And tribe and house and home of us were proud;
But Time in whirling flight departed us,
To join us now in womb of earth and shroud.⁺*

Then she fell again to weeping, nor gave over shedding tears and lamenting till she fainted away; and she lay three days, senseless. Then she died and was buried in his grave. This is one of the strange chances of love.⁺ And I have heard related a tale of the

Wazir of Al-Yaman and his Young Brother

It is said that Badr al-Din, Wazir of Al-Yaman, had a young brother of singular beauty and kept strait watch over him; so he applied himself to seek a tutor for him and, coming upon a Shaykh of dignified and reverend aspect, chaste and religious, lodged him in a house next his own. This lasted a long time, and he used to come daily from his dwelling to that of Sâhib⁺ Badr al-Din and teach the young brother. After a while, the old man's heart was taken with love for the youth, and longing grew upon him and his vitals were troubled, till one day, he bemoaned his case to the boy, who said, "What can I do, seeing that I may not leave my brother night or day? and thou thyself seest how careful he is over me." Quoth the Shaykh, "My lodging adjoineth thine; so there will be no difficulty, when thy brother sleepeth, to rise and, entering the privy, feign thyself asleep. Then come to the parapet⁺ of the terrace-roof and I will receive thee on the other side of the wall; so shalt thou sit with me an eye-twinkling and return without thy brother's knowledge." "I hear and obey," answered the lad; and the tutor began to prepare gifts suitable to his degree. Now when a while of the night was past, he entered the water-closet and waited till his brother lay down on his bed and took patience till he was drowned in sleep, when he rose and going to the parapet of the terrace-roof, found standing there to await him the old man, who gave him his hand and carried him to the sitting-chamber, where he had made ready various dainties for his entertainment, and they sat down to carouse. Now it was the night of the full moon and, as they sat with the wine-cup going round, her rays shone upon them, and the governor fell to singing. But, whilst they were thus in joy and jollity and mirth and merriment, such as confoundeth the wit and the sight and defieth

The 385th Night

description, lo! the Wazir awoke and, missing his brother, arose in affright and found the door open. So he went up to the roof and hearing a noise of talk, climbed over the parapet to the adjoining terrace and saw a light shining from the lodging. He looked in from behind the wall, and espied his brother and his tutor sitting at carouse: but the Shaykh became aware of him and sang cup in hand, to a lively measure, these couplets,

*He made me drain his wine of honey lips,
Toasting with cheeks which rose and myrtle smother:
Then nighted in embrace, cheek to my cheek,
A loveling midst mankind without another.
When the full moon arose on us and shone
Pray she traduce us not to the big brother.*

And it proved the perfect politeness of the Wazir Badr al-Din that, when he heard this, he said, "By Allah, I will not betray you!" And he went away and left them to their diversions. They also tell a tale concerning

The Loves of the Boy and Girl at School

A free boy and a slave-girl once learnt together in school; and the boy fell passionately in love with the girl.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 385th night, she said,

It hath reached me, O auspicious King, that the lad fell passionately in love with the slave-lass: so one day, when the other boys were heedless, he took her tablet⁺ and wrote on it these two couplets,

*What sayest thou of him by sickness waste,
Until he's clean distraught for love of thee?
Who in the transport of his pain complains,
Nor can bear load of heart in secrecy?*

Now when the girl took her tablet, she read the verses written thereon and understanding them, wept for ruth of him; then she wrote thereunder these two couplets,

*An if we behold a lover love-fordone
Desiring us, our favours he shall see:
Yea, what he wills of us he shall obtain,
And so befall us what befalling be.*

Now it chanced that the teacher came in on them and taking the

Al-Mutalammis and his Wife Umaymah

tablet, unnoticed, read what was written thereon. So he was moved to pity of their case and wrote on the tablet beneath those already written these two couplets addressed to the girl,

*Console thy lover, fear no consequence;
He is daft with loving lowe's insanity;
But for the teacher fear not aught from him;
Love-pain he learned long before learnt ye.*

Presently it so happened that the girl's owner entered the school about the same time and, finding the tablet, read the above verses indited by the boy, the girl and the schoolmaster; and wrote under them these two couplets,

*May Allah never make you parting dree
And be your censurer shamèd wearily!
But for the teacher ne'er, by Allah, eye
Of mine beheld a bigger pimp than he!*

Then he sent for the Kazi and witnesses and married them on the spot. Moreover, he made them a wedding-feast and treated them with exceeding munificence; and they ceased not abiding together in joy and happiness, till there came to them the Destroyer of delights and the Severer of societies. Men also tell the tale of

Al-Mutalammis and his Wife Umaymah

It is related that Al-Mutalammis⁺ once fled from Al-Nu'uman bin Munzir⁺ and was absent so long that folk deemed him dead. Now he had a beautiful wife, Umaymah by name, and her family urged her to marry again; but she refused, for that she loved her husband Al-Mutalammis very dearly. However, they were urgent with her, because of the multitude of her suitors, and importuned her till she at last consented, albe reluctantly; and they espoused her to a man of her own tribe. Now on the night of the wedding, Al-Mutalammis came back and, hearing in the camp a noise of pipes and tabrets and seeing signs of a wedding festival, asked some of the children what was the merrymaking, to which they replied, "They have married Umaymah wife of Al-Mutalammis to such an one, and he goes in to her this night." When he heard this, he planned to enter the house amongst the mob of women and saw the twain seated on the bridal couch.⁺ By and by, the bridegroom came up to her, whereupon she sighed heavily and weeping, recited this couplet,

The 386th Night

Would Heaven I knew (but many are the shifts of joy and woe)

In what far distant land thou art, my Mutalammis, oh!

Now Al-Mutalammis was a renowned poet; so he answered her, saying;

*Right near at hand, Umaymah mine! when'er the caravan
Halted, I never ceased for thee to pine, I would thou know.*

When the bridegroom heard this, he guessed how the case stood and went forth from among them in haste improvising,

I was in bestest luck, but now my luck goes contrary:

A hospitable house and room contain your loves, you two!

And he returned not but left the twain to their privacy. So Al-Mutalammis and his wife abode together in all comfort and solace of life and in all its joys and jollities till death parted them. And glory be to Him at whose command the earth and the heavens shall arise! And among other tales is that of

The Caliph Harun al-Rashid and Queen Zubaydah in the Bath

The Caliph Harun al-Rashid loved the Lady Zubaydah with exceeding love and laid out for her a pleasance, wherein he made a great tank and set thereabouts a screen of trees and led thither water from all sides; hence the trees grew and interlaced over the basin so densely, that one could go in and wash, without being seen of any, for the thickness of the leafage. It chanced, one day, that Queen Zubaydah entered the garden and, coming to the swimming-bath,—

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 386th night, she said,*

It hath reached me, O auspicious King, that Queen Zubaydah entered the garden one day and, coming to the swimming-bath, gazed upon its goodliness; and the sheen of the water and the overshadowing of the trees pleased her. Now it was a day of exceeding heat; so she doffed her clothes and, entering the tank, which was not deep enough to cover the whole person, fell to pouring the water over herself from an ewer of silver. It also happened that the Caliph heard she was in the pool; so he left his palace and came down to spy upon her through the screen of the foliage.

Harun al-Rashid and the Three Poets

He stood behind the trees and espied her mother-nude, showing everything that is kept hidden. Presently, she became aware of him and turning, saw him behind the trees and was ashamed that he should see her naked. So she laid her hands on her parts, but the Mount of Venus escaped from between them, by reason of its greatness and plumpness; and the Caliph at once turned and went away, wondering and reciting this couplet,

I looked on her with loving eyne

And grew anew my old repine.

But he knew not what to say next; so he sent for Abu Nowas and said to him, "Make me a piece of verse commencing with this line." "I hear and obey," replied the poet and in an eye-twinkling extemporized these couplets,

I looked on her with longing eyne

And grew anew my old repine

For the gazelle, who captured me

Where the two lotus-trees incline:

There was the water poured on it

From ewer of the silvern mine;

And seen me she had hidden it

But 'twas too plump for fingers fine,

Would Heaven that I were on it,

An hour, or better two hours, li'en.+

Thereupon the Commander of the Faithful smiled and made him a handsome present and he went away rejoicing. And I have heard another story of

Harun al-Rashid and the Three Poets

The Prince of True Believers, Caliph Harun al-Rashid, was exceeding restless one night; so he rose and walked about his palace, till he happened on a handmaid overcome with wine. Now he was prodigiously enamoured of this damsel; so he played with her and pulled her to him, whereupon her zone fell down and her petticoat-trousers were loosed and he besought her of amorous favour. But she said to him, "O Commander of the Faithful, wait till to-morrow night, for I am unprepared for thee, knowing not of thy coming." So he left her and went away. But, when the morrow showed its light and the sun shone bright, he sent a page to her, saying, "The Commander of the Faithful is about to

The 387th Night

visit thine apartment"; but she replied, "Day doth away with the promise of night." So he said to his courtiers, "Make me somewhat of verse, introducing these words, 'The promise of Night is effaced by Day.'" Answered they, "We hear and obey," and Al-Rakáshi⁺ came forward and recited the following couplets,

*By Allah, couldst thou but feel my pain,
Thy rest had turned and had fled away.
Hath left me in sorrow and love distraught,
Unseen and unseeing, that fairest may:
She promised me grace, then jilted and said,
"The promise of night is effaced by day!"*

Then Abu Mus'ab came forward and recited these couplets,

*When wilt thou be wise and love-heat allay
That from food and sleeping so leads astray?
Suffices thee not ever weeping eye,
And vitals on fire when thy name they say?
He must smile and laugh and in pride must cry,
"The promise of Night is effaced by Day."*

Last came Abu Nowas and recited the following couplets,

*As love waxt longer less met we tway
And fell out, but ended the useless fray;
One night in the palace I found her fou';
Yet of modesty still there was some display:
The veil from her shoulders had slipt; and showed
Her loosened trousers Love's seat and stay:
And rattled the breezes her huge hind cheeks
And the branch where two little pomegranates lay:
Quoth I, "Give me tryst"; whereto quoth she,
"To-morrow the fane shall wear best array":
Next day I asked her, "Thy word?" Said she,
"The promise of Night is effaced by Day."*

The Caliph bade give a myriad of money each to Al-Rakashi and Abu Mus'ab, but bade strike off the head of Abu Nowas, saying, "Thou wast with us yesternight in the palace." Said he, "By Allah, I slept not but in my own house! I was directed to what I said by thine own words as to the subject of the verse; and indeed quoth Almighty Allah (and He is the truest of all speakers): 'As for poets (devils pursue them!) dost thou not see that they rove as bereft of their senses through every valley and that they say

The Tale of Mus'ab bin al-Zubayr and Ayishah

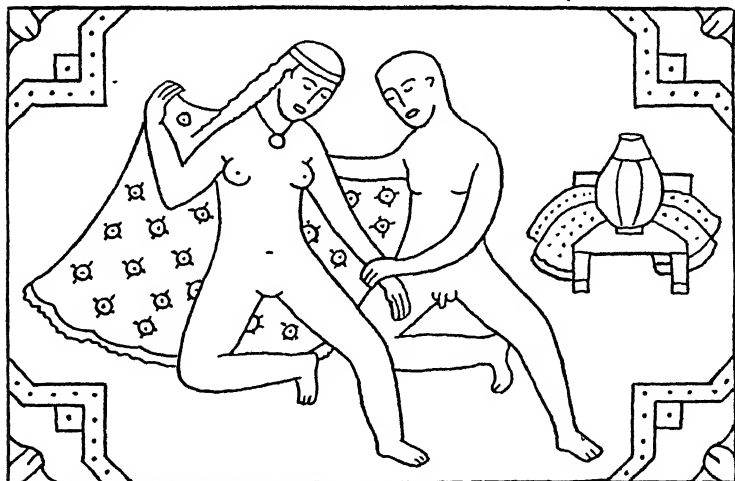
that which they do not?"⁺ So the Caliph forgave him and gave him two myriads of money. And another tale is that of

Mus'ab bin al-Zubayr and Ayishah his Wife

It is told of Mus'ab bin al-Zubayr⁺ that he met in Al-Medinah Izzah, who was one of the shrewdest of women, and said to her, "I have a mind to marry Ayishah,⁺ daughter of Talhah, and I should like thee to go herwards and spy out for me how she is made." So she went away and returning to Mus'ab, said, "I have seen her, and her face is fairer than health; she hath large and well-opened eyes and under them a nose straight and smooth as a cane; oval cheeks and a mouth like a cleft pomegranate, a neck as a silver ewer and below it a bosom with two breasts like twin-pomegranates and further down a slim waist and a slender stomach with a navel therein as it were a casket of ivory, and back parts like a hummock of sand; and plumply rounded thighs and calves like columns of alabaster; but I saw her feet to be large, and thou wilt fall short with her in time of need." Upon this report he married her,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 387th night, she said,

It hath reached me, O auspicious King, that when Izzah this wise reported of Ayishah bint Talhah, Mus'ab married her and went in to her. And presently Izzah invited Ayishah and the



The 387th Night

women of the tribe Kuraysh to her house, when Ayishah sang these two couplets with Mus'ab standing by,

*And the lips of girls, that are perfume sweet;
So nice to kiss when with smiles they greet:
Yet ne'er tasted I them, but in thought of him;
And by thought the Ruler rules worldly seat.*

The night of Mus'ab's going in unto her, he departed not from her, till after seven bouts; and on the morrow, a freedwoman of his met him and said to him, "May I be thy sacrifice! Thou art perfect, even in this." And a certain woman said, "I was with Ayishah, when her husband came in to her, and she lusted for him; so he fell upon her and she snarked and snorted and made use of all manner of wondrous movements and marvellous new inventions, and I the while within hearing. So, when he came out from her, I said to her, 'How canst thou do thus with thy rank and nobility and condition, and I in thy house?' Quoth she, 'Verily a woman should bring her husband all of which she is mistress, by way of excitement and rare buckings and wriggings and motitations.⁺ What dislikest thou of this?' And I answered, 'I would have this by nights.' Rejoined she, 'Thus is it by day and by night I do more than this; for when he seeth me, desire stirreth him up and he falleth in heat; so he putteth it out to me and I obey him, and it is as thou seest.' And there also hath reached me an account of

Abu al-Aswad and his Slave-Girl

Abu al-Aswad bought a native-born slave-girl, who was blind of an eye, and she pleased him; but his people decried her to him; whereat he wondered and, turning the palms of his hands upwards,⁺ recited these two couplets,

*They find me fault with her where I default ne'er find,
Save haply that a speck in either eye may show:
But if her eyes have fault, of fault her form hath none,
Slim-built above the waist and heavily made below.*

And this is also told of

Harun al-Rashid and the Two Slave-Girls

The Caliph Harun al-Rashid lay one night between two slave-girls, one from Al-Medinah and the other from Cufa and the

The Tale of the Miller and his Wife

Cufite rubbed his hands, whilst the Medinite rubbed his feet and made his concern⁺ stand up. Quoth the Cufite, "I see thou wouldst keep the whole of the stock-in-trade to thyself; give me my share of it." And the other answered, "I have been told by Málík, on the authority of Hishám ibn Orwah,⁺ who had it of his (grand) father, that the Prophet said, 'Whoso quickeneth the dead, the dead belongeth to him and is his.'" But the Cufite took her unawares and, pushing her away, seized it all in her own hand and said, "Al-A'amash telleth us, on the authority of Khaysamah, who had it of Abdallah bin Mas'úd, that the Prophet declared, 'Game belongeth to him who taketh it, not to him who raiseth it.'" And this is also related of

The Caliph Harun al-Rashid and the Three Slave-Girls

The Caliph Harun al-Rashid once slept with three slave-girls, a Meccan, a Medinite and an Irakite. The Medinah girl put her hand to his yard and handled it, whereupon it rose and the Meccan sprang up and drew it to herself. Quoth the other, "What is this unjust aggression? A tradition was related to me by Málík⁺ after Al-Zuhri, after Abdallah ibn Sálím, after Sa'id bin Zayd, that the Apostle of Allah (whom Allah bless and keep!) said: 'Whoso enquickeneth a dead land, it is his.'" And the Meccan answered, "It is related to us by Sufyán, from Abu Zanád, from Al-A'araj, from Abu Horayrah, that the Apostle of Allah said: 'The quarry is his who catcheth it, not his who starteth it.'" But the Irak girl pushed them both away and taking it to herself, said, "This is mine, till your contention be decided." And they tell

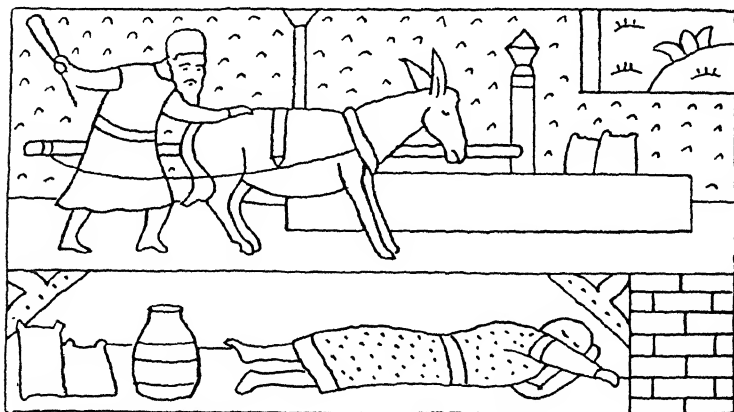
The Tale of the Miller and his Wife

There was a miller, who had an ass to turn his mill; and he was married to a wicked wife, whom he loved, while she hated him because she was sweet upon a neighbour, who misliked her and held aloof from her. One night, the miller saw, in his sleep, one who said to him, "Dig in such a spot of the ass's round in the mill, and thou shalt find a hoard." When he awoke, he told his wife, and bade her keep the secret; but she told her neighbour,—

The 388th Night

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 388th night, she said,

It hath reached me, O auspicious King, that the miller's wife told the secret to the neighbour whom she loved, thinking to win his favour; and he agreed with her to come to her by night. So he came and they dug in the mill and found the treasure and took it forth. Then he asked her, "How shall we do with this?" and she answered; "We will divide it into two halves and will share it equally between us, and do thou leave thy wife and I will cast about to rid me of my husband. Then shalt thou marry me and, when we are conjoined, we will join the two halves of the treasure one to other, and all will be in our hands." Quoth he, "I fear lest Satan seduce thee and thou take some man other than myself; for gold in the house is like the sun in the world. I reckon, therefore, it were right that the money be all in my hands, so thou give thy whole mind to getting free of thy husband and coming to me." Quoth she, "I fear even as thou fearest, nor will I yield up my part to thee; for it was I directed thee to it." When he heard this, greed of gain prompted him to kill her; so he slew her and threw her body into the empty hoard-hole; but day overtook him and hindered him from covering it up; he therefore took the money and went his way. Now after a while the miller awoke and, missing his wife, went into the mill, where he fastened the ass to the beam and shouted to it. It went on a little, then stopped; whereupon he beat it grievously, but the more he bashed it, the more it drew back; for it was affrighted at the dead woman and could not



The Tale of the Simpleton and the Sharper

go forward. Thereupon the miller, unknowing what hindered the donkey, took out a knife and goaded it again and again, but still it would not budge. Then he was wroth with it, knowing not the cause of its obstinacy, and drove the knife into its flanks, and it fell down dead. But when the sun rose, he saw his donkey lying dead and likewise his wife in the place of the treasure, and great was his rage and sore his wrath for the loss of his hoard and the death of his wife and his ass. All this came of his letting his wife into his secret and not keeping it to himself.⁺ And I have heard

The Tale of the Simpleton and the Sharper

A certain simpleton was once walking along, haling his ass after him by the halter, when a pair of sharpers saw him and one said to his fellow, "I will take that ass from yonder wight." Asked the other, "How wilt thou do that?" "Follow me and I will show thee how," answered the first. So the cony-catcher went up to the ass and, loosing it from the halter, gave the beast to his fellow; then he haltered his own head and followed Tom Fool till he knew the other had got clean off with the ass, when he stood still. The oaf haled at the halter, but the rascal stirred not; so he turned and seeing the halter on a man's neck, said to him, "What art thou?" Quoth the sharper, "I am thine ass and my story is a wondrous one and 'tis this. Know that I have a pious old mother and came in to her one day, drunk; and she said to me: 'O my son, repent to the Almighty of these thy transgressions.' But I took my staff and beat her, whereupon she cursed me and Allah changed me into an ass and caused me fall into thy hands, where I have remained till this moment. However, to-day, my mother called me to mind and her heart yearned towards me; so she prayed for me and the Lord restored me to my former shape amongst the sons of Adam." Cried the silly one, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Allah upon thee, O my brother, acquit me of what I have done with thee in the way of riding and so forth." Then he let the cony-catcher go and returned home, drunken with chagrin and concern as with wine. His wife asked him, "What aileth thee and where is the donkey?" and he answered, "Thou knowest not what was this ass; but I will tell thee." So he told her the story, and she exclaimed, "Alack and alas for the punishment we shall re-

The 389th Night

ceive from Almighty Allah! How could we have used a man as a beast of burden, all this while?" And she gave alms by way of atonement and prayed pardon of Heaven.⁺ Then the man abode awhile at home, idle and feckless, till she said to him, "How long wilt thou sit at home doing naught? Go to the market and buy us an ass and ply thy work with it." Accordingly, he went to the market and stopped by the ass-stand, where behold, he saw his own ass for sale. So he went up to it and clapping his mouth to its ear, said to it, "Woe to thee, thou ne'er-do-well! Doubtless thou hast been getting drunk again and beating thy mother! But, by Allah, I will never buy thee more!"⁺ And he left it and went away. And they tell a tale concerning

The Kazi Abu Yusuf with Harun al-Rashid and Queen Zubaydah

The Caliph Harun al-Rashid went up one noon-tide to his couch, to lie down; and mounting, found upon the bed-clothes semen freshly emitted; whereat he was startled and troubled with sore trouble. So he called the Lady Zubaydah and said to her, "What is that spilt on the bed?" She looked at it and replied, "O Commander of the Faithful, it is semen." Quoth he, "Tell me truly what this meaneth or I will lay violent hands on thee forth-right." Quoth she, "By Allah, O Commander of the Faithful, indeed I know not how it came there and I am guiltless of that whereof thou suspectest me." So he sent for the Kazi Abú Yúsuf and acquainted him of the case. The Judge raised his eyes to the ceiling and, seeing a crack therein, said to the Caliph, "O Commander of the Faithful, in very sooth the bat hath seed like that of a man,⁺ and this is bat's semen." Then he called for a spear and thrust it into the crevice, whereupon down fell the bat. In this manner the Caliph's suspicions were dispelled,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 389th night, she said,

It hath reached me, O auspicious King, that when the Kazi Abu Yusuf took the spear and thrust it into the crevice, down fell the bat, and thus the Caliph's suspicions were dispelled and the innocence of Zubaydah was made manifest; whereat she gave loud and liberal vent to her joy and promised Abu Yusuf a magnifi-

The Caliph Al-Hakim and the Merchant

cent reward. Now there were with her certain delicious fruits, out of their season, and she knew of others in the garden; so she asked Abu Yusuf, "O Imam of the Faith, which wouldest thou rather have of the two kinds of fruits, those that are here or those that are not here?" And he answered, "Our code forbiddeth us to pronounce judgment on the absent; whenas they are present, we will give our decision." So she let bring the two kinds of fruits before him; and he ate of both. Quoth she, "What is the difference between them?" and quoth he, "As often as I think to praise one kind, the adversary putteth in its claim." The Caliph laughed at his answer^t and made him a rich present; and Zubaydah also gave him what she had promised him, and he went away, rejoicing. See, then, the virtues of this Imam and how at his hands were manifest the truth and the innocence of the Lady Zubaydah. And amongst other stories is that of

The Caliph Al-Hakim^t and the Merchant

The Caliph Al-Hakim bi-Amri'llah was riding out in state procession one day, when he passed along a garden, wherein he saw a man, surrounded by negro-slaves and eunuchs. He asked him for a draught of water, and the man gave him to drink, saying, "Belike, the Commander of the Faithful will honour me by alighting in this my garden." So the Caliph dismounted and with his suite entered the garden; whereupon the said man brought out to them an hundred rugs and an hundred leather mats and an hundred cushions; and set before them an hundred dishes of fruits, an hundred bowls of sweetmeats and an hundred jars of sugared sherbets; at which the Caliph marvelled with much amaze and said to his host, "O man, verily this thy case is wondrous: didst thou know of our coming and make this preparation for us?" He replied, "No, by Allah, O Commander of the Faithful, I knew not of thy coming and I am a merchant of the rest of thy subjects; but I have an hundred concubines; so, when the Commander of the Faithful honoured me by alighting with me, I sent to each of them, bidding her send me her morning-meal in the garden. So they sent me each of her furniture and the surplus of her meat and drink: and every day each sendeth me a dish of meat and another of cooling marinades, also a platter of fruits and a bowl of sweetmeats and a jar of sherbet. This is my noon-

The 390th Night

day dinner, nor have I added aught thereto for thee." Then the Commander of the Faithful, Al-Hakim bi-Amri'llah prostrated himself in thanksgiving to the Almighty (extolled and exalted be His name!) and said, "Praise be Allah, who hath been so bountiful to one of our lieges, that he entertaineth the Caliph and his host, without making ready for them; nay, he feedeth them with the surplusage of his day's provision!" Then he sent for all the dirhams in the treasury, that had been struck that year (and they were in number three thousand and seven hundred thousand); nor did he mount till the money came, when he gave it to the merchant, saying, "Use this as thy state may require; and thy generosity deserveth more than this." Then he took horse and rode away. And I have heard a story concerning

King Kisra Anushirwan⁺ and the Village Damsel

The Just King, Kisra Anúshirwán, one day rode forth to the chase and, in pursuit of a deer, became separated from his suite. Presently, he caught sight of a hamlet near hand and being sore athirst, he made for it and presenting himself at the door of a house that lay by the wayside, asked for a draught of water. So a damsel came out and looked at him; then, going back into the house, pressed the juice from a single sugar-cane into a bowl and mixed it with water; after which she strewed on the top some scented stuff, as it were dust, and carried it to the King. There-



The Water-Carrier and the Goldsmith's Wife

upon he seeing in it what resembled dust, drank it, little by little, till he came to the end; when said he to her, "O damsel, the drink is good, and how sweet it had been but for this dust in it that troubleth it." Answered she, "O guest, I put in that powder for a purpose"; and he asked, "And why didst thou thus?" so she replied, "I saw thee exceeding thirsty and feared that thou wouldst drain the whole at one draught and that this would do thee mischief; and but for this dust that troubled the drink so hadst thou done." The Just King wondered at her words, knowing that they came of her wit and good sense, and said to her, "From how many sugar-canes didst thou express this draught?" "One," answered she; whereat Anushirwan marvelled and, calling for the register of the village taxes, saw that its assessment was but little and bethought him to increase it, on his return to his palace, saying in himself, "A village where they get this much juice out of one sugar-cane, why is it so lightly taxed?" He then left the village and pursued his chase; and, as he came back at the end of the day, he passed alone by the same door and called again for drink; whereupon the same damsel came out and, knowing him at a look, went in to fetch him water. It was some time before she returned and Anushirwan wondered thereat and said to her, "Why hast thou tarried?"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 390th night, she said,

It hath reached me, O auspicious King, that when Anushirwan hurried the damsel and asked her, "Why hast thou tarried?" she answered, "Because a single sugar-cane gave not enough for thy need; so I pressed three; but they yielded not so much as did one before." Rejoined he, "What is the cause of that?" and she replied, "The cause of it is that when the Sultan's⁺ mind is changed against a folk, their prosperity ceaseth and their good waxeth less." So Anushirwan laughed and dismissed from his mind that which he had purposed against the villagers. Moreover, he took the damsel to wife then and there, being pleased with her much wit and acuteness and excellence of speech. And they tell a tale of

The Water-Carrier⁺ and the Goldsmith's Wife

There was once, in the city of Bokhara, a water-carrier, who used to carry water to the house of a goldsmith and had done this

The 391st Night

thirty years. Now that goldsmith had a wife of exceeding beauty and loveliness, brilliancy and perfect grace; and she was withal renowned for piety, chastity and modesty. One day the water-carrier came, as of custom, and poured the water into the cisterns. Now the woman was standing in the midst of the court; so he went close up to her and taking her hand, stroked it and pressed it, then went away and left her. When her husband came home from the bazar, she said to him, "I would have thee tell me what thing thou hast done in the market this day, to anger Almighty Allah." Quoth he, "I have done nothing to offend the Lord." "Nay," rejoined she, "but, by Allah, thou hast indeed done something to anger Him; and, unless thou tell me the whole truth, I will not abide in thy house, and thou shalt not see me, nor will I see thee." So he confessed, "I will tell thee the truth of what I did this day. It so chanced that, as I was sitting in my shop, as of wont, a woman came up to me and bade me make her a bracelet of gold. Then she went away and I wrought her a bracelet and laid it aside. But when she returned and I brought her out the bracelet, she put forth her hand and I clasped the bracelet on her wrist; and I wondered at the whiteness of her hand and the beauty of her wrist, which would captivate any beholder; and I recalled what the poet saith,

*Her forearms, dight with their bangles, show
Like fire ablaze on the waves a-flow;
As by purest gold were the water girt,
And belted around by a living lowe.*

So I took her hand and pressed it and squeezed it." Said the woman, "Great God! Why didst thou this ill thing? Know that the water-carrier, who hath come to our house these thirty years, nor sawst thou ever any treason in him, took my hand this day and pressed and squeezed it." Said her husband, "O woman, let us crave pardon of Allah! Verily, I repent of what I did, and do thou ask forgiveness of the Lord for me." She cried, "Allah pardon me and thee, and receive us into his holy keeping."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 391st night, she said,

It hath reached me, O auspicious King, that the goldsmith's wife cried out, "Allah pardon me and thee, and receive us into his holy keeping!" And on the next day, the water-carrier came

The Tale of Khusrau and Shirin and the Fisherman

in to the jeweller's wife and, throwing himself at her feet, grovelled in the dust and besought pardon of her, saying, "O my lady, acquit me of that which Satan deluded me to do; for it was he that seduced me and led me astray." She answered, "Go thy ways, the sin was not in thee, but in my husband, for that he did what he did in his shop, and Allah hath retaliated upon him in this world." And it is related that the goldsmith, when his wife told him how the water-carrier had used her, said, "Tit for tat, and blow for blow! had I done more the water-carrier had done more";—which became a current byword among the folk. Therefore it behoveth a wife to be both outward and inward with her husband; contenting herself with little from him, if he cannot give her much, and taking pattern by Ayishah the Truthful and Fatimah the virgin mother (Allah Almighty accept of them twain!), that she may be of the company of the righteous ancestry.[†] And I have heard the following tale of

Khusrau and Shirin and the Fisherman

King Khusrau[†] Shahinshah of Persia loved fish; and one day, as he sat in his saloon, he and Shirin his wife, there came a fisherman, with a great fish, and he laid it before the King, who was pleased and ordered the man four thousand dirhams.[†] Thereupon Shirin said to the King, "Thou hast done ill." Asked he, "And why?" and she answered, "Because if, after this, thou give one of thy courtiers a like sum, he will disdain it and say, 'He hath but given me the like of what he gave the fisherman.' And if thou give him less, the same will say, 'He despiseth me and giveth me less than he gave the fisherman.'" Rejoined Khusrau, "Thou art right, but it would dishonour a king to go back on his gift; and the thing is done." Quoth Shirin, "If thou wilt, I will contrive thee a means to get it back from him." Quoth he, "How so?" and she said, "Call back, if thou so please, the fisherman and ask him if the fish be male or female. If he say, 'Male,' say thou, 'We want a female,' and if he say, 'Female,' say, 'We want a male.'" So the King sent for the fisherman, who was a man of wit and acuteness, and said to him, "Is this fish male or female?" whereupon the fisherman kissed the ground and answered, "This fish is an hermaphrodite,[†] neither male nor female." Khusrau laughed at his clever reply and ordered him other four thousand dirhams.

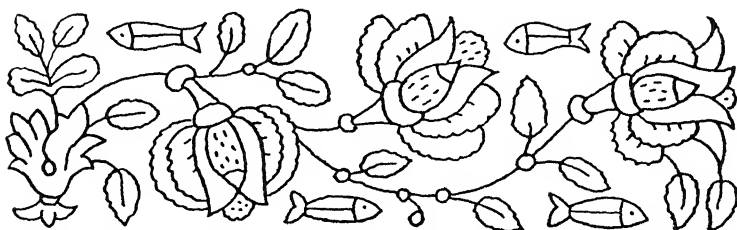
The 392nd Night

So the fisherman went to the treasurer and, taking his eight thousand dirhams, put them in a sack he had with him. Then, throwing it over his shoulder, he was going away, when he dropped a dirham; so he laid the bag off his back and stooped down to pick it up. Now the King and Shirin were looking on, and the Queen said, "O King, didst thou note the meanness of the man, in that he must needs stoop down to pick up the one dirham, and could not bring himself to leave it for any of the King's servants?" When the King heard these words, he was exceeding wroth with the fisherman and said, "Thou art right, O Shirin!" So he called the man back and said to him, "Thou low-minded carle! Thou art no man! How couldst thou put the bag with all this money off thy back and bend thee groundwards to pick up the one dirham and grudge to leave it where it fell?" Thereupon the fisherman kissed the earth before him and answered, "May Allah prolong the King's life! Indeed, I did not pick up the dirham off the ground because of its value in my eyes; but I raised it off the earth because on one of its faces is the likeness of the King and on the other his name; and I feared lest any should unwittingly set foot upon it, thus dishonouring the name and presentment of the King, and I be blamed for this offence." The King wondered at his words and approved of his wit and shrewdness, and ordered him yet other four thousand dirhams. Moreover, he bade cry abroad in his kingdom, saying, "It behoveth none to be guided by women's counsel; for whoso followeth their advice, loseth, with his one dirham, other twain."⁺ And here is the tale they tell of

Yahya bin Khálid the Barmecide and the Poor Man

Yahya bin Khálid the Barmecide was returning home, one day, from the Caliph's palace, when he saw, at the gate of his mansion, a man who rose as he drew near and saluted him, saying, "O Yahya, I am in sore need of that which is in thy hand, and I make Allah my intermediary with thee." So Yahya caused a place to be set apart for him in his house and bade his treasurer carry him a thousand dirhams every day and ordered that his diet be of the choicest of his own meat. The man abode in this case a whole month, at the end of which time, having received thirty thousand dirhams, fearing lest Yahya should take the money from him, because of the greatness of the sum, he departed by stealth.—

Mohammed al-Amin and the Slave-Girl



And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 392nd night, she said,

It hath reached me, O auspicious King, that the man, taking with him the money, departed by stealth. But when they told Yahya of this, he said, "By Allah, though he had tarried with me to the end of his days, yet had I not stinted him of my largess nor cut off from him the bounties of my hospitality!" For, indeed, the excellences of the Barmecides were past count nor can their virtues be committed to description, especially those of Yahya bin Khalid, for he was an ocean⁺ of noble qualities, even as saith the poet of him,

I asked of Bounty, "Art thou free?" Quoth she,

"No, I am slave to Yahyá Khálid-son!"

"Boughten?" asked I. "Allah forbend," quoth she,

"By heirship, sire to sire's transmission!"

And the following is related of

Mohammed al-Amin and the Slave-Girl

Ja'afar bin Musá al-Hádi⁺ once had a slave-girl, a lutist, called Al-Badr al-Kabír, than whom there was not in her time a fairer of face nor shapelier of shape nor a more elegant of manners nor a more accomplished in the art of singing and striking the strings; she was indeed perfect in beauty and extreme in every charm. Now Mohammed al-Amín,⁺ son of Zubaydah, heard of her and was urgent with Ja'afar to sell her to him; but he replied, "Thou knowest it beseemeth not one of my rank to sell slave-girls nor set prices on concubines; but were she not a rearling I would send her to thee, as a gift, nor grudge her to thee." And Mohammed al-Amin, some days after this went to Ja'afar's house, to make merry; and the host set before him that which it behoveth to set before true friends and bade the damsel Al-Badr al-Kabir sing to him and gladden him. So she tuned the lute and sang with a ravish-

The 393rd Night

ing melody; whilst Mohammed al-Amin fell to drinking and jollity and bade the cup-bearers ply Ja'afar with much wine, till they made him drunken, when he took the damsel and carried her to his own house, but laid not a finger on her. And when the morrow dawned he bade invite Ja'afar; and when he came, he set wine before him and made the girl sing to him, from behind the curtain. Ja'afar knew her voice and was angered at this, but, of the nobleness of his nature and the magnanimity of his mind he showed no change. Now when the carousal was at an end, Al-Amin commanded one of his servants to fill the boat, wherein Ja'afar had come, with dirhams and dinars and all manner of jewels and jacinths and rich raiment and goods galore. So he laid therein a thousand myriads of money and a thousand fine pearls, each worth twenty thousand dirhams; nor did he give over loading the barge with all manner of things precious and rare, till the boatmen cried out for help, saying, "The boat can't hold any more"; whereupon he bade them carry all this to Ja'afar's palace. Such are the exploits of the magnanimous, Allah have mercy on them! And a tale is related of

The Sons of Yahya bin Khalid and Sa'id bin Salim al-Bahili

Quoth Sa'id bin Salim al-Bahili,⁺ "I was once in very narrow case, during the days of Harun al-Rashid, and debts accumulated upon me, burdening my back, and these I had no means of discharging. I was at my wits' end what to do, for my doors were blocked up with creditors and I was without cease importuned for payment by claimants, who dunned me in crowds till at last I was sore perplexed and troubled. So I betook myself to Abdallah bin Malik al-Khuza'i⁺ and besought him to extend the hand of aid with his judgment and direct me of his good counsel to the door of relief; and he said, 'None can save thee from this thy strait and sorrowful state save the Barmecides.' Quoth I, 'Who can brook their pride and put up patiently with their arrogant pretensions?' and quoth he, 'Thou wilt put up with all this for the bettering of thy case.'"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 393rd night, she said,

The Woman's Trick against her Husband

It hath reached me, O auspicious King, that Abdallah ibn Malik al-Khuza'i said to Sa'id bin Salim, "Thou wilt put up with all this for the bettering of thy case." "So I left him suddenly" (continued Sa'id) "and went straight to Al-Fazl and Ja'afar, sons of Yahya bin Khálid, to whom I related my circumstances; whereto they replied, 'Allah give thee His aid, and render thee by His bounties independent of His creatures and vouchsafe thee abundant weal and bestow on thee what shall suffice thee, without the need of any but Himself; for whatso He willeth that He can, and He is gracious with His servants and knoweth their wants.' So I went out from the twain and returned to Abdallah, with straitened breast and mind perplexed and heavy of heart, and repeated to him what they had said. Quoth he, 'Thou wouldst do well to abide with us this day, that we may see what Allah Almighty will decree.' So I sat with him awhile, when lo! up came my servant, who said to me, 'O my lord, there are at our door many laden mules, and with them a man, who says he is the agent of Al-Fazl and Ja'afar bin Yahya.' Quoth Abdallah, 'I trust that relief is come to thee: rise up and go see what is the matter.' So I left him and, hastening to my house, found at the door a man who gave me a note wherein was written the following: 'After thou hadst been with us and we heard thy case, we betook ourselves to the Caliph and informed him that ill condition had reduced thee to the humiliation of begging; whereupon he ordered us to supply thee with a thousand thousand dirhams from the Treasury. We represented to him: "The debtor will spend this money in paying off creditors and wiping off debt; whence then shall he provide for his subsistence?" So he ordered thee other three hundred thousand, and each of us hath also sent thee, of his proper wealth, a thousand thousand dirhams: so that thou hast now three thousand thousand and three hundred thousand dirhams wherewithal to order and amend thine estate.'" See, then, the munificence of these magnificoes: Almighty Allah have mercy on them! And a tale is told of

The Woman's Trick against her Husband

A man brought his wife a fish one Friday and, bidding her cook it against the end of the congregational prayers, went out to his craft and business. Meanwhile in came her friend who bade

The 394th Night

her to a wedding at his house; so she agreed and, laying the fish in a jar of water, went off with him and was absent a whole week till the Friday following;† whilst her husband sought her from house to house and enquired after her; but none could give him any tidings of her. Now on the next Friday she came home and he fell foul of her; but she brought out to him the fish alive from the jar and assembled the folk against him and told them her tale.—



And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 394th night, she said,

It hath reached me, O auspicious King, that the woman brought out the fish alive from the water-jar and assembled the folk against her husband, and told them her tale. He also told his; but they credited him not and said, "It cannot be that the fish should have remained alive all this while." So they proved him mad and imprisoned him and mocked at him, whereupon he shed tears in floods and recited these two couplets,

*Old hag, of high degree in filthy life,
Whose face her monstrous lewdness witnesses.
When menstruous she bawds; when clean she whores;
And all her time bawd or adulteress is.*

And a tale is related of

The Devout Woman and the Two Wicked Elders†

There was, in times of yore and in ages long gone before, a virtuous woman among the children of Israel, who was pious and devout and used every day to go out to the place of prayer, first entering a garden, which adjoined thereto, and there making the

Ja'afar the Barmecide and the Old Bada'wi

minor ablution. Now there were in this garden two old men, its keepers, and both Shaykhs fell in love with her and sought her favours; but she refused, whereupon said they, "Unless thou yield thy body to us, we will bear witness against thee of fornication." Quoth she, "Allah will preserve me from your frowardness!" Then they opened the garden-gate and cried out, and the folk came to them from all places, saying, "What aileth you?" Quoth they, "We found this damsel in company with a youth who was doing lewdness with her; but he escaped from our hands." Now it was the wont of the people of those days to expose adulterer and adulteress to public reproach for three days, and after stone them. So they cried her name in the public streets for three days, whilst the two elders came up to her daily and, laying their hands on her head, said, "Praised be Allah who hath sent down on thee His righteous indignation!" Now on the fourth day, when they bore her away to stone her, they were followed by a lad named Daniel, who was then only twelve years old, and this was to be the first of his miracles (upon our Prophet and upon him the blessing and peace!). And he ceased not following them to the place of execution, till he came up with them and said to them, "Hasten not to stone her, till I judge between them." So they set him a chair and he sat down and summoned the old men separately. (Now he was the first ever separated witnesses.) Then said he to the first, "What sawest thou?"⁺ So he repeated to him his story, and Daniel asked, "In what part of the garden did this befall?" and he answered, "On the eastern side, under a pear-tree." Then he called the other old man and asked him the same question, and he replied, "On the western side of the garden, under an apple-tree." Meanwhile the damsel stood by, with her hands and eyes raised heavenwards, imploring the Lord for deliverance. Then Allah Almighty sent down His blasting leven-fire upon the elders and consumed them, and on this wise the Lord made manifest the innocence of the damsel. Such was the first of the miracles of the Prophet Daniel, on whom be blessing and peace! And they relate a tale of

Ja'afar the Barmecide and the Old Bada'wi

The Commander of the Faithful, Harun al-Rashid, went out one day, with Abu Ya'Kúb the cup-companion⁺ and Ja'afar the

The 395th and 396th Nights

Barmecide and Abu Nowas, into the desert, where they fell in with an old man, propt against his ass. The Caliph bade Ja'afar learn of him whence he came; so he asked him, "Whence comest thou?" and he answered, "From Bassorah." Quoth Ja'afar, "And whither goest thou?"——

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 395th night, she resumed her story, saying,

It hath reached me, O auspicious King, that when Ja'afar asked the man, "Whence comest thou?" he answered, "From Bassorah." Quoth Ja'afar, "And whither goest thou?" Quoth the other, "To Baghdad." Then Ja'afar enquired, "And what wilt thou do there?" and the old man replied, "I go to seek medicine for my eye." Said the Caliph, "O Ja'afar, make thou sport with him," and answered Ja'afar, "I shall hear what I shall exceedingly mislike."† But Al-Rashid rejoined, "I charge thee on my authority, jest with him." Thereupon Ja'afar said to the Badawi, "If I prescribe thee a medicine that shall profit thee, what wilt thou give me in return?" Quoth the other, "Allah Almighty will requite the kindness with what is better for thee than any requital of mine." Continued Ja'afar, "Now lend me an ear and I will give thee a prescription, which I have given to none but thee." "What is that?" asked the Badawi; and Ja'afar answered, "Take three ounces of wind-breaths and the like of sunbeams and the same of moonshine and as much of lamp-light; mix them well together and let them lie in the wind three months. Then place them three months in a mortar without a bottom and pound them to fine powder and after trituration set them in a cleft platter, and let it stand in the wind other three months; after which use of this medicine three drachms every night in thy sleep, and, Inshallah! thou shalt be healed and whole." Now when the Badawi heard this, he stretched himself out to full length on the donkey's back and let fly a terrible loud fart† and said to Ja'afar, "Take this fart in payment of thy prescription. When I have followed it, if Allah grant me recovery, I will give thee a slave-girl, who shall serve thee in thy lifetime a service, wherewith Allah shall cut short thy term; and when thou diest and the Lord hurrieth thy soul to hell-fire, she shall blacken thy face with her skite, of her mourning for thee, and shall keen and beat her face, saying, 'O frosty-beard, what a

Omar bin al-Khattab and the Young Bada'wi

fool thou wast?"⁷⁴ Thereupon Harun al-Rashid laughed till he fell backward, and ordered the Bada'wi three thousand silver pieces. And a tale is told of

The Caliph Omar bin al-Khattab and the Young Bada'wi

The Sharif Husayn bin Rayyán relateth that the Caliph Omar bin al-Khattáb was sitting one day judging the folk and doing justice between his subjects, attended by the best and wisest of his counsellors, when there came up to him a youth comely and cleanly attired, upon whom two very handsome youths had laid hold and were haling by the collar till they set him in the presence. Whereupon the Commander of the Faithful, Omar, looked at him and them and bade them loose him; then, calling him near to himself, asked the twain, "What is your case with him?" They answered, "O Prince of True Believers, we are two brothers by one mother and as followers of verity known are we. We had a father, a very old man of good counsel, honoured by the tribes, sound of baseness and renowned for goodliness, who reared us tenderly in childhood, and loaded us with favours in manhood";—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 396th night, she said,

It hath reached me, O auspicious King, that the two youths said to the Commander of the Faithful, Omar son of Al-Khattab, "Our father was a man honoured by the tribes, sound of baseness and renowned for goodliness, who reared us delicately in childhood, and loaded us with favours in manhood; in fine, a sea of noble and illustrious qualities, worthy of the poet's praise,

'Is Abu's-Sakr of Shaybán?'⁷⁵ they asked;

Quoth I, 'Nay, by my life, of him's Shaybán:

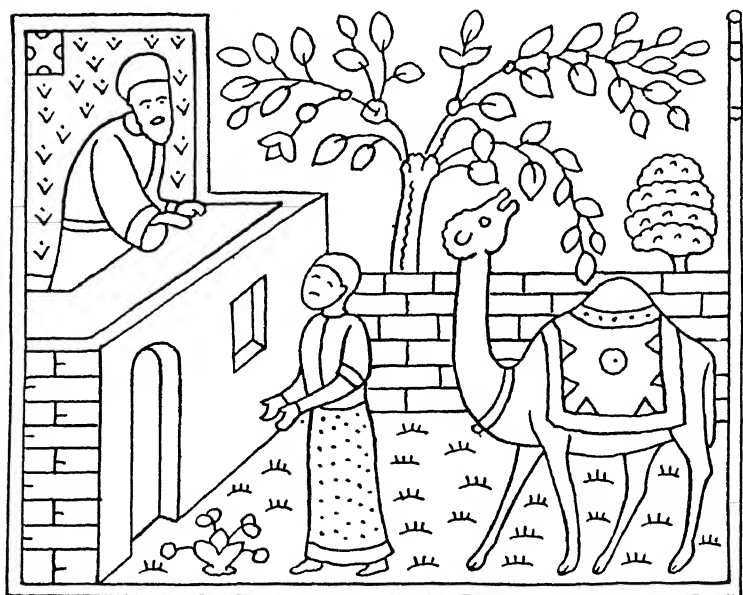
How many a sire rose high by a noble son,

As Allah's prophet glorified Adnan!'⁷⁶

Now he went forth this day to his garden, to refresh himself amongst its trees and pluck the ripe fruits, when this young man slew him wrongously and swerved from the road of righteousness; wherefore we demand of thee the retribution of his crime and call upon thee to pass judgment upon him, according to the commandment of Allah." Then Omar cast a terrible look at the accused

The 396th Night

youth and said to him, "Verily thou hearest the complaint these two young men prefer; what hast thou in reply to aver?" But he was brave of heart and bold of speech, having doffed the robe of pusillanimity and put off the garb of cowardry; so he smiled and spake in the most eloquent and elegant words; and, after paying the usual ceremonial compliment to the Caliph, said, "By Allah, O Commander of the Faithful, I have indeed given ear to their complaint, and they have told the truth in that which they tell, so far as they have set out what befel; and the commandment of Allah is a decreed decree.⁺ But I will forthright state my case between thy hands, and it is for thee to give commands. Know then, O Prince of the Faithful, that I am a very Arab of the Arabies,⁺ the noblest of those that are beneath the skies. I grew up in the dwellings of the wold and fell, till evil times my tribe befel, when I came to the outskirts of this town, with my family and whatso goods I own: and as I went along one of the paths leading to its gardens, orchards and garths, with my she-camels highly esteemed and by me most precious deemed, and midst them a stallion of noble blood and shape right good, a plenteous getter of brood, by whom the females abundantly bore and who walked



Omar bin al-Khattab and the Young Badawi

among them as though a kingly crown he wore, one of the she-camels broke away; and, running to the garden of these young men's father, where the trees showed above the wall, put forth her lips and began to feed as in stall. I ran to her, to drive her away, when behold, there appeared, at a breach of the wall, an old man and grey, whose eyes sparkled with angry ray, holding in his right a stone to throw and swaying to and fro, with a swing like a lion ready for a spring. He cast the stone at my stallion, and it killed him for it struck a vital part. When I saw the stallion drop dead beside me, I felt live coals of anger kindled in my heart; so I took up the very same stone and throwing it at the old man, it was the cause of his bane and ban: thus his own wrongful act returned to him anew, and the man was slain of that wherewith he slew. When the stone struck him, he cried out with a great cry and shrieked out a terrible shriek, whereupon I hastened from the spot; but these two young men hurried after me and laid hands on me and before thee carried me." Quoth Omar (Almighty Allah accept of him!), "Thou hast confessed what thou committedest, and of acquittal there is no possible occasion; for urgent is the law of retaliation and they cried for mercy but it was not a time to escape."⁺ The youth answered, "I hear and obey the judgment of the Imam, and I consent to all required by the law of Al-Islam; but I have a young brother, whose old father, before his decease, appointed to him wealth in great store and gold galore, and committed his affair to me before Allah, saying: 'I give this into thy hand for thy brother; keep it for him with all thy might.' So I took the money and buried it; nor doth any know of it but I. Now, if thou adjudge me to be justified forthright, the money will be lost and thou shalt be the cause of its loss; wherefore the child will sue thee for his due on the day when the Creator shall judge between His creatures. But, if thou wilt grant me three days' delay, I will appoint some guardian to administer the affairs of the boy and return to answer my debt; and I have one who will be my surety for the fulfilment of this my promise." So the Commander of the Faithful bowed his head awhile, then raised it and looking round upon those present, said, "Who will stand surety by me for his return to this place?" And the youth looked at the faces of those who were in company and pointing to Abu Zarr,⁺ in preference to all present, said, "This man shall answer for me and be my bail."—

The 397th and 398th Nights

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 397th night, she said,

It hath reached me, O auspicious King, that when the youth pointed to Abu Zarr and said, "This man shall answer for me and be my bail," Omar (Allah accept of him!) said, "O Abu Zarr, dost thou hear these words and wilt thou be surety to me for the return of this youth?" He answered, "Yes, O Commander of the Faithful, I will be surety for him three days." So the Caliph accepted his guarantee and let the young man go. Now when the appointed time passed and the days of grace were nearly or quite at end yet the youth came not, the Caliph took seat in his council, with the Companions surrounding him, like the constellations about the moon, Abu Zarr and the plaintiffs being also present; and the avengers said, "Where is the defendant, O Abu Zarr, and how shall he return, having once fled? But we will not stir from our places till thou bring him to us, that we may take of him our blood-revenge." Replied Abu Zarr, "By the truth of the All-Wise King, if the three days of grace expire and the young man return not, I will fulfil my warranty and surrender my person to the Imam"; and added Omar (whom Allah accept!), "By the Lord, if the young man appear not, I will assuredly execute on Abu Zarr that which is prescribed by the law of Al-Islam!"⁺ Thereupon the eyes of the bystanders ran over with tears; those who looked on groaned aloud and great was the clamour. Then the chiefs of the Companions urged the plaintiffs to accept the blood-wit and deserve the thanks of the folk; but they both refused and would accept nothing save the talion. However, as the folk were swaying to and fro like waves and loudly bemoaning Abu Zarr, behold, up came the young Badawi; and, standing before the Imam, saluted him right courteously (with sweat-beaded face and shining with the crescent's grace) and said to him, "I have given the lad in charge to his mother's brothers and have made them acquainted with all that pertaineth to his affairs and let them into the secrets of his monies; after which I braved the heats of noon and have kept my word as a free-born man." Thereupon the folk marvelled, seeing his good faith and loyalty and his offering himself to death with so stout a heart; and one said to him, "How noble a youth art thou and how loyal to thy word of honour and thy devoir!" Rejoined he, "Are ye not convinced that when death presenteth itself, none can escape from it? And indeed,

Al-Maamun and the Pyramids of Egypt

I have kept my word, that it be not said, 'Good faith is gone from among mankind.' " Said Abu Zarr, "By Allah, O Commander of the Faithful, I became warrant for this young man, without knowing to what tribe he belonged, nor had I seen him before that day; but, when he turned away from all who were present and singled me out, saying, 'This man shall answer for me and be my bail,' I thought it not right to refuse him, and generosity forbade to disappoint his desire, there being no harm in compliance therewith, that it be not bruited abroad, Benevolence is gone from among mankind." Then said the two young men, "O Commander of the Faithful, we forgive this youth our father's blood, seeing that he hath changed desolation into cheerfulness; that it be not said, Humanity is gone from among mankind." So the Caliph rejoiced in the acquittance of the youth and his truth and good faith; moreover, he magnified the generosity of Abu Zarr, extolling it over all his companions, and approved the resolve of the two young men for its benevolence, giving them praise with thanks and applying to their case the saying of the poet,

Who doth kindness to men shall be paid again;

Ne'er is kindness lost betwixt God and men.

Then he offered to pay them, from the Treasury, the blood-wit for their father; but they refused, saying, "We forgave him only of our desire unto Allah,⁺ the Bountiful, the Exalted; and he who is thus intentioned followeth not his benefits with reproach or with mischief."⁺ And amongst the tales they relate is that of

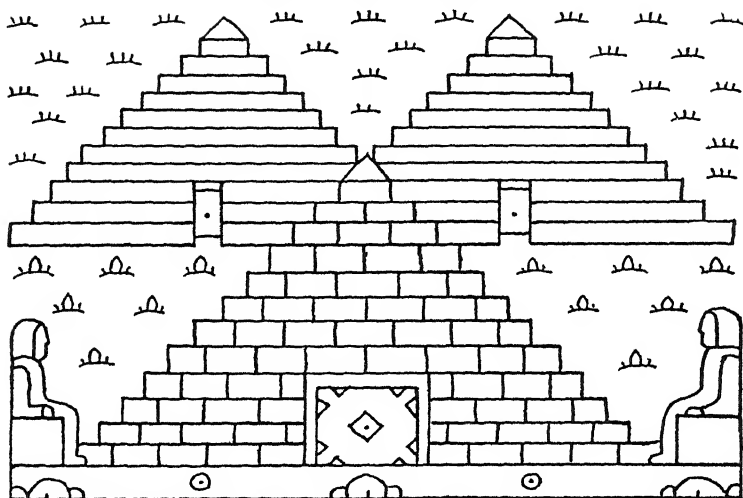
The Caliph Al-Maamun and the Pyramids⁺ of Egypt

It is told that the Caliph Al-Maamun, son of Harun al-Rashid, when he entered the God-guarded city of Cairo, was minded to pull down the Pyramids, that he might take what was therein; but, when he went about to do this, he could not succeed, albeit his best was done. He expended a mint of money in the attempt,——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 398th night, she said,

It hath reached me, O auspicious King, that Al-Maamun attempting to pull down the Pyramids, expended his mint of money, but succeeded only in opening up a small tunnel in one of them,

The 398th Night



wherein it is said he found treasure to the exact amount of the monies he had spent in the works, neither more nor less; whereat he marvelled and taking what he found there, desisted from his determination. Now the Pyramids are there, and they are one of the Wonders of the World; nor is there on the face of earth aught like them for height and fashion and mysteries;† for they are built of huge rocks, and the builders proceeded by piercing one block of stone and setting therein upright rods of iron;‡ after which they pierced a second block of stone and lowered it upon the first. Then they poured melted lead upon the clamps and set the blocks in geometrical order, till the building was complete. Now the height of each pyramid was an hundred cubits, of the normal measure of the day, and it had four faces, each three hundred cubits long from the base and thence battering upwards to a point. The ancients say that, in the western Pyramid, are thirty chambers of parti-coloured syenite, full of precious gems and treasures galore and rare images and utensils and costly weapons which are anointed with egromantic unguents, so that they may not rust till the day of Resurrection.† Therein, also, are vessels of glass which bend and break not, containing various kinds of compound drugs and sympathetic waters. In the second Pyramid are the records of the priests, written on tablets of syenite, to each priest his tablet, whereon are engraved the wonders of his craft and his feats; and on the walls are human figures like idols, working with their hands at all

The Tale of the Thief and the Merchant

manner of mechanism and seated on stepped thrones. Moreover, to each Pyramid there is a guardian treasurer who keepeth watch over it and wardeth it, to all eternity, against the ravages of time and the shifts of events; and indeed the marvels of these Pyramids astound all who have sight and insight. Many are the poems that describe them, thou shalt thereby profit no small matter, and among the rest, quoth one of them,

*If Kings would see their high emprise preserved,
'Twill be by tongues of monuments they laid:
Seest not the Pyramids? These two endure
Despite what change Time and Chance have made.*

And quoth another,

*Look on the Pyramids, and hear the twain
Recount their annals of the long-gone Past:
Could they but speak, high marvels had they told
Of what Time did to man from first to last.*

And quoth a third,

*My friend I prithee tell me, 'neath the sky
Is aught with Egypt's Pyramids can compare?
Buildings which frighten Time, albe what dwells
On back of earth in fear of Time must fare:
If on their marvels rest my sight no more,
Yet these I ever shall in memory bear.*

And quoth a fourth,

*Where is the man who built the Pyramids?
What was his tribe, what day and where his tomb?
The monuments survive the men who built
Awhile, till overthrown by touch of Doom.*

And men also tell a tale of

The Thief and the Merchant

There was once a thief who repented to Almighty Allah with sincere penitence; so he opened himself a shop for the sale of stuffs, where he continued to trade awhile. It so chanced one day that he locked his shop and went home, and in the night there came to the bazar an artful thief disguised in the habit of the merchant, and pulling out keys from his sleeve, said to the watchman of the market, "Light me this wax-candle." The watchman took the taper and went to light it,—

The 399th and 400th Nights

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 399th night, she said,

It hath reached me, O auspicious King, that the watchman took the taper and went to light it, whilst the thief opened the shop and lit another candle he had by him. When the watchman came back, he found him seated in the shop, account-books in hand, and reckoning with his fingers; nor did he cease to do thus till point of day, when he said to the man, "Fetch me a camel-driver and his camel, to carry some goods for me." So the man fetched him a camel, and the thief took four bales^t of stuffs and gave them to the cameleer, who loaded them on his beast. Then he gave the watchman two dirhams and went away after the camel-driver, leaving the watchman believing him to be the owner of the shop. Now when the morning dawned and day broke the merchant came and the watchman began greeting him with blessings, because of the two dirhams; but the shop-owner wondered at his words as one not knowing what he meant. When he opened his shop, he saw the droppings of the wax and the account-book lying on the floor, and looking round, found four bales of stuffs missing. So he asked the watchman what had happened and he told him what had passed in the night and what had been said to the cameleer, whereupon the merchant bade him fetch the man and asked him, "Whither didst thou carry the stuffs this morning?" Answered the driver, "To such a landing-place, and I stowed them on board such a vessel." Said the merchant, "Come with me thither"; so the camel-driver carried him to the landing-place and said to him, "This be the barque and this be her owner." Quoth the merchant to the seaman, "Whither didst thou carry the merchant and the stuff?" Answered the boat-master, "To such a place, where he fetched a camel-driver and, setting the bales on the camel, went his ways I know not whither." "Fetch me the cameleer who carried the goods," said the merchant; so he fetched him and the merchant said to him, "Whither didst thou carry the bales of stuffs from the ship?" "To such a Khan," answered he; and the merchant rejoined, "Come thither with me and show it me." So the camel-man went with him to a place far distant from the shore and showed him the Khan where he had set down the stuffs, and at the same time the false merchant's magazine, which he opened and found therein his four bales bound up as they had been packed. The thief had laid his cloak over them;

Masrur the Eunuch and Ibn al-Karibi

so the merchant took the cloak as well as the bales and delivered them to the camel-driver, who laid them on his camel; after which he locked the magazine and went away with the cameleer. On the way, behold, he was confronted by the thief who followed him, till he had shipped the bales, when he said to him, "O my brother (Allah have thee in His holy keeping!), thou hast indeed recovered thy goods and naught of them is lost; so give me back my cloak." The merchant laughed and, giving him back his cloak, let him go unhindered; whereon both went their ways. And they tell a

Tale of Masrur the Eunuch and Ibn al-Karibi

The Commander of the Faithful, Harun al-Rashid, was exceedingly restless one night; so he said to his Wazir Ja'afar, "I am sleepless to-night and my breast is straitened and I know not what to do." Now his castrato Masrúr was standing before him, and he laughed; whereupon the Caliph said, "At whom laughest thou? is it to make mock of me or hath madness seized thee?" Answered Masrur, "Nay, by Allah, O Commander of the Faithful,"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 400th night, she said,

It hath reached me, O auspicious King, that Harun al-Rashid said to Masrur the Swarder, "Dost thou laugh to make mock of me or hath madness seized thee?" Answered Masrur, "Nay, by Allah, O Commander of the Faithful, I swear by thy kinship to the Prince of Apostles, I did it not of my free will; but I went out yesterday to walk within sight of the palace and, coming to the bank of the Tigris, saw there the folk collected; so I stopped and found a man, Ibn al-Káribí hight, who was making them laugh; but just now I recalled what he said, and laughter got the better of me; and I crave pardon of thee, O Commander of the Faithful!" Quoth the Caliph, "Bring him to me forthright"; so Masrur repaired in all haste to Ibn al-Karibi and said to him, "Answer the summons of the Commander of the Faithful," whereto he replied, "I hear and obey." "But on condition," added Masrur, "that, if he give thee aught, thou shalt have a quarter and the rest shall be mine." Replied the droll, "Nay, thou shalt have half and I half." Rejoined Masrur, "Not so, I will have three-quarters." Lastly said Ibn al-Karibi, "Thou shalt have two-thirds and I the other third"; to which Masrur agreed, after much higgling and haggling, and

The 401st Night

they returned to the palace together. Now when Ibn al-Karibi came into the Caliph's presence he saluted him as men greet the Caliphate, and stood before him; whereupon said Al-Rashid to him, "If thou do not make me laugh, I will give thee three blows with this bag." Quoth Ibn al-Karibi in his mind, "And a small matter were blows with that bag, seeing that beating with whips hurteth me not"; for he thought the bag was empty. Then he began to deal out his drolleries, such as would make the dimmest jemmy guffaw, and gave vent to all manner of buffooneries; but the Caliph laughed not neither smiled, whereat Ibn al-Karibi marvelled and was chagrined and affrighted. Then said the Commander of the Faithful, "Now hast thou earned the beating," and gave him a blow with the bag, wherein were four pebbles each two rotols in weight. The blow fell on his neck and he gave a great cry, then calling to mind his compact with Masrur, said, "Pardon, O Commander of the Faithful! Hear two words from me." Quoth the Caliph, "Say on," and quoth Ibn al-Karibi, "Masrur made it a condition with me and I a covenant with him, that whatsoever largess might come to me of the bounties of the Commander of the Faithful, one-third thereof should be mine and the rest his; nor did he agree to leave me so much as one-third, save after much higgling and haggling. Now thou hast bestowed on me nothing but beating; I have had my share and here standeth he, ready to receive his portion; so pay him the two other blows." Now when the Caliph heard this, he laughed till he fell on his back; then calling Masrur, he gave him a blow, whereat he cried out and said, "O Commander of the Faithful, the one-third sufficeth me: give him the two-thirds."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 401st night, she said,

It hath reached me, O auspicious King, that Masrur cried out, "O Commander of the Faithful! the one-third sufficeth me; give him the two-thirds." So the Caliph laughed at them and ordered them a thousand dinars each, and they went away, rejoicing at the largess. And of the tales they tell is one of

The Devotee Prince

The Commander of the Faithful, Harun al-Rashid, had a son who, from the time he attained the age of sixteen, renounced the

The Tale of the Devotee Prince

world and walked in the way⁺ of ascetics and devotees. He was wont to go out to the graveyards and say, "Ye once ruled the world, but that saved you not from death, and now are ye come to your sepulchres! Would Heaven I knew what ye said and what is said to you!"⁺ And he wept as one weepeth who is troubled with fear and apprehension, and repeated the words of the poet,

Affright me funerals at every time;

And wailing women grieve me to the soul!

Now it chanced one day, as he sat among the tombs, according to his custom, his father passed by in all his state, surrounded by his Wazirs and Lords of the realm and the Officers of his household, who, seeing the Caliph's son with a gown of woollen stuff on his body and a twist of wool on his head by way of turband, said to one another, "Verily this youth dishonoureth the Commander of the Faithful among Kings: but, if he reproved him, he would leave his present way of life." The Caliph heard these words; so quoth he to his son, "O my dear child, of a truth thou disgracest me by thy present way of life." The young man looked at him and made no reply: then he beckoned to a bird perched on the battlements of the palace, and said to it, "O thou bird, I conjure thee by Him who



The 401st Night

created thee, alight upon my hand." Whereupon straightway it swooped down and perched on his finger. Then quoth he, "Return to thy place"; and it did so. Presently he said, "Alight on the hand of the Commander of the Faithful"; but it refused there to perch, and he cried to his father, "It is thou that disgracest me amongst the Holy⁺ Ones, by the love of the world; and now I am resolved to part from thee, never to return to thee, save in the world to come." Then he went down to Bassorah, where he took to working with those which wrought in clay,⁺ receiving, as his day's hire, but a dirham and a *dánik*;⁺ and with the *danik* he fed himself and gave alms of the dirham. (Quoth Abú Amir of Bassorah), "There fell down a wall in my house: so I went forth to the station of the artisans to find a man who should repair it for me, and my eyes fell on a handsome youth of a radiant countenance. So I saluted him and asked him, 'O my friend, dost thou seek work?' 'Yes,' answered he; and I said, 'Come with me and build a wall.' He replied, 'On certain conditions I will make with thee.' Quoth I, 'What are they, O my friend?' and quoth he, 'My wage must be a dirham and a *danik*, and again when the Mu'ezzin calleth to prayer, thou shalt let me go pray with the congregation.' 'It is well,' answered I, and carried him to my place, where he fell to work, such work as I never saw the like of. Presently, I named to him the morning-meal; but he said, 'No'; and I knew that he was fasting.⁺ When he heard the call to prayer, he said to me, 'Thou knowest the condition?' 'Yes,' answered I. So he loosed his girdle and, applying himself to the lesser ablution, made it after a fashion than which I never saw a fairer;⁺ then he went to the mosque and prayed with the congregation and returned to his work. He did the same upon the call to mid-afternoon prayer, and when I saw him fall to work again thereafter, I said to him, 'O my friend, verily the hours of labour are over; a workman's day is but till the time of afternoon-prayer.' But he replied, 'Praise to the Lord, my service is till the night.' And he ceased not to work till nightfall, when I gave him two dirhams; whereupon he asked 'What is this!' and I answered, 'By Allah, this is but part of thy wage, because of thy diligence in my service.' But he threw them back to me saying, 'I will have no more than was agreed upon between us twain.' I urged him to take them, but could not prevail upon him; so I gave him the dirham and the *danik*, and he went away. And when morning dawned, I went to the sta-

The Tale of the Devotee Prince

tion but found him not; so I enquired for him and was told, 'He cometh thither only on Sabbaths.' Accordingly, when Saturday came, I betook me to the market and finding him there, said to him, 'Bismillah, do me the favour to come and work for me.' Said he, 'Upon the conditions thou wottest'; and I answered, 'Yes!' Then carrying him to my house I stood to watch him where he could not see me; and he took a handful of puddled clay and laid it on the wall, when, behold, the stones ranged themselves one upon other; and I said, 'On this wise are Allah's holy ones.' He worked out his day and did even more than before; and when it was night, I gave him his hire, and he took it and walked away. Now when the third Saturday came round, I went to the place of standing, but found him not; so I asked after him and they told me, 'He is sick and lying in the shanty of such a woman.' Now this was an old wife, renowned for piety, who had a hovel of reeds in the burial-ground. So I fared thither and found him stretched on the floor which was bare, with a brick for a pillow and his face beaming like the new moon with light. I saluted him and he returned my salam; and I sat down at his head weeping over his fair young years and absence from home and submission to the will of his Lord. Then said I to him, 'Hast thou any need?' 'Yes,' answered he; and I said, 'What is it?' He replied, 'Come hither to-morrow in the forenoon and thou wilt find me dead. Wash me and dig my grave and tell none thereof: but shroud me in this my gown, after thou hast unsewn it and taken out what thou shalt find in the bosom-pocket, which keep with thee. Then, when thou hast prayed over me and laid me in the dust, go to Baghdad and watch for the Caliph Harun al-Rashid, till he come forth, when do thou give him what thou shalt find in the breast of my gown and bear him my salutation.' Then he ejaculated the profession of the Faith and glorified his God in the most eloquent of words, reciting these couplets,

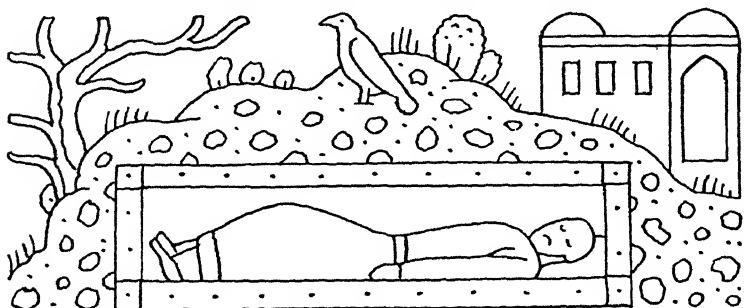
*Carry the trust of him whom death awaits
To Al-Rashid, and God reward thy care!
And say, 'An exile who desired thy sight
Long loving, from afar sends greeting fair.
Nor hate nor irk (No!) him from thee withdrew,
Kissing thy right to Heaven brought him near.⁺
But what estranged his soul, O sire, from thee
Is that thy worldly joys it would not share!*

The 402nd Night

Then he betook himself to prayer, asking pardon of Allah"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 402nd night, she said,

It hath reached me, O auspicious King, that the youth then betook himself to asking pardon of Allah and to invoking prayer and praise upon the Apostle and the Lord of the Just and repeating verses of the Koran; after which he recited these couplets,



*O sire, be not deceived by worldly joys;
For life must pass, and joy must learn to mourn;
When thou art told of folk in evil plight,
Think thou must answer for all hearts forlorn;
And when thou bear thy dead toward the tombs,
Know thou wilt likewise on that way be borne.*

Continued Abu Amir the Basri, "Now when the youth had ended his charge and his verses I left him and went home. On the morrow, I returned, at the appointed hour, and found him indeed dead, the mercy of Allah be upon him! So I washed him and, unsewing his gown, found in the bosom a ruby worth thousands of gold pieces and said to myself, 'By Allah, this youth was indeed weaned from worldly things!' After I had buried him, I made my way to Baghdad and, going to the Caliph's palace, waited till he came forth, when I addressed him in one of the streets and gave him the ruby, which when he saw, he knew and fell down in a fainting fit. His attendants laid hands on me, but he revived and said to them, 'Release him and bring him courteously to the palace.' They did his bidding, and when he returned, he sent for me and carrying me into his chamber said to me, 'How doth the owner of this ruby?' Quoth I, 'Verily he is dead'; and told him what had passed; whereupon he fell a-weeping and said, 'The son hath gained; but the sire

The Tale of the Devotee Prince

hath lost.' Then he called out, saying, 'Ho, such an one!' and behold, there came out to him a lady who, when she saw me, would have withdrawn; but he cried to her, 'Come; and mind him not.' So she entered and saluted, and he threw her the ruby, which when she saw and she knew, she shrieked a great shriek and fell down in a swoon. As soon as she came to herself, she said, 'O Commander of the Faithful, what hath Allah done with my son?' and he said to me, 'Do thou tell her his case' (as he could not speak for weeping). Accordingly, I repeated the story to her, and she began to shed tears and say in a faint and failing voice, 'How I have longed for thy sight, O solace of mine eyes!+ Would I might have given thee to drink, when thou hadst none to slake thy thirst! Would I might have cheered thee, whenas thou foundest never a cheerer!' And she poured forth tears and recited these couplets,

*I weep for one whose lot a lonely death befel;
Without a friend to whom he might complain and moan:
And after glory and glad union with his friends,
He woke to desolation, friendless, lorn and lone:
What Fortune hides a while she soon to men shall show;
Death never spared a man; nò, not a single one:
O absent one, my Lord decreed thee strangerhood,
Far from thy nearest friends and to long exile gone:
Though Death forbid my hope of meeting here again,
On Doom-day's morrow we shall meet again, my son!+*

Quoth I, 'O Commander of the Faithful, was he indeed thy son?' Quoth he, 'Yes, and indeed, before I succeeded to this office, he was wont to visit the learned and company with the devout; but, when I became Caliph, he grew estranged from me and withdrew himself apart †. Then said I to his mother, "Verily this thy son hath cut the world and devoted his life to Almighty Allah, and it may be that hard times shall befall him and he be smitten with trial of evil chance; wherefore do thou give him this ruby, which he may find useful in hour of need." So she gave it him, conjuring him to take it, and he obeyed her bidding. Then he left to us the things of our world and removed himself from us; nor did he cease to be absent from us, till he went to the presence of Allah (to whom be Honour and Glory!), pious and pure.' Then said he, 'Come, show me his grave.' So, I travelled with him to Bassorah and showed him his son's grave; and when he saw it, he wept and lamented, till

The 403rd Night

he fell down in a swoon; after which he recovered and asked pardon of the Lord, saying, 'We are Allah's and unto Him we are returning!' and invoked blessings on the dead. Then he asked me to become his companion, but I said to him, 'O Commander of the Faithful, verily, in thy son's case is for me the most momentous of admonitions!' And I recited these couplets,

*'Tis I am the stranger, visited by none;
I am the stranger though in town my own:
'Tis I am the stranger! lacking kith and son,
And friend to whom I mote for aidance run.
I house in mosques which are my only home;
My heart there wones and shall for ever wone:
Then laud ye Allah, Lord of Worlds, as long
As soul and body dwell in union!'"*

And a famous tale is told of

The Unwise Schoolmaster Who Fell in Love by Report

Quoth one of the learned, "I passed once by a school, wherein a schoolmaster was teaching children; so I entered, finding him a good-looking man and a well-dressed; when he rose to me and made me sit with him. Then I examined him in the Koran and in syntax and prosody and lexicography; and behold, he was perfect in all required of him, so I said to him, 'Allah strengthen thy purpose! Thou art indeed versed in all that is requisite.' Thereafter I frequented him a while, discovering daily some new excellence in him, and quoth I to myself, 'This is indeed a wonder in any dominie; for the wise are agreed upon a lack of wit in children's teachers.' Then I separated myself from him and sought him and visited him only every few days, till coming to see him one day as of wont, I found the school shut and made enquiry of his neighbours, who replied, 'Some one is dead in his house.' So I said in my mind, 'It behoveth me to pay him a visit of condolence,' and going to his house, knocked at the door, when a slave-girl came out to me and asked, 'What dost thou want?' and I answered, 'I want thy master.' She replied, 'He is sitting alone, mourning'; and I rejoined, 'Tell him that his friend so and so seeketh to console him.' She went in and told him; and he said, 'Admit him.' So she brought me in to

The Tale of the Foolish Dominic

him, and I found him seated alone and his head bound with mourning fillets. So I said to him, 'Allah requite thee amply! this is a path all must perforce tread, and it behoveth thee to take patience'; adding, 'But who is dead unto thee?' He answered, 'One who was dearest of the folk to me and best beloved.' 'Perhaps thy father?' 'No!' 'Thy brother?' 'No!' 'One of thy kindred?' 'No!' Then asked I, 'What relation was the dead to thee?' and he answered, 'My lover.' Quoth I to myself, 'This is the first proof to swear by of his lack of wit.' So I said to him, 'Assuredly there be others than she and fairer'; and he made answer, 'I never saw her, that I might judge whether or no there be others fairer than she.' Quoth I to myself, 'This is another proof positive.' Then I said to him, 'And how couldst thou fall in love with one thou hast never seen?' He replied, 'Know that I was sitting one day at the window, when lo! there passed by a man, singing the following distich,

Umm Amr',[†] thy boons Allah repay!

Give back my heart be't where it may!" "

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 403rd night, she said,

It hath reached me, O auspicious King, that the schoolmaster continued, " 'When I heard the man humming these words as he passed along the street, I said to myself, "Except this Umm Amru were without equal in the world, the poets had not celebrated her in ode and canzon." So I fell in love with her; but, two days after, the same man passed, singing the following couplet,

Ass and Umm Amr' went their way;

Nor she, nor ass returned for aye.

Thereupon I knew that she was dead and mourned for her. This was three days ago, and I have been mourning ever since.' So I left him" (concluded the learned one) "and fared forth, having assured myself of the weakness of the gerund-grinder's wit." And they tell another and a similar tale of

The Foolish Dominic[†]

Once upon a time, a schoolmaster was visited by a man of letters who entered a school and, sitting down by the host's side, entered into discourse with him and found him an accomplished theologian, poet, grammarian, philologist and poet; intelligent, well-bred and pleasant spoken; whereat he wondered, saying in himself, "It can-

The 404th Night

not be that a man who teacheth children in a school should have a perfect wit." Now when he was about to go away, the pedant said to him, "Thou art my guest to-night"; and he consented to receive hospitality and accompanied him to his house, where he made much of him and set food before him. They ate and drank and sat talking, till a third part of the night was past when the host spread his guest a bed and went up to his Harim. The stranger lay down and addressed himself to sleep, when, behold, there arose a great clamour in the women's rooms. He asked what was the matter and they said, "A terrible thing hath befallen the Shaykh and he is at the last gasp." Said he, "Take me up to him"; so they took him up to the pedagogue whom he found lying insensible, with his blood streaming down. He sprinkled water on his face and when he revived, he asked him, "What hath betided thee? When thou leftest me, thou wast in all good cheer and whole of body"; and he answered, "O my brother, after I left thee, I sat meditating on the creative works of Almighty Allah, and said to myself: 'In every thing the Lord hath created for man, there is an use; for He (to Whom be glory!) made the hands to seize, the feet to walk, the eyes to see, the ears to hear and the penis to increase and multiply; and so on with all the members of the body, except these two ballocks; there is no use in them.' So I took a razor I had by me and cut them off; and there befel me what thou seest." So the guest left him and went away, saying, "He was in the right who said, 'Verily no schoolmaster who teacheth children can have a perfect wit, though he know all the sciences.'" And they tell a pleasant tale of

The Illiterate Who set up for a Schoolmaster

There was once, among the menials⁺ of a certain mosque, a man who knew not how to write or even to read and who gained his bread by gulling folk. One day, it occurred to him to open a school and teach children; so he got together writing-tablets and written papers and hung them up in a high place. Then he greatedened his turband⁺ and sat down at the door of the school; and when the people, who passed by, saw his huge head-gear and tablets and scrolls, they thought he must be a very learned pedagogue; so they brought him their children; and he would say to this, "Write," and to that "Read"; and thus the little ones taught one another. Now one day, as he sat as of wont, at the door of the school, behold, up

The Illiterate Who set up for a Schoolmaster

came a woman letter in hand, and he said in his mind, "This woman doubtless seeketh me, that I may read her the missive she hath in her hand: how shall I do with her, seeing I cannot read writing?" And he would fain have gone down and fled from her; but, before he could do this, she overtook him and said to him, "Whither away?" Quoth he, "I purpose to pray the noon-prayer and return." Quoth she, "Noon is yet distant, so read me this letter." He took the letter and turning it upside down, fell to looking at it, now shaking his head till his turband quivered, then dancing his eyebrows and anon showing anger and concern. Now the letter came from the woman's husband, who was absent; and when she saw the dominie do on this wise, she said to herself, "Doubtless my husband is dead, and this learned doctor of law and religion is ashamed to tell me so." So she said to him, "O my lord, if he be dead, tell me"; but he shook his head and held his peace. Then said she, "Shall I rend my raiment?" "Rend!" replied he. "Shall I beat my face?" asked she; and he answered, "Beat!" So she took the letter from his hand and returning home fell a-weeping, she and her children. Presently, one of her neighbours heard her sobbing and asking what ailed her, was answered, "Of a truth she hath gotten a letter, telling her that her husband is dead." Quoth the man, "This is a falsehood; for I had a letter from him but yesterday, advising me that he is whole and in good health and will be with her after ten days." So he rose forthright and going in to her, said, "Where is the letter which came to thee?" She brought it to him, and he took it and read it; and lo! it ran as follows, "After the usual salutations, I am well and in good health and whole and will be with you all after ten days. Meanwhile, I send you a quilt and an extinguisher."⁺ So she took the letter and, returning with it to the schoolmaster, said to him, "What induced thee to deal thus with me?" And she repeated to him what her neighbour had told her of her husband's well-being and of his having sent her a quilt and an extinguisher. Answered he, "Thou art in the right, O good woman; for I was, at the time"——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 404th night, she said,

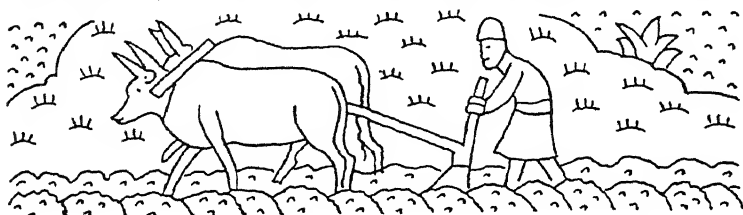
It hath reached me, O auspicious King, that the pedagogue replied, "Verily I was at that time fashed and absent-minded and, seeing the extinguisher wrapped up in the quilt, I thought that he

The 404th Night

was dead and they had shrouded him." The woman, not smoking the cheat, said, "Thou art excused," and taking the letter, went her ways.⁺ And they relate a story of

The King and the Virtuous Wife

A certain King once went forth in disguise, to look into the affairs of his lieges. Presently, he came to a great village which he entered unattended and being athirst, stopped at the door of a house and asked for water. There came out to him a fair woman with a gugglet, which she gave him, and he drank. When he looked at her, he was ravished with her and besought her favours.



Now she knew him; so she led him into the house and, making him sit down, brought out a book and said to him, "Look therein whilst I order my affair and return to thee." So he looked into the book, and behold, it treated of the Divine prohibition against advourtry and of the punishments which Allah hath prepared for those who commit adulterous sin. When he read this, his flesh quaked and his hair bristled and he repented to Almighty Allah: then he called the woman and, giving her the book, went away. Now her husband was absent and when he returned, she told him what had passed, whereat he was confounded and said in himself, "I fear lest the King's desire have fallen upon her." And he dared not have to do with her and know her carnally after this. When some time had past, the wife told her kinsfolk of her husband's conduct, and they complained of him to the King, saying, "Allah advance the King! This man hired of us a piece of land for tillage, and tilled it awhile; then left it fallow and neither tilled it nor forsook it, that we might let it to one who would till it. Indeed, harm is come to the field, and we fear its corruption, for such land as that, if it be not sown, spoileth." Quoth the King to the man, "What hindereth thee from sowing thy land?" Answered he, "Allah advance the King! It reached me that the lion entered the field, wherefor I

The Maghribi's Story of the Rukh

stood in awe of him and dared not draw near it, since knowing that I cannot cope with the lion, I stand in fear of him." The King understood the parable and rejoined, saying, "O man, the lion trod and trampled not thy land, and it is good for seed; so do thou till it and Allah prosper thee in it, for the lion hath done it no hurt." Then he bade give the man and his wife a handsome present and sent them away.⁺ And amongst the stories is that of

Abd al-Rahman the Maghribi's Story of the Rukh⁺

There was once a man of the people of West Africa who had journeyed far and wide and traversed many a desert and a tide. He was once cast upon an island, where he abode a long while and, returning thence to his native country, brought with him the quill of a wing-feather of a young Rukh, whilst yet in egg and unhatched; and this quill was big enough to hold a goat-skin of water, for it is said that the length of the Rukh-chick's wing, when he cometh forth of the egg, is a thousand fathoms. The folk marvelled at this quill, when they saw it, and the man, who was called Abd al-Rahman the Moor (and he was known, to boot, as the Chinaman, for his long sojourn in Cathay), related to them the following adventure, one of many of his traveller's tales of marvel.



The 405th and 406th Nights

He was on a voyage in the China seas with a company of merchants.

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 405th night, she said,

It hath reached me, O auspicious King, that Abd al-Rahman, the Moorman, the Chinaman, was wont to tell wondrous tales amongst which was the following. He was on a voyage in the China seas with a company of merchants, when they sighted an island from afar; so they steered for it and, making fast thereto, saw that it was large and spacious. The ship's crew went ashore to get wood and water, taking with them hatchets and ropes and water-skins (the travellers accompanying them), and presently espied a great dome, white and gleaming, an hundred cubits long. So they made towards it and drawing near, found that it was an egg of the Rukh and fell on it with axes and stones and sticks till they uncovered the young bird and found the chick as it were a firm-set hill. So they plucked out one of the wing-feathers, but could not do so, save by helping one another, for all the quills were not full grown; after which they took what they could carry of the young bird's flesh and cutting the quill away from the vane, returned to the ship. Then they set sail and putting out to sea, voyaged with a fair wind all that night, till the sun rose; and while everything went well, they saw the Rukh come flying after them, as he were a vast cloud, with a rock in his talons, like a great heap bigger than the ship. As soon as he poised himself in air over the vessel, he let fall the rock upon it; but the craft, having great way on her, outwent the rock, which fell into the sea with a loud crash and a horrible. So Allah decreed their deliverance and saved them from doom; and they cooked the young bird's flesh and ate it. Now there were amongst them old white-bearded men; and when they awoke on the morrow, they found that their beards had turned black, nor did any who had eaten of the young Rukh grow gray ever after. Some said the cause of the return of youth to them and the ceasing of hoariness from them was that they had heated the pot with arrow-wood, whilst others said it came of eating the Rukh-chick's flesh; and this is indeed a wonder of wonders.⁺ And a story is related of

Adi bin Zayd and the Princess Hind

Al-Nu'uman bin al-Munzir, King of the Arabs of Irak, had a daughter named Hind, who went out one Pasch, which is a feast

The Tale of Adí bin Zayd and the Princess Hind

day of the Nazarenes, to the White Church, to take the sacrament; she was eleven years old and was the loveliest woman of her age and time; and it so chanced that on the same day came to Hírah⁺ a young man called Adí bin Zayd⁺ with presents from the Chos-roë to Al-Nu'uman, and he also went to the White Church, to communicate. He was tall of stature and fair of favour, with handsome eyes and smooth cheeks, and had with him a company of his people. Now there was with Hind bint al-Nu'uman a slave-girl named Máriyah, who was enamoured of Adí, but had not been able to foregather with him. So, when she saw him in the church, she said to Hind, "Look at yonder youth. By Allah, he is handsomer than all thou seest!" Hind asked, "And who is he?" and Mariyah answered, "Adí bin Zayd." Quoth al-Nu'uman's daughter, "I fear lest he know me, if I draw nearer to look on him." Quoth Mariyah, "How should he know thee when he hath never seen thee?" So she drew near him and found him jesting with the youths his companions; and indeed he surpassed them all, not only in his personal charms but in the excellence of his speech, the eloquence of his tongue and the richness of his raiment. When the Princess saw him, she was ravished with him, her reason was confounded and her colour changed; and Mariyah, seeing her inclination to him, said to her, "Speak him." So she spoke to him and went away. Now when he looked upon her and heard her speech, he was captivated by her and his wit was dazed; his heart fluttered, and his colour changed, so that his companions suspected him, and he whispered one of them to follow her and find out who she was. The young man went after her and returning informed him that she was Princess Hind, daughter of Al-Nu'uman. So Adí left the church, knowing not whither he went, for excess of love, and reciting these two couplets,

*O friends of me, one favour more I pray:
Unto the convents⁺ find once more your way:
Turn me that so I face the land of Hind;
Then go, and fairest greetings for me say.*

Then he went to his lodging and lay that night, restless and without appetite for the food of sleep.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 406th night, she said,

It hath reached me, O auspicious King, that when Adí ended his

The 407th Night

verses he went to his lodging and lay that night restless and without appetite for the food of sleep. Now on the morrow Mariyah accosted him and he received her kindly, though before he would not incline to her, and said to her, "What is thy will?" Quoth she, "I have a want of thee"; and quoth he, "Name it, for by Allah, thou shalt not ask me aught, but I will give it thee!" So she told him that she loved him, and her want of him was that he would grant her a lover's privacy; and he agreed to do her will, on condition that she would serve him with Hind and devise some device to bring them together. Then he took her into a vintner's tavern in one of the by-streets of Hirah, and lay with her; after which she returned to Hind and asked her, "Dost thou not long to see Adi?" She answered, "How can this be? Indeed my longing for him makes me restless, and no repose is left me since yesterday." Quoth Mariyah, "I will appoint him to be in such a place, where thou canst look on him from the palace." Quoth Hind, "Do what thou wilt," and agreed with her upon the place. So Adi came, and the Princess looked out upon him; and, when she saw him, she was like to topple down from the palace-top and said, "O Mariyah, except thou bring him in to me this night, I shall die." So saying, she fell to the ground in a fainting fit, and her serving-women lifted her up and bore her into the palace; whilst Mariyah hastened to Al-Nu'uman and discovered the whole matter to him with perfect truth, telling him that indeed she was mad for the love of Adi; and except he marry her to him, she must be put to shame and die of love for him, which would disgrace her father among the Arabs, adding at the end, "There is no cure for this but wedlock." The King bowed his head awhile in thought and exclaimed again and again, "Verily, we are Allah's and unto Him we are returning!" Then said he, "Woe to thee! How shall the marriage be brought about, seeing I mislike to open the matter?" And she said, "He is yet more ardently in love and yet more desireful of her than she is of him; and I will so order the affair that he shall be unaware of his case being known to thee; but do not betray thyself, O King." Then she went to Adi and, after acquainting him with everything, said, "Make a feast and bid the King thereto; and, when the wine hath gotten the better of him, ask of him his daughter, for he will not refuse thee." Quoth Adi, "I fear lest this enrage him against me and be the cause of enmity between us." But quoth she, "I came not to thee, till I had

Di'ibil al-Khuzá'i and Muslim bin al-Walid

settled the whole affair with him." Then she returned to Al-Nu'uman and said to him, "Seek of Adi that he entertain thee in his house." Replied the King, "There is no harm in that"; and after three days, besought Adi to give him and his lords the morning-meal in his house. He consented and the King went to him; and when the wine had taken effect on Al-Nu'uman, Adi rose and sought of him his daughter in wedlock. He consented and married them and brought her to him after three days; and they abode at Al-Nu'uman's court, in all solace of life and its delight, after which time——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 407th night, she said,

It hath reached me, O auspicious King, that Adi abode with Hind bint Al-Nu'uman bin Munzir three years in all solace of life and its delight, after which time the King was wroth with Adi and slew him. Hind mourned for him with grievous mourning and built her an hermitage outside the city, whither she retired and became a religious, weeping and bewailing her husband till she died. And her hermitage is seen to this day in the suburbs of Hirah. They also tell a tale of

Di'ibil al-Khuzá'i with the Lady and Muslim bin al-Walid

Quoth Di'ibil al-Khuzá'i,⁺ "I was sitting one day at the gate of Al-Karkh,⁺ when a damsel came past; never saw I a fairer faced or better formed than she, walking with a voluptuous swaying gait and ravishing all beholders with her lithe and undulating pace. Now as my eyes fell on her, I was captivated by her and my vitals trembled and meseemed my heart flew forth of my breast; so I stood before her and I accosted her with this verse,

The tears of these eyes find easy release;

But sleep flies these eyelids without surcease.

Whereon she turned her face and looking at me, straightway made answer with this distich,

A trifle this an his eyes be sore,

When her eyes say "yes" to his love-caprice!

I was astounded at the readiness of her reply and the fluency of her speech and rejoined with this verse,

The 407th Night

*Say, doth heart of my fair incline to him
Whose tears like a swelling stream increase?*

And she answered me without hesitation, thus,
*If thou crave our love, know that love's a loan;
And a debt to be paid by us twain a-piece.*

Never entered my ears aught sweeter than her speech nor ever saw
I brighter than her face; so I changed rhyme and rhythm to try
her, in my wonder at her words, and repeated this couplet,

*Will Fate with joy of union ever bless our sight,
And one desireful one with other one unite?*

She smiled at this (never saw I fairer than her mouth nor sweeter
than her lips), and answered me, without stay or delay, in the
following distich,

Pray, tell me what hath Fate to do betwixt us twain?

Thou'rt Fate: so bless our eyne with union and delight.

At this, I sprang up and fell to kissing her hands and cried, 'I had
not thought that Fortune would vouchsafe me such occasion. Do
thou follow me, not of bidding or against thy will, but of the grace
of thee and thy favour to me.' Then I went on and she after me.
Now at that time I had no lodging I deemed fit for the like of her;
but Muslim bin al-Walid⁺ was my fast friend, and he had a hand-
some house. So I made for his abode and knocked at the door,
whereupon he came out, and I saluted him, saying, 'Tis for time
like this that friends are treasured up'; and he replied, 'With love



The Tale of Isaac of Mosul and the Merchant

and gladness! Come in, you twain.' So we entered but found money scarce with him: however, he gave me a kerchief, saying, 'Carry it to the bazar and sell it and buy food and what else thou needest.' I took the handkerchief, and hastening to the market, sold it and bought what we required of victuals and other matters; but when I returned, I found that Muslim had retired with her to an underground chamber.⁺ When he heard my step he hurried out and said to me, 'Allah requite thee the kindness thou hast done me, O Abu Ali, and reward thee in time to come and reckon it of thy good deeds on the Day of Doom!' So saying, he took from me the food and wine and shut the door in my face. His words enraged me and I knew not what to do; but he stood behind the door, shaking for mirth; and, when he saw me thus, he said to me, 'I conjure thee on my life, O Abu Ali, tell who it was composed this couplet,

*I lay in her arms all night, leaving him
To sleep foul-hearted but clean of staff.*

At this my rage redoubled, and I replied, 'He who wrote this other couplet,

*One, I wish him in belt a thousand horns,
Exceeding in mighty height Manáf.'*⁺

Then I began to abuse him and reproach him with the foulness of his action and his lack of honour; and he was silent, never uttering a word. But, when I had finished, he smiled and said, 'Out on thee, O fool! Thou hast entered my house and sold my kerchief and spent my silver: so, with whom art thou wroth, O pimp?'⁺ Then he left me and went away to her, whilst I said, 'By Allah, thou art right to twit me as nincompoop and pander!' Then I left his door and went away in sore concern, and I feel its trace in my heart to this very day; for I never had my will of her nor, indeed, ever heard of her more." And amongst other tales is that about

Isaac of Mosul and the Merchant

Quoth Ishak bin Ibrahim al-Mausili, "It so chanced that, one day feeling weary of being on duty at the Palace and in attendance upon the Caliph, I mounted horse and went forth, at break of dawn, having a mind to ride out in the open country and take my pleasure. So I said to my servants, 'If there come a messenger

The 408th Night

from the Caliph or another, say that I set out at daybreak, upon a pressing business, and that ye know not whither I am gone.' Then I fared forth alone and went round about the city, till the sun waxed hot, when I halted in a great thoroughfare known as Al-Haram,"——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 408th night, she said,

It hath reached me, O auspicious King, that Ishak bin Ibrahim the Mausili continued: "When the sun waxed hot I halted in a great thoroughfare known as Al-Haram, to take shelter in the shade and found it in a spacious wing of a house which projected over the street. And I stood there but a little while before there came up a black slave, leading an ass bestriden by a damsel; and under her were housings set with gems and pearls and upon her were the richest of clothes, richness can go no farther; and I saw that she was elegant of make with languorous look and graceful mien. I asked one of the passers-by who she was, and he said, 'She is a singer,' so I fell in love with her at first sight: hardly could I keep my seat on horseback. She entered the house at whose gate I stood; and, as I was planning a device to gain access to her, there came up two men young and comely who asked admission and the housemaster gave them leave to enter. So they alighted and I also and they entered and I with them, they supposing that the master of the house had invited me; and we sat awhile, till food was brought and we ate. Then they set wine before us, and the damsel came out, with a lute in her hand. She sang and we drank, till I rose to obey a call of nature. Thereupon the host questioned the two others of me, and they replied that they knew me not; whereupon quoth he, 'This is a parasite;† but he is a pleasant fellow, so treat him courteously.' Then I came back and sat down in my place, whilst the damsel sang to a pleasing air these two couplets,

Say to the she-gazelle, who's no gazelle,

And Kohl'd ariel who's no ariel.†

Who lies with male, and yet no female is,

Whose gait is female most unlike the male.

She sang it right well, and the company drank and her song pleased them. Then she carolled various pieces to rare measures, and amongst the rest one of mine, which consisted of these distichs,

The Tale of Isaac of Mosul and the Merchant

*Bare hills and camp-ground desolate
And friends who all have ganged their gait.
How severance after union leaves
Me and their homes in saddest state!*

Her singing this time was even better than the first; then she chanted other rare pieces, old and new, and amongst them, another of mine with the following two couplets,

*Say to angry lover who turns away,
And shows thee his side whatso thou say,
'Thou wroughtest all that by thee was wrought,
Albe 'twas haply thy sport and play.'*

I prayed her to repeat the song, that I might correct it for her; whereupon one of the two men accosted me and said, 'Never saw we a more impudent lick-platter than thou. Art thou not content with spunging, but thou must eke meddle and muddle? Of very sooth, in thee is the saying made true, Parasite and pushing wight.' So I hung down my head for shame and made him no answer, whilst his companion would have withheld him from me; but he would not be restrained. Presently, they rose to pray, but I lagged behind a little and, taking the lute, screwed up the sides and brought it into perfect tune. Then I stood up in my place to pray with the rest; and when we had ended praying, the same man fell again to blaming me and reviling me and persisted in his rudeness, whilst I held my peace. Thereupon the damsel took the lute and touching it, knew that it had been altered, and said, 'Who hath touched my lute?' Quoth they, 'None of us hath touched it.' Quoth she, 'Nay, by Allah, some one hath touched it, and he is an artist, a past master in the craft; for he hath arranged the strings and tuned them like one who is a perfect performer.' Said I, 'It was I tuned it'; and said she, 'Then, Allah upon thee, take it and play on it!' So I took it; and, playing a piece so difficult and so rare, that it went nigh to deaden the quick and quicken the dead, I sang thereto these couplets,

*I had a heart, and with it lived my life:
'Twas seared with fire and burnt with loving-lowe:
I never won the blessing of her love;
God would not on His slave such boon bestow:
If what I've tasted be the food of Love,
Must taste it all men who Love-food would know."*

The 409th and 410th Nights

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 409th night, she said,

It hath reached me, O auspicious King, that Ishak of Mosul thus continued: "Now when I had finished my verse, there was not one of the company but sprang from his place and sat down like schoolboys before me, saying, 'Allah upon thee, O our lord, sing us another song.' 'With pleasure,' said I, and playing another measure in masterly fashion, sang thereto these couplets,

*Ho thou whose heart is melted down by force of Amor's
fire,*

*And griefs from every side against thy happiness conspire:
Unlawful is that he who pierced my vitals with his shaft,
My blood between my midriff and my breast-bone⁺ he
desire,*

*'Twas plain, upon our severance-day, that he had set his
mind*

*On an eternal parting, moved by tongue of envious liar:
He sheds my blood he ne'er had shed except by wound of
love;*

*Will none demand my blood of him, my wreck of him
require?*

When I had made an end of this song, there was not one of them but rose to his feet and threw himself upon the ground for excess of delight. Then I cast the lute from my hand, but they said, 'Allah upon thee, do not on this wise, but let us hear another song, so Allah Almighty increase thee of His bounty! Replied I, 'O folk, I will sing you another song and another and another and will tell you who I am. I am Ishak bin Ibrahim al-Mausili, and by Allah, I bear myself proudly to the Caliph when he seeketh me. Ye have to-day made me hear abuse from an unmannerly carle such as I loathe; and by Allah, I will not speak a word nor sit with you, till ye put yonder quarrelsome churl out from among you!' Quoth the fellow's companion to him, 'This is what I warned thee against, fearing for thy good name.' So they hent him by the hand and thrust him out; and I took the lute and sang over again the songs of my own composing which the damsel had sung. Then I whispered the host that she had taken my heart and that I had no patience to abstain from her. Quoth he, 'She is thine on one condition.' I asked, 'What is that?' and he answered,

The Tale of the Three Unfortunate Lovers

'It is that thou abide with me a month, when the damsel and all belonging to her of raiment and jewellery shall be thine.' I rejoined, 'It is well, I will do this.' So I tarried with him a whole month, whilst none knew where I was and the Caliph sought me everywhere, but could come by no news of me; and at the end of this time, the merchant delivered to me the damsel, together with all that pertained to her of things of price and an eunuch to attend upon her. So I brought all that to my lodging, feeling as I were lord of the whole world, for exceeding delight in her; then I rode forthright to Al-Maamun. And when I stood in the presence, he said, 'Woe to thee, O Ishak, where hast thou been?' So I acquainted him with the story and he said, 'Bring me that man at once.' Thereupon I told him where he lived and he sent and fetched him and questioned him of the case; when he repeated the story and the Caliph said to him, 'Thou art a man of right generous mind, and it is only fitting that thou be aided in thy generosity.' Then he ordered him an hundred thousand dirhams and said to me, 'O Ishak, bring the damsel before me.' So I brought her to him, and she sang and delighted him; and being greatly gladdened by her he said to me, 'I appoint her turn of service every Thursday, when she must come and sing to me from behind the curtain.' And he ordered her fifty thousand dirhams, so by Allah, I profited both myself and others by my ride." And amongst the tales they tell is one of

The Three Unfortunate Lovers

Quoth Al-'Utbí,⁺ "I was sitting one day with a company of educated men, telling stories of the folk, when the talk turned upon legends of lovers and each of us said his say thereanent. Now there was in our company an old man, who remained silent, till all had spoken and had no more to say, when quoth he, 'Shall I tell you a thing, the like of which you never heard; no, never?' 'Yes,' quoth we; and he said, 'Know, then, that I had a daughter, who loved a youth, but we knew it not; while the youth loved a singing-girl, who in her turn loved my daughter. One day, I was present at an assembly, wherein were also the youth' "—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 410th night, she said,

It hath reached me, O auspicious King, that the Shaykh con-

The 410th Night

tinued: "One day, I was present at an assembly wherein were also the youth and the singing-girl and she chanted to us these couplets,

*Prove how Love bringeth low
Lover; those tears that run
Lowering him still the more
When pity finds he none.*

Cried the youth, 'By Allah, thou hast said well, O my mistress! Dost thou incite me to die?' Answered the girl from behind the curtain, 'Yes, if thou be a true lover.' So he laid his head on a cushion and closed his eyes; and when the cup came round to him, we shook him and behold, he was dead.⁺ Therewith we all flocked to him, and our pleasure was troubled and we grieved and broke up at once. When I came home, my people took in bad part my returning before the appointed time, and I told them what had befallen the youth, thinking that thereby I should greatly surprise them. My daughter heard my words and rising, went from the sitting-chamber into another, whither I followed her and found her lying with her head on a cushion, even as I had told of the young man. So I shook her and lo! she was dead. Then we laid her out and set forth next morning to bury her, whilst the friends of the young man set forth in like guise to bury him. As we were on the way to the burial-place, we met a third funeral and asking whose it was, were told that it was that of the singing-girl who, hearing of my daughter's death, had done even as she did and was dead. So we buried them all three on one day, and this is the rarest tale that ever was heard of lovers." And they also tell a tale of

How Abu Hasan brake Wind

They recount that in the City Kaukabán of Al-Yaman there was a man of the Fazlí tribe who had left Badawi life, and become a townsman for many years and was a merchant of the most opulent merchants. His wife had deceased when both were young; and his friends were instant with him to marry again, ever quoting to him the words of the poet,

*Go, gossip! re-wed thee, for Prime draweth near:
A wife is an almanac—good for the year.*

So being weary of contention, Abu Hasan entered into negotia-

The Tale of How Abu Hasan brake Wind

tions with the old women who procure matches, and married a maid like Canopus when he hangeth over the seas of Al-Hind. He made high festival therefor, bidding to the wedding-banquet kith and kin, Olema and Fakirs; friends and foes and all his acquaintances of that countryside. The whole house was thrown open to feasting: there were rices of five several colours, and sherbets of as many more; and kids stuffed with walnuts and almonds and pistachios and a camel-colt⁺ roasted whole. So they ate and drank and made mirth and merriment; and the bride was



displayed in her seven dresses and one more, to the women, who could not take their eyes off her. At last, the bridegroom was summoned to the chamber where she sat enthroned; and he rose slowly and with dignity from his divan; but in so doing, for that he was over full of meat and drink, lo and behold! he let fly a fart, great and terrible. Thereupon each guest turned to his neighbour and talked aloud and made as though he had heard nothing, fearing for his life. But a consuming fire was lit in Abu Hasan's heart; so he pretended a call of nature; and, in lieu of seeking the bride-chamber, he went down to the house-court and saddled his mare and rode off, weeping bitterly, through the shadow of the night. In time he reached Láhej, where he found a ship ready to sail for India; so he shipped on board and made Calicut of Malabar. Here he met with many Arabs, especially Hazramís,⁺ who recommended him to the King; and this King (who was a Kafir) trusted him and advanced him to the captainship of his body-guard. He remained ten years in all solace and delight of life; at the end of which time he was seized with homesickness; and the

The 411th Night

longing to behold his native land was that of a lover pining for his beloved; and he came near to die of yearning desire. But his appointed day had not dawned; so, after taking the first bath of health, he left the King without leave, and in due course landed at Makallá of Hazramaut. Here he donned the rags of a religious; and, keeping his name and case secret, fared for Kaukaban a-foot; enduring a thousand hardships of hunger, thirst and fatigue; and braving a thousand dangers from the lion, the snake and the Ghul. But when he drew near his old home, he looked down upon it from the hills with brimming eyes, and said in himself, "Haply they might know thee; so I will wander about the outskirts, and hearken to the folk. Allah grant that my case be not remembered by them!" He listened carefully for seven nights and seven days, till it so chanced that, as he was sitting at the door of a hut, he heard the voice of a young girl saying, "O my mother, tell me the day when I was born; for such an one of my companions is about to take an omen⁺ for me." And the mother answered, "Thou wast born, O my daughter, on the very night when Abu Hasan farted." Now the listener no sooner heard these words than he rose up from the bench, and fled away, saying to himself, "Verily thy fart hath become a date, which shall last for ever and ever; even as the poet said,

As long as palms shall shift the flower;

As long as palms shall sift the flour."⁺

And he ceased not travelling and voyaging and returned to India; and there abode in self-exile till he died; and the mercy of Allah be upon him!⁺ And they tell another story of

The Lovers of the Banu Tayy

Kásim, son of Adi, was wont to relate that a man of the Banú Tamím spake as follows: "I went out one day in search of an estray and, coming to the waters of the Banu Tayy, saw two companies of people near one another, and behold, those of one company were disputing among themselves even as the other. So I watched them and observed, in one of the companies, a youth wasted with sickness, as he were a worn-out dried-up water-skin. And as I looked on him, lo! he repeated these couplets,

What ails the Beauty she returneth not?

Is't Beauty's irk or grudging to my lot?

The Tale of the Mad Lover

*I sickened and my friends all came to call;
What stayed thee calling with the friendly knot?
Hadst thou been sick, I had come running fast
To thee, nor threats had kept me from the spot:
Mid them I miss thee, and I lie alone;
Sweetheart, to lose thy love sad loss I wot!*

His words were heard by a damsel in the other company who hastened towards him, and when her people followed her, she fought them off. Then the youth caught sight of her and sprang up and ran towards her, whilst the people of his party ran after him and laid hold of him. However he haled and freed himself from them, and she in like manner loosed herself; and, when they were free, each ran to other and, meeting between the two parties, embraced and fell dead upon the ground.”——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 411th night, she said,

It hath reached me, O auspicious King, that “the young man and the maid met between the two parties and embraced and both fell dead upon the ground; whereat came there out an old man from one of the tents and stood over them exclaiming, ‘Verily, we are Allah’s and unto Him we are returning!’ Then weeping sore he said, ‘Allah have ruth on you both! by the Almighty, though you were not united in your lives, I will at least unite you after your deaths.’ And he bade lay them out: so they washed them and shrouded them in one shroud and dug for them one grave and prayed one prayer over them both and buried them in one tomb; nor was there man or woman in the two parties but I saw weeping over them and buffeting their faces. Then I questioned the Shaykh of them, and he said, ‘She was my daughter and he my brother’s son; and love brought them to the pass thou seest.’ I exclaimed, ‘Allah amend thee! but why didst thou not marry them to each other?’ Quoth he, ‘I feared shame⁺ and dishonour; and now I am fallen into both.’” And they tell

The Tale of the Mad Lover

Quoth Abu ’l-Abbás al-Mubarrad,⁺ “I set out one day with a company to Al-Bárid on an occasion and, coming to the monastery of Hirakl,⁺ we alighted in its shade. Presently a man came out to us and said, ‘There are madmen in the monastery,⁺ and

The 412th Night

amongst them one who speaketh wisdom; if ye saw him, ye would marvel at his speech.' So we arose all and went into the monastery, where we saw a man seated on a skin-mat in one of the cells, with bare head and eyes intently fixed upon the wall. We saluted him, and he returned our salam, without looking at us; and one said to us, 'Repeat some verses to him; for, when he heareth verse, he speaketh.' So I repeated these two couplets,

*O best of race to whom gave Hawwâ[†] boon of birth,
Except for thee the world were neither sweet nor fair!
Thou'rt he, whose face, by Allah shown to man,
Doth ward off death, decay and hoary hair.*

When he heard from me this praise of the Apostle he turned towards us and repeated these lines,

*Well Allah wotteth I am sorely plagued:
Nor can I show my pain to human sight.
Two souls have I; one soul is here contained,
While other woneth in another site.
Meseems the absent soul's like present soul,
And that she suffers what to me is sight.*

Then he asked us, 'Have I said well or said ill?' And we answered, 'Thou hast said the clean contrary of ill, well and right well.' Then he put out his hand to a stone, that was by him and took it up; whereupon thinking he would throw it at us we fled from him; but he fell to beating upon his breast therewith violent blows and said to us, 'Fear not, but draw near and hear somewhat from me and receive it from me.' So we came back, and he repeated these couplets,

*When they made their camels yellow-white kneel down at
dawning grey,
They mounted her on crupper and the camel went his
way,
Mine eyeballs through the prison-wall beheld them, and I
cried
With streaming eyelids and a heart that burnt in dire dis-
may,
'O camel-driver, turn thy beast that I farewell my love!
In parting and farewellling her I see my doomed day:
I'm faithful to my vows of love which I have never
broke;*

The Tale of the Prior Who became a Moslem

*Would Heaven I kened what they have done with vows
that vowèd they!*

Then he looked at me and said, 'Say me, dost thou know what they did?'+ Answered I, 'Yes, they are dead; Almighty Allah have mercy on them!' At this his face changed and he sprang to his feet and cried out, 'How knowest thou they be dead?' and I replied, 'Were they alive they had not left thee thus.' Quoth he, 'By Allah, thou art right, and I care not to live after them.' Then his side-muscles quivered and he fell on his face; and we ran up to him and shook him and found him dead, the mercy of the Almighty be on him! At this we marvelled and mourned for him and, sore mourning, laid him out and buried him."——

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 412th night, she resumed her story, saying,

It hath reached me, O auspicious King, that Al-Mubarrad thus continued: "When the man fell we mourned over him with sore mourning and laid him out and buried him. And when I returned to Baghdad and went in to the Caliph Al-Mutawakkil, he saw the trace of tears on my face and said to me, 'What is this?' So I told him what had passed and it was grievous to him and he cried, 'What moved thee to deal thus with him?'+ By Allah, if I thought thou didst not repent it and regret him I would punish thee therefor!' And he mourned for him the rest of the day." And amongst the tales they tell is one of

The Prior Who became a Moslem

Quoth Abu Bakr Mohammed ibn Al-Anbári:+ "I once left Anbár on a journey to 'Amúriyah,+ where there came out to me the prior of the monastery and superior of the monkery, Abd al-Masíh hight, and brought me into the building. There I found forty religious, who entertained me that night with fair guest-rite, and I left them after seeing among them such diligence in adoration and devotion as I never beheld the like of in any others. Next day I farewelled them and fared forth and, after doing my business at 'Amuriyah, I returned to my home at Anbar. And next year I made pilgrimage to Meccah and as I was circumambulating the Holy House I saw Abd al-Masih the monk also compassing the Ka'abah, and with him five of his fellows, the shavelings. Now

The 413th Night

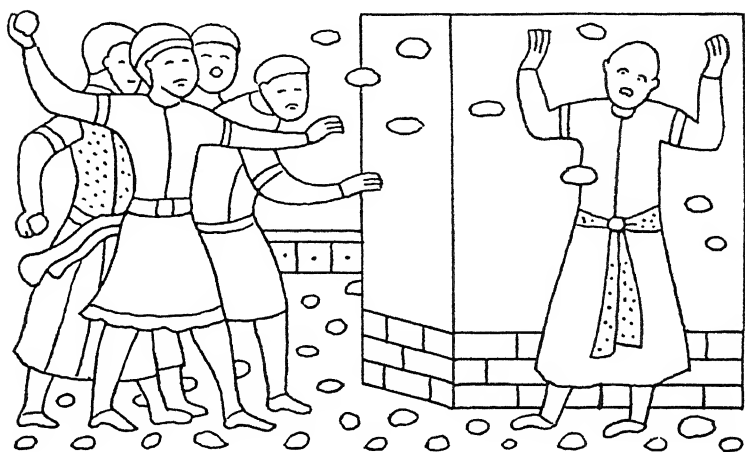
when I was sure that it was indeed he, I accosted him, saying, 'Art thou not Abd al-Masih, the Religious?' and he replied, 'Nay, I am Abdallah, the Desirous.'⁺ Therewith I fell to kissing his grey hairs and shedding tears; then, taking him by the hand, I led him aside into a corner of the Temple and said to him, 'Tell me the cause of thy conversion to Al-Islam'; and he made reply, 'Verily, 'twas a wonder of wonders, and befel thus. A company of Moslem devotees came to the village wherein is our convent, and sent a youth to buy them food. He saw, in the market, a Christian damsel selling bread, who was of the fairest of women; and he was struck at his first sight with such love of her that his senses failed him and he fell on his face in a fainting fit. When he revived, he returned to his companions and told them what had befallen him, saying, 'Go ye about your business; I may not go with you.' They chided him and exhorted him, but he paid no heed to them; so they left him whilst he entered the village and seated himself at the door of the woman's booth.⁺ She asked him what he wanted, and he told her that he was in love with her, whereupon she turned from him; but he abode in his place three days without tasting food, keeping his eyes fixed on her face. Now whenas she saw that he departed not from her, she went to her people and acquainted them with his case, and they set on him the village boys, who stoned him and bruised his ribs and broke his head; but, for all this, he would not budge. Then the villagers took counsel together to slay him; but a man of them came to me and told me of his case, and I went out to him and found him lying prostrate on the ground. So I wiped the blood from his face and carried him to the convent, and dressed his wounds; and there he abode with me fourteen days. But as soon as he could walk, he left the monastery"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 413th night, she said,

It hath reached me, O auspicious King, that Abdallah the Religious continued: "So I carried him to the convent and dressed his wounds, and he abode with me fourteen days. But as soon as he could walk, he left the monastery and returned to the door of the woman's booth, where he sat gazing on her as before. When she saw him, she came out to him and said, 'By Allah, thou movest me to pity! Wilt thou enter my faith that I may marry

The Tale of the Prior who became a Moslem

thee?" He cried, 'Allah forbid that I should put off the faith of Unity and enter that of Plurality!'† Quoth she, 'Come in with me to my house and take thy will of me and wend thy ways in peace.' Quoth he, 'Not so, I will not waste the worship of twelve years for the lust of an eye-twinkle.' Said she, 'Then depart from me forthwith'; and he said, 'My heart will not suffer me to do that'; whereupon she turned her countenance from him. Presently the boys found him out and began to pelt him with stones; and he



fell on his face, saying, 'Verily, Allah is my protector, who sent down the Book of the Koran; and He protecteth the Righteous!'† At this I sallied forth and driving away the boys, lifted his head from the ground and heard him say, 'Allah mine, unite me with her in Paradise!' Then I carried him to the monastery; but he died, before I could reach it, and I bore him without the village and I dug for him a grave and buried him. And next night when half of it was spent, the damsel cried with a great cry (and she in her bed); so the villagers flocked to her and questioned her of her case. Quoth she, 'As I slept, behold the Moslem man came in to me and taking me by the hand, carried me to the gate of Paradise; but the Guardian denied me entrance, saying, "'Tis forbidden to unbelievers." So I embraced Al-Islam at his hands and, entering with him, beheld therein pavilions and trees, such as I cannot describe to you. Moreover, he brought me to a pavilion of jewels and said to me, "Of a truth this is my pavilion and thine, nor will

The 414th Night

I enter it save with thee; but, after five nights thou shalt be with me therein, if it be the will of Allah Almighty." Then he put forth his hand to a tree which grew at the door of the pavilion and plucked therefrom two apples and gave them to me, saying, "Eat this and keep the other, that the monks may see it." So I ate one of them and never tasted I aught sweeter.' "——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 414th night, she said,

It hath reached me, O auspicious King, that the woman continued: "'So he plucked two apples and gave them to me, saying, "Eat this and keep the other that the monks may see it." So I ate one of them and never tasted I aught sweeter. Then he took my hand and fared forth and carried me back to my house; and, when I awoke, I found the taste of the apple in my mouth and the other in my hand.' So saying she brought out the apple, and in the darkness of the night it shone as it were a sparkling star. So they carried her (and the apple with her) to the monastery, where she repeated her vision and showed it to us; never saw we its like among all the fruits of the world. Then I took a knife and cut the apple into pieces according as we were folk in company; and never knew we aught more delicious than its savour nor more delightsome than its scent; but we said, 'Haply this was a devil that appeared unto her to seduce her from her faith.' Thereupon her people took her and went away; but she abstained from eating and drinking and on the fifth night she rose from her bed, and going forth the village to the grave of her Moslem lover threw herself upon it and died, her family not knowing what was come of her. But, on the morrow, there came to the village two Moslem elders, clad in hair-cloth, and with them two women in like garb, and said, 'O people of the village, with you is a woman Saint, a Wáliyah of the friends of Allah, who died a Moslemah; and we will take charge of her in lieu of you.' So the villagers sought her and found her dead on the Moslem's grave; and they said, 'This was one of us and she died in our faith; so we will take charge of her.' Rejoined the two old men, 'Nay, she died a Moslemah and we claim her.' And the dispute waxed to a quarrel between them, till one of the Shaykhs said, 'Be this the test of her faith: the forty monks of the monastery shall come and try to lift her from the grave. If they succeed, then she died a Nazarene; if not, one

The Tale of the Prior who became a Moslem

of us shall come and lift her up and if she be lifted by him, she died a Moslemah.' The villagers agreed to this and fetched the forty monks, who heartened one another, and came to her to lift her, but could not. Then we tied a great rope round her middle and haled at it; but the rope broke in sunder, and she stirred not; and the villagers came and did the like, but could not move her from her place.⁺ At last, when all means failed, we said to one of the two Shaykhs, 'Come thou and lift her.' So he went up to the grave and, covering her with his mantle, said, 'In the name of Allah the Compassionating, the Compassionate, and of the Faith of the Apostle of Allah, on whom be prayers and peace!' Then he lifted her and, taking her in his bosom, betook himself with her to a cave hard by, where they laid her, and the two women came and washed her and shrouded her. Then the two elders bore her to her Moslem lover's grave and prayed over her and buried her by his side and went their ways. Now we were eye-witnesses of all this; and, when we were alone with one another, we said, 'In sooth, the truth is most worthy to be followed;⁺ and indeed the verity hath been made manifest to us, nor is there a proof more patent of the truth of Al-Islam than that we have seen this day with our eyes.' So I and all the monks became Moslems and on like wise did the villagers; and we sent to the people of Mesopotamia for a doctor of the law, to instruct us in the ordinances of Al-Islam and the canons of the Faith. They sent us a learned man



The 415th Night

and a pious, who taught us the rites of prayer and the tenets of the faith; and we are now in ease abounding; so to Allah be the praise and the thanks!" And they also tell a tale of

The Loves of Abu Isa and Kurrat al-Ayn

Quoth Amrú bin Masa-dah:⁺ "Abú Isá, son of Al-Rashíd and brother to Al-Maamun, was enamoured of one Kurrat al-Ayn, a slave-girl belonging to Ali bin Hishám,⁺ and she also loved him; but he concealed his passion, complaining of it to none neither discovering his secret to anyone, of his pride and magnanimity; for he had used his utmost endeavour to purchase her of her master, but he had failed. At last when his patience was at an end and his passion was sore on him and he was helpless in the matter, he went in to Al-Maamun, one day of state after the folk had retired, and said to him, 'O Commander of the Faithful, if thou wilt this day make trial of thine Alcaydes by taking them unawares, thou wilt know the generous from the mean and note each one's place, after the quality of his mind.' But, in saying this he purposed only to sit with Kurrat al-Ayn in her lord's house. Quoth Al-Maamun, 'Right is thy recking,' and bade make ready a barge, called 'the Flyer,' wherein he embarked with Abu Isa and a party of his chief officers. The first mansion he visited unexpectedly was that of Hamíd al-Tawil of Tús, whom he found seated"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 415th night, she said,

It hath reached me, O auspicious King, that Al-Maamun embarked with his chief officers and fared on till they reached the mansion of Hamid al-Tawil of Tus; and, unexpectedly entering, they found him seated on a mat and before him singers and players, with lutes and flageolets and other instruments of music in their hands. So Al-Maamun sat with him awhile and presently he set before him dishes of nothing but flesh-meat, with no birds among them. The Caliph would not taste thereof and Abu Isa said to him, "O Commander of the Faithful, we have taken the owner of this place unawares, and he knew not of thy coming; but now let us go to another place which is prepared for thee and fitted for thee." Thereupon the Caliph arose and betook himself, with his brother Abu Isa and his suite, to the abode of Ali son of

The Loves of Abu Isa and Kurrat al-Ayn

Hisham who, on hearing of their approach, came out and received them with the goodliest of reception, and kissed the earth before the King. Then he brought them into his mansion and opened to them a saloon than which seer never saw a goodlier. Its floors, pillars and walls were of many-coloured marbles, adorned with Greek paintings: and it was spread with matting of Sind⁺ whereon were carpets and tapestry of Bassorah make, fitted to the length and breadth of the room. So the Caliph sat awhile, examining the house and its ceilings and walls, then said, "Give us somewhat to eat." So they brought him forthwith nearly an hundred dishes of poultry besides other birds and brewises, fritters and cooling marinades. When he had eaten, he said, "Give us something to drink, O Ali"; and the host set before him, in vessels of gold and silver and crystal, raisin-wine boiled down to one third with fruits and spices; and the cupbearers were pages like moons, clad in garments of Alexandrian stuff interwoven with gold and bearing on their breasts beakers of crystal, full of rose-water mingled with musk. So Al-Maamun marvelled with exceeding marvel at all he saw and said, "Ho thou, Abu al-Hasan!" Whereupon Ali sprang to the Caliph's carpet and kissing it, said, "At thy service, O Commander of the Faithful!" and stood before him. Quoth Al-Maamun, "Let us hear some pleasant and merry song." Replied Ali, "I hear and obey, O Commander of the Faith-



The 416th Night

ful," and said to one of his eunuchs, "Fetch the singing-women." So the slave went out and presently returned, followed by ten castratos, bearing ten stools of gold, which they set down in due order; and after these came ten damsels, concubines of the master, as they were shining full moons or gardens full of bloom, clad in black brocade, with crowns of gold on their heads; and they passed along the room till they sat down on the stools, when sang they sundry songs. Al-Maamun looked at one of them; and, being captivated by her elegance and fair favour, asked her, "What is thy name, O damsel?" and she answered, "My name is Sajáhi,⁺ O Commander of the Faithful," and he said, "Sing to us, O Sajahi!" So she played a lively measure and sang these couplets,

*I walk, for fear of interview, the weakling's walk
Who sees two lion-whelps the fount draw nigh:
My cloak acts sword, my heart's perplexed with fright,
Lest jealous hostile eyes th' approach descrie:
Till sudden hapt I on a delicate maid
Like desert-doe that fails her fawns to espy.*

Quoth the Caliph, "Thou hast done well, O damsel! Whose are these lines?" She answered, "Written by Amru bin Ma'di Karib al-Zubaydi,⁺ and the air is Ma'abid's."⁺ Then the Caliph and Abu Isa and Ali drank and the damsels went away and were succeeded by other ten, all clad in flowered silk of Al-Yaman, brocaded with gold, who sat down on the chairs and sang various songs. The Caliph looked at one of the concubines, who was like a wild heifer of the waste, and said to her, "What is thy name, O damsel?" She replied, "My name is Zabiyah,⁺ O Commander of the Faithful"; and he, "Sing to us, Zabiyah"; so she warbled like a bird with many a trill and sang these two couplets,

*Houris, and high-born Dames who feel no fear of men;
Like Meccan game forbidden man to slam:⁺
Their soft sweet voices make you deem them whores,
But bars them from all whoring Al-Islam.*

When she had finished, Al-Maamun cried, "Favoured of Allah art thou!"—

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 416th night, she said,*

It hath reached me, O auspicious King, that when the slave-

The Loves of Abu Isa and Kurrat al-Ayn

girl finished her song, Al-Maamun cried, "Favoured of Allah art thou! Whose is this verse?" and she answered, "Jarir's⁺ and the air is by Ibn Surayj." Then the Caliph and his company drank, whilst the girls went away and there came forth yet other ten, as they were rubies, robed in red brocade inwoven with gold and purfled with pearls and jewels whilst all their heads were bare. They sat down on the stools and sang various airs; so the Caliph looked at one of them, who was like the sun of the day, and asked her, "What is thy name, O damsel?" and she answered, "O Commander of the Faithful, my name is Fátin." "Sing to us, O Fatin," quoth he; whereat she played a lively measure and sang these couplets,

*Deign grant thy favours; since 'tis time I were engraced;
Enough of severance hath it been my lot to taste.
Thou'rt he whose face doth every gift and charm unite;
Yet is my patience spent for that 'twas sore misplaced:
I've wasted life in loving thee; and would high Heaven
Grant me one meeting hour for all this wilful waste.*

"Well sung, O Fatin!" exclaimed the Caliph; "whose verse is this?" And she answered, "Adi bin Zayd's, and the air is antique." Then all three drank, whilst the damsels retired and were succeeded by other ten maidens, as they were sparkling stars, clad in flowered silk embroidered with red gold and girt with jewelled zones. They sat down and sang various motives; and the Caliph asked one of them, who was like a wand of willow, "What is thy name, O damsel?" and she answered, "My name is Rashaa,⁺ O Commander of the Faithful." "Sing to us, O Rashaa," quoth he; so she played a lively measure and sang these couplets,

*And wand-like Houri, who can passion heal
Like young gazelle that paceth o'er the plain:
I drain this wine-cup on the toast, her cheek;
Each cup disputing till she bends in twain,
Then sleeps the night with me, the while I cry
"This is the only gain my Soul would gain!"*

Said the Caliph, "Well done, O damsel! Sing us something more." So she rose and kissing the ground before him, sang the following distich,

*She came out to gaze on the bridal at ease
In a shift that reekèd of ambergris.*

The 417th and 418th Nights

The Caliph was highly pleased with this couplet and, when the slave-girl saw how much it delighted him, she repeated it several times. Then said Al-Maamun, "Bring up 'the Flyer,'" being minded to embark and depart: but Ali bin Hisham said to him, "O Commander of the Faithful, I have a slave-girl, whom I bought for ten thousand dinars; she hath taken my heart in whole and part, and I would fain display her to the Commander of the Faithful. If she please him and he will accept of her, she is his: and if not, let him hear something from her." Said the Caliph, "Bring her to me"; and forth came a damsel, as she were a branchlet of willow, with seducing eyes and eyebrows set like twin bows; and on her head she wore a crown of red gold crusted with pearls and jewelled, under which was a fillet bearing this couplet wrought in letters of chrysolite,

A Jinniyah this, with her Jinn, to show

How to pierce man's heart with a stringless bow!

The handmaiden walked, with the gait of a gazelle in flight and fit to damn a devotee, till she came to a chair, whereon she seated herself.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 417th night, she said,

It hath reached me, O auspicious King, that the handmaiden walked with the gait of a gazelle in flight, fit to damn a devotee, till she came to a chair whereon she seated herself. And Al-Maamun marvelled at her beauty and loveliness; but, when Abu Isa saw her, his heart throbbed with pain, his colour changed to pale and wan and he was in evil case. Asked the Caliph, "O Abu Isa, what aileth thee to change thus?" and he answered, "O Commander of the Faithful, it is because of a twitch that seizeth me bytimes." Quoth the Caliph, "Hast thou known yonder damsel before to-day?" Quoth he, "Yes, O Commander of the Faithful, can the moon be concealed?" Then said Al-Maamun to her, "What is thy name, O damsel?" and she replied, "My name is Kurrat al-Ayn, O Commander of the Faithful," and he rejoined, "Sing to us, O Kurrat al-Ayn." So she sang these two couplets,

The loved ones left thee in middle night,

And fared with the pilgrims when dawn shone bright:

The tents of pride round the domes they pitched,

And with brodered curtains were veiled fro' sight.

The Loves of Abu Isa and Kurrat al-Ayn

Quoth the Caliph, "Favoured of Heaven art thou, O Kurrat al-Ayn! Whose song is that?" whereto she answered, "The words are by Di'ibil al-Khuza'i, and the air by Zurzûr al-Saghîr." Abu Isa looked at her and his tears choked him; so that the company marvelled at him. Then she turned to Al-Maamun and said to him, "O Commander of the Faithful, wilt thou give me leave to change the words?" Said he, "Sing what thou wilt"; so she played a merry measure and carolled these couplets,

*If thou should please a friend who pleaseth thee
Frankly, in public practise secrecy.
And spurn the slanderer's tale, who seldom⁺ seeks
Except the severance of true love to see.
They say, when lover's near, he tires of love,
And absence is for love best remedy:
Both cures we tried and yet we are not cured,
Withal we judge that nearness easier be:
Yet nearness is of no avail when he
Thou lovest lends thee love unwillingly.*

But when she had finished, Abu Isa said,——

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 418th night, she said,*

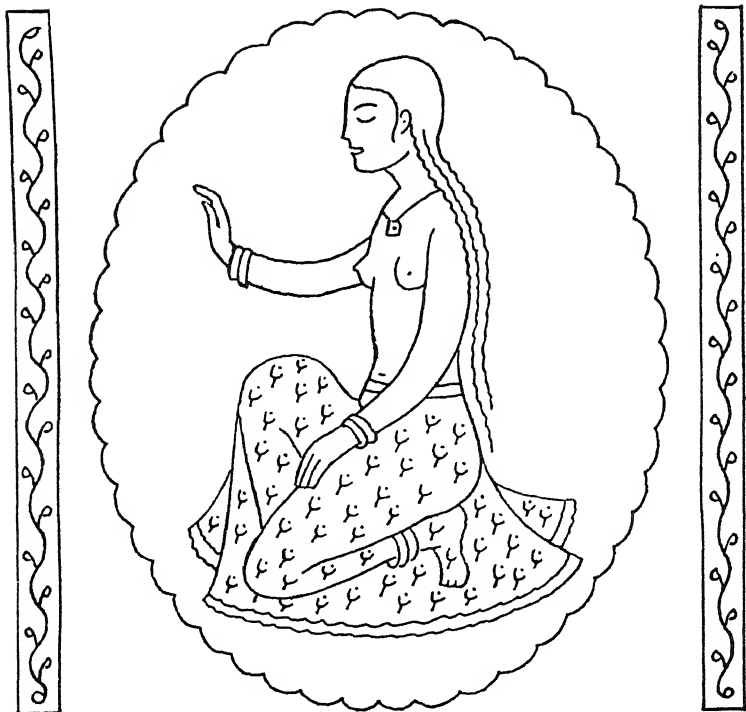
It hath reached me, O auspicious King, that when Kurrat al-Ayn had finished her verse, Abu Isa said, "O Commander of the Faithful, though we endure disgrace, we shall be at ease.⁺ Dost thou give me leave to reply to her?" Quoth the Caliph, "Yes, say what thou wilt to her." So he swallowed his tears and sang these two distichs,

*Silent I woned and never owned my love;
But from my heart I hid love's blissful boon;
Yet, if my eyes should manifest my love,
'Tis for my nearness to the shining moon.*

Then Kurrat al-Ayn took the lute and played a lively tune and rejoined with these couplets,

*An what thou claimest were the real truth,
With only Hope content thou hadst not been;
Nor couldst patient live without the girl
So rare of inner grace and outward mien.
But there is nothing in the claim of thee
At all, save tongue and talk that little mean.*

The 419th Night



When Abu Isa heard this he fell to weeping and wailing and evidencing his trouble and anguish. Then he raised his eyes to her and sighing, repeated these couplets,

*Under my raiment a waste body lies,
And in my spirit all-comprising prize.
I have a heart, whose pain shall aye endure,
And tears like torrents pour these woeful eyes.
Whene'er a wise man spies me, straight he chides
Love, that misleads me thus in ways unwise:
O Lord, I lack the power this dole to bear:
Come sudden Death or joy in bestest guise!*

When he had ended, Ali bin Hisham sprang up and kissing his feet said, "O my lord, Allah hearing thy secret hath answered thy prayer and consenteth to thy taking her with all she hath of things rare and fair, so the Commander of the Faithful have no mind to her." Quoth Al-Maamun, "Had we a mind to her, we would prefer Abu Isa before ourselves and help him to his desire."

Al-Amin Son of Al-Rashid and his Uncle

So saying, he rose and embarking, went away, whilst Abu Isa tarried for Kurrat al-Ayn, whom he took and carried to his own house, his breast swelling with joy. See then the generosity of Ali son of Hisham! And they tell a tale of

Al-Amin Son of Al-Rashid and his Uncle

Ibrahim bin al-Mahdi

Al-Amin,⁺ brother of Al-Maamun, once entered the house of his uncle Ibrahim bin al-Mahdi, where he saw a slave-girl playing upon the lute; and, she being one of the fairest of women, his heart inclined to her. Ibrahim, seeing how it was with him, sent the girl to him, with rich raiment and precious ornaments. When he saw her, he thought that his uncle had lain with her; so he was loath to have to do with her, because of that, and accepting what came with her sent her back to Ibrahim. His uncle learnt the cause of this from one of Al-Amin's eunuchs; so he took a shift of watered silk and worked upon its skirt, in letters of gold, these two couplets,

*No! I declare by Him to whom all bow,
Of nothing 'neath her petticoat I trow:
Nor meddle with her mouth; nor aught did I
But see and hear her, and it was enow!*

Then he clad her in the shift and, giving her a lute, sent her back again to his nephew. When she came into Al-Amin's presence, she kissed ground before him and tuning the lute, sang thereto these two couplets,

*Thy breast thou baredst sending back the gift;
Showing unlove for me withouten shift:
An thou bear spite of Past, the Past forgive,
And for the Caliphate cast the Past adrift.*

When she had made an end of her verse, Al-Amin looked at her and, seeing what was upon her skirt, could no longer control himself,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 419th night, she said,

It hath reached me, O auspicious King, that when Al-Amin looked at the damsel and saw what was upon her skirt, he could no longer control himself, but drew near unto her and kissed her

The 420th Night

and appointed her a separate lodging in his palace. Moreover, he thanked his uncle for this and bestowed on him the government of Rayy. And a tale is told of

Al-Fath bin Khakan and the Caliph

Al-Mutawakkil

Al-Mutawakkil⁺ was once taking medicine, and folk sent him by way of solace all sorts of presents and rarities and things costly and precious. Amongst others, Al-Fath bin Khákán⁺ sent him a virgin slave, high-breasted, of the fairest among women of her time, and with her a vase of crystal, containing ruddy wine, and a goblet of red gold, whereon were graven in black these couplets,

*Since our Imam came forth from medicine,
Which made him health and heartiness rewin,
There is no healing draught more sovereign
Than well-boiled wine this golden goblet in:
Then let him break the seal for him secured;
'Tis best prescription after medicine.⁺*

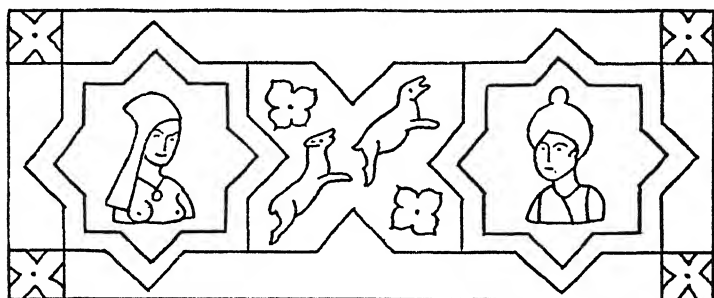
Now when the damsel entered, the physician Yohanná⁺ was with the Caliph, and as he read the couplets, he smiled and said, "By Allah, O Commander of the Faithful, Fath is better versed than I in the art of healing: so let not the Prince of True Believers gainsay his prescription." Accordingly, the Caliph followed the recipe contained in the poetry and was made whole by the blessing of Allah and won his every wish. And among tales they tell is one of

The Man's Dispute with the Learned Woman on the Relative Excellence of Male and Female

Quoth a certain man of learning, "I never saw amongst woman-kind one wittier, and wiser, better read and by nature more generously bred; and in manners and morals more perfected than a preacher of the people of Baghdad, by name Sitt al-Mashá'ikh.⁺ It chanced that she came to Hamah-City in the year of the Flight five hundred and sixty and one;⁺ and there delivered salutary exhortations to the folk from the professorial chair. Now there used to visit her house a number of students of divinity and per-

The Man's Dispute With the Learned Woman

sons of learning and polite letters, who would discuss with her questions of theology and dispute with her on controversial points. I went to her one day, with a friend of mine, a man of years and education; and when we had taken our seats, she set before us a dish of fruit and seated herself behind a curtain. Now she had a brother, a handsome youth, who stood behind us, to serve us. And when we had eaten we fell to disputing upon points of divinity, and I propounded to her a theological question bearing upon a difference between the Imams, the Founders of the Four Schools. She proceeded to speak in answer, whilst I listened; but all the



while my friend fell to looking upon her brothers' face and admiring his beauties without paying any heed to what she discoursed. Now as she was watching him from behind the curtain, when she had made an end of her speech, she turned to him and said, 'Methinks thou be of those who give men the preference over women!' He replied, 'Assuredly,' and she asked, 'And why so?' whereto he answered, 'For that Allah hath made the masculine worthier than the feminine.'"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 420th night, she said,

It hath reached me, O auspicious King, that the Shaykh replied, "For that Allah hath made the masculine worthier than the feminine; and I like the excelling and mislike the excelled.' She laughed and presently said, 'Wilt thou deal fairly with me in debate, if I battle the matter with thee?' and he rejoined, 'Yes.' Then quoth she, 'What is the evidence of the superiority of the male to the female?' Quoth he, 'It is of two kinds, traditional and reasonable. The authoritative part deriveth from the Koran and the Traditions of the Apostle. As for the first we have the very words of Almighty

The 421st Night

Allah, "Men shall have the pre-eminence above women because of those advantages wherein Allah hath caused the one of them to excel the other";⁺ and again, "If there be not two men, let there be one man and two women";⁺ and again, when treating of inheritance, "If there be brothers and sisters let a male have as much as the portion of two females."⁺ Thus Allah (extolled and exalted be He!) hath in these places preferred the male over the female and teacheth that a woman is as the half of a man, for that he is worthier than she. As for the Sunnah-traditions, is it not reported of the Prophet (whom Allah save and assain!) that he appointed the blood-money for a woman to be half that of a man. And as for the evidence of reason, the male is the agent and active and the female the patient and passive.⁺ Rejoined she, 'Thou hast said well, O my lord, but, by Allah, thou hast proved my contention with thine own lips and hast advanced evidence which telleth against thee, and not for thee. And thus it is: Allah (extolled and exalted be He!) preferred the male above the female solely because of the inherent condition and essential quality of masculinity; and in this there is no dispute between us. Now this quality of malehood is common to the child, the boy, the youth, the adult and the old man; nor is there any distinction between them in this. If, then, the superior excellence of male masculant belong to him solely by virtue of manhood, it behoveth that thy heart incline and thy soul delight in the greybeard, equally with the boy; seeing that there is no distinction between them, in point of malehood. But the difference between thee and me turneth upon the accident of qualities that are sought as constituting the pleasure of intercourse and its enjoyment; and thou hast adduced no proof of the superiority of the youth over the young girl in this matter of non-essentials.' He made answer, 'O reverend lady, knowest thou not that which is peculiar to the youth of limber shape and rosy cheeks and pleasant smile and sweetness of speech? Youths are, in these respects superior to women; and the proof of this is what they traditionally report of the Prophet (whom Allah bless and preserve!) that he said, "Stay not thy gaze upon the beardless, for in them is a momentary eye-glance at the black-eyed girls of Paradise." Nor indeed is the superiority of the lad over the lass hidden to any of mankind, and how well saith Abu Nowas,⁺

The Man's Dispute with the Learned Woman

*The least of him is the being free
From monthly courses and pregnancy.*

And the saying of another poet,
*Quoth our Imam, Abu Nowas, who was
For mad debauch and waggishness renowned:—
"O tribe that loves the cheeks of boys, take fill
Of joys in Paradise shall ne'er be found!"*

So if any one enlarge in praise of a slave-girl and wish to enhance her value by the mention of her beauties, he likeneth her to a youth,'"—

*And Shahrazad perceived the dawn of day and ceased saying
her permitted say. When it was the 421st night, she said,*

It hath reached me, O auspicious King, that the Shaykh continued, "So if any one enlarge in praise of a slave-girl and wish to enhance her value by the mention of her beauties, he likeneth her to a youth, because of the illustrious qualities that belong to the male, even as saith the poet,

*Boy-like of backside, in the deed of kind,
She sways, as sways the wandlike boughs a-wind.*

An youths, then, were not better and fairer than girls, why should these be likened to them? And know also (Almighty Allah preserve thee!) that a youth is easy to be led, adapting himself to every rede, pleasant of converse and manners, inclining to assent rather than dissent, especially when his side-face is newly down'd and his upper lip is first embrowned, and the purple lights of youth on his cheeks abound, so that he is like the full moon sound; and how goodly is the saying of Abu Tammám,⁺

*The slanderers said, "There's hair upon his cheeks";
Quoth I, "Exceed not; that's no blemish there."
When he could bear that haling of his hips
And pearl-beads shaded by mustachio-hair;†
And Rose swore solemn, holiest oath that is,
From that fair cheek she nevermore would fare,
I spoke with eyelids without need of speech,
And they who answered me his eyebrows were.
He' seven fairer than thou knewest him,
And cheek-down guards from all would overdare.
Brighter and sweeter now are grown his charms,
Since down robes lip and cheek before were bare.*

The 422nd Night

*And those who blame me for my love of him,
When him they mention say of him, "Thy Fair!"*

And quoth Al-Hariri⁺ and quoth excellently well,
*My censors say, "What means this pine for him?
Seest not the flowing hair on cheeks a-flowing?"
I say, "By Allah, an ye deem I dote,
Look at the truth in those fine eyes a-showing!
But for the down that veils his cheek and chin,
His brow had dazed all eyes no sight allowing:
And whoso sojourns in a growthless land,
How shall he move from land fair growths a-growing?"*

And quoth another,
*My blamers say of me, "He is consoled," And lie!
No consolation comes to those who pine and sigh.
I had no solace when Rose bloomed alone on cheek,
Now Basil blooms thereon and now consoled am I.*

And again,
*Slim-waisted one, whose looks with down of cheek
In slaughtering mankind each other hurtle:
With the Narcissus-blade he sheddeth blood,
The baldrick of whose sheath is freshest myrtle.⁺*

And again,
*Not with his must I'm drunk, but verily
Those curls turn manly heads like newest wine:⁺
Each of his beauties envies each, and all
Would be the silky down on side-face li'en.*

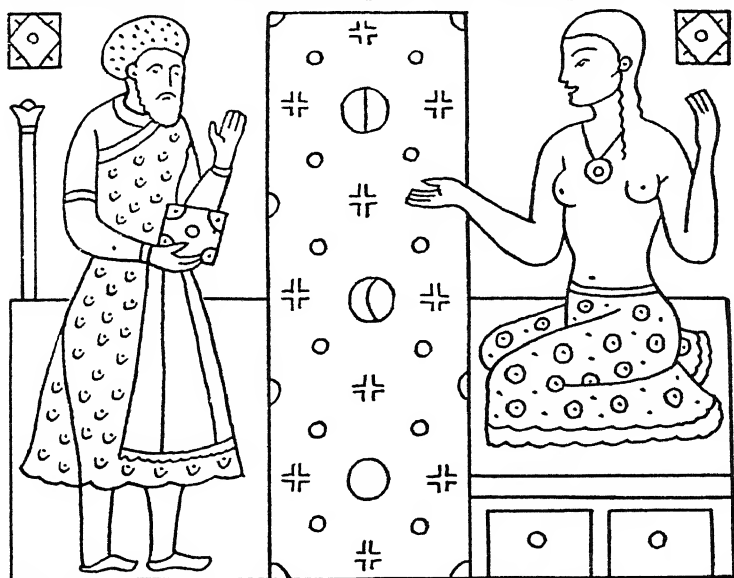
Such are the excellencies of the youth which women do not own, and they more than suffice to give those the preference over these.' She replied, 'Allah give thee health! verily, thou hast imposed the debate upon thyself; and thou hast spoken and hast not stinted and hast brought proofs to support every assertion. But, "Now is the truth become manifest";⁺ so swerve thou not from the path thereof; and, if thou be not content with a summary of evidence, I will set it before thee in fullest detail. Allah upon thee, where is the youth beside the girl and who shall compare kid and wild cow? The girl is soft of speech, fair of form, like a branchlet of basil, with teeth like chamomile-petals and hair like halters wherefrom to hang hearts. Her cheeks are like blood-red anemones and her face like a pippin: she hath lips like wine and breasts like pome-

The Man's Dispute with the Learned Woman

granates twain and a shape supple as a rattan-cane. Her body is well-formed and with sloping shoulders dight; she hath a nose like the edge of a sword shining bright and a forehead brilliant white and eyebrows which unite and eyes stained by Nature's hand black as night. If she speak, fresh young pearls are scattered from her mouth forthright and all hearts are ravished by the daintiness of her sprite; when she smileth thou wouldst ween the moon shone out her lips between and when she eyes thee, sword-blades flash from the babes of her eyes. In her all beauties to conclusion come, and she is the centre of attraction to traveller and stay-at-home. She hath two lips of cramoisy, than cream smoother and of taste than honey sweeter,' "—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 422nd night, she said,

It hath reached me, O auspicious King, that the preacher-woman thus pursued her theme in the praise of fair maids, " 'She hath two lips of cramoisy, than cream smoother and than honey sweeter'; adding, 'And she hath a bosom, as it were a way two hills between which are a pair of breasts like globes of ivory sheen; likewise, a stomach right smooth, flanks soft as the palm-spathe and creased with folds and dimples which overlap one another,



The 423rd Night

and liberal thighs, which like columns of pearl arise, and back parts which billow and beat together like seas of glass or mountains of glance, and two feet and hands of gracious mould like unto ingots of virgin gold. So, O miserable! where are mortal men beside the Jinn? Knowest thou not that puissant princes and potent Kings before women ever humbly bend and on them for delight depend? Verily, they may say, "We rule over necks and rob hearts." These women! how many a rich man have they not paupered, how many a powerful man have they not prostrated and how many a superior man have they not enslaved! Indeed, they seduce the sage and send the saint to shame and bring the wealthy to want and plunge the fortune-favoured into penury. Yet for all this, the wise but redouble in affection of them and honour; nor do they count this oppression or dishonour. How many a man for them hath offended his Maker and called down on himself the wrath of his father and mother! And all this because of the conquest of their love over hearts. Knowest thou not, O wretched one, that for them are built pavilions, and slave-girls are for sale;+ that for them tear-floods rail and for them are collected jewels of price and ambergris and musk odoriferous; and armies are arrayed and pleasantries made and wealth heaped up and smitten off is many a head? And indeed he spoke sooth in the words, "Whoso saith the world meaneth woman." Now as for thy citation from the Holy Traditions, it is an argument against thee and not for thee; in that the Prophet (whom Allah bless and preserve!) compareth the beardless with the black-eyed girls of Paradise. Now, doubtless, the subject of comparison is worthier than the object therewith compared; so, unless women be the worthier and the goodlier, wherefore should other than they be likened to them? As for thy saying that girls are likened to boys, the case is not so, but the contrary: boys are likened to girls; for folks say, "Yonder boy is like a girl." As for what proof thou quotest from the poets, the verses were the product of a complexion unnatural in this respect; and as for the habitual sodomites and catamites, offenders against religion, Almighty Allah hath condemned them in His Holy Book,+ wherein He denounceth their filthy practices, saying, "Do ye approach unto the males among mankind+ and leave your wives which your Lord hath created for you? Surely ye are a people who trans-

The Man's Dispute with the Learned Woman

gress!" These it is that liken girls to boys, of their exceeding profligacy and ungraciousness and inclination to follow the fiend and own lusts, so that they say, "She is apt for two tricks,"⁺ and these are all wanderers from the way of right and the righteous. Quoth their chief Abu Nowas,

*Slim-waist and boyish wits delight
Wencher, as well as Sodomite.⁺*

As for what thou sayest of a youth's first hair on cheek and lips and how they add to his beauty and loveliness, by Allah, thou strayest from the straight path of sooth and sayest that which is other than the truth; for whiskers change the charms of the comely into ugliness (quoting these couplets)

*That sprouting hair upon his face took wreak
For lovers' vengeance, all did vainly seek.
I see not on his face a sign fuli-
ginous, except his curls are hue of reek.
If so his paper⁺ mostly be begrimed
Where deemest thou the reed shall draw a streak?
If any raise him other fairs above,
This only proves the judge of wits is weak.*

And when she ended her verse she resumed, 'Laud be to Allah Almighty,' "—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 423rd night, she said,

It hath reached me, O auspicious King, that when the preacher-woman ended her verse she resumed, addressing the man, " 'Laud to Allah Almighty! how can it be hid from thee that the perfect pleasure is in women and that abiding blessings are not to be found but with them, seeing that Allah (extolled and exalted be He!) hath promised His prophets and saints black-eyed damsels in Paradise and hath appointed these for a recompense of their godly works. And had the Almighty known that the joy supreme was in the possession of other than women, He had rewarded them therewith and promised it to them. And quoth he (whom Allah bless and preserve!), "The things I hold dearest of the things of your world are three: women and perfume and the solace of my eyes in prayer." Verily Allah hath appointed boys to serve his prophets and saints in Paradise, because Paradise is the abode of joy and delight, which could not be complete without

The 424th Night

the service of youths; but, as to the use of them for aught but service, it is Hell's putridity⁺ and corruption and turpitude. How well saith the poet,

*Men's turning unto bums of boys is bumptious;
Whoso love noble women show their own noblesse.
How many goodly nights have slept the night, enjoying
Buttocks of boys, and woke at morn in foulest mess;
Their garments stained by safflower, which is yellow
merde;
Their shame proclaiming, showing colour of distress.
Who can deny the charge, when so bewrayed are they
That e'en by daylight shows the dung upon their dress?
What contrast wi' the man, who slept a gladsome night
By Houri-maid for glance a mere enchanteress,
He rises off her borrowing wholesome bonny scent;
That fills the house with whiffs of perfumed goodness.
No boy deserved place by side of her to hold;
Canst even aloes-wood with what fills pool of cess!+*

Then said she, 'O folk, ye have made me to break the bounds of modesty and the circle of free-born women and indulge in idle talk of chambering and wantonness, which beseemeth not people of learning. But the breasts of free-borns are the sepulchres of secrets, and such conversations are in confidence. Moreover, actions are according to intentions,⁺ and I crave pardon of Allah for myself and you and all Moslems, seeing that He is the Pardoner and the Compassionate.' Then she held her peace and thereafter would answer us of naught; so we went our way, rejoicing in that we had profited by her contention and yet sorrowing to part from her." And among the tales they tell is one of

Abu Suwayd and the Pretty Old Woman

Quoth Abu Suwayd, "I and a company of my friends entered a garden one day to buy somewhat of fruit; and we saw in a corner an old woman, who was bright of face, but her head-hair was white, and she was combing it with an ivory comb. We stopped before her, yet she paid no heed to us neither veiled her face: so I said to her, 'O old woman,⁺ wert thou to dye thy hair black, thou wouldst be handsomer than a girl: what hindereth thee from this?' She raised her head towards me"—

The Tale of the Woman Who had a Boy Lover

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 424th night, she said,

It hath reached me, O auspicious King, that Abu Suwayd continued: "When I spake these words to the ancient dame she raised her head towards me and, opening wide her eyes, recited these two couplets,

I dyed what years have dyed, but this my staining

Lasts not, while that of days is aye remaining:

Days when beclad in gear of youth I fared,

Raked fore and aft by men with joy unfeigning.

I cried, 'By Allah, favoured art thou for an old woman! How sincere art thou in thine after-pine for forbidden pleasures and how false is thy pretence of repentance from frowardness!' " And another tale is that of

The Emir Ali bin Cahir and the Girl Muunis

Once on a time was displayed for sale to Ali bin Mohammed bin Abdallah bin Táhir⁺ a slave-girl called Muunis who was superior to her fellows in beauty and breeding, and to boot an accomplished poetess; and he asked her of her name. Replied she, "Allah advance the Emir, my name is Muunis."⁺ Now he knew this before; so he bowed his head awhile, then raising his eyes to her, recited this verse,

What sayest of one by a sickness caught

For the love of thy love till he waxed distraught?

Answered she, "Allah exalt the Emir!" and recited this verse in reply,

If we saw a lover who pains as he ought,

Wi' love we would grant him all favours he sought.

She pleased him: so he bought her for seventy thousand dirhams and begat on her Obayd' Allah bin Mohammed, afterwards minister of Police.⁺ And we are told by Abu al-Ayná⁺ a tale of

The Woman Who had a Boy and the Other Who had a Man to Lover

Quoth Abu al-Ayna, "There were in our street two women, one of whom had for lover a man and the other a beardless youth, and they foregathered one night on the terrace-roof of a house

adjoining mine, knowing not that I was near. Quoth the boy's lover to the other, 'O my sister, how canst thou bear with patience the harshness of thy lover's beard as it falleth on thy breast, when he busseth thee and his mustachios rub thy cheek and lips?' Replied the other, 'Silly that thou art, what decketh the tree save its leaves and the cucumber but its warts?+ Didst ever see in the world aught uglier than a scald-head bald of his beard? Knowest thou not that the beard is to men as the sidelocks to women; and what is the difference between chin and cheek?+ Knowest thou not that Allah (extolled and exalted be He!) hath created an angel in Heaven, who saith: "Glory be to Him who ornamenteth men with beards and women with long hair?" So, were not the beard even as the tresses in comeliness, it had not been coupled with them, O silly! How shall I spread-eagle myself under a boy, who will emit long before I can go off and forestall me in limpness of penis and clitoris; and leave a man who, when he taketh breath clippeth close and when he entereth goeth leisurely, and when he hath done, repeateth, and when he pusheth poketh hard, and as often as he withdraweth, returneth?' The boy's leman was edified by her speech and said, 'I forswear my lover by the lord of the Ka'abah!'"

FOOTNOTES

PAGE 1640—*Line 21.* Here the "Ana" begin; and they mostly date themselves. Of the following forty-nine, Lane (vol. ii. p. 578 *et seq.*) gives only twenty-two and transfers them to notes in chap. xviii. He could hardly translate several of them in a work intended to be popular. Abu Nowás is a person carefully to be avoided; and all but anthropological students are advised to "skip" over anecdotes in which his name and abominations occur.

Line 30. Arab. "Ghilmán," the counterpart, I have said, of the so-called "Houris."

PAGE 1641—*Line 8.* Mosul boasts of never having been polluted with idolatrous worship, an exemption which it owes to being a comparatively modern place.

Line 4. The Aleppines were once noted for debauchery, and the saying is still "Halabi Shelebi" (for Chelebi) = the Aleppine is a fellow fine.

Line 32. Mr. Payne omits the last line. It refers to what Persian

Notes

boys call, in half-Turkish phrase, "Alish Takish," each acting woman after he has acted man. The best wine is still made in monasteries and the so-called Sinai convent is world-famous for its "Ráki" distilled from raisins.

Line 35. i.e., what a difference there is between them!

PAGE 1642—*Line 4.* Arab. "Salli ala 'l-Nabi," a common phrase; meaning not only praise him to avert the evil eye; but also used when one would impose silence upon a babbler. The latter will shuffle off by ejaculating "Al" and continue his chatter. (*Pilgrimage*, ii. 279.)

Line 9. Arab. "Sukát" (plur. of Sáki, cupbearer, our old "skinker"): the pure gold (tibr) is the amber-coloured wine, like the Vino d'oro of the Libanus.

Line 11. That is, fair, white and red: Turkish slaves then abounded at Baghdad.

Line 12. A Wady near Meccah where one of Mohammed's battles was fought. The line means his waist is a thread connecting broad breast and large hind quarters.

Line 13. Arab. "Zaurá" which may mean crooked, alluding to the well-known rib.

Line 15. A pun. Bakr was the name of the eponymus chief and it also means virgin, as in Abu Bakr.

Line 16. Arab. "Jámi-ayn"=two cathedrals, any large (and consequently vicious) city.

Line 28. Arab. "Almá," before noticed: I cannot translate "damask-lipped" to suit European taste.

Line 29. Sherbet flavoured with musk or apple to cool the mouth of "hot coppers."

PAGE 1643—*Line 1.* Arab. "In'ásh" lit. raising from his bier. The whole tone is rollicking and slangy.

PAGE 1644—*Line 26.* i.e., In spite of himself: the phrase often occurs.

PAGE 1645—*Line 33.* Europeans usually write "Beni" for "Banu"; the oblique for the nominative. I prefer "Odhra" or "Ozrah" to Udhrah; because the Ayn before the Zál takes in pronunciation the more open sound.

PAGE 1647—*Line 4.* Possibly meaning that they were shrouded together; this would be opposed to Moslem sense of decorum in modern days, but the ancient were not so squeamish.

Notes

Line 8. This phase of passion in the "varium et mutabile" is often treated of by Oriental story-tellers, and not unoften seen in real Eastern life.

Line 15. As has been said, "Sáhib" (preceding the name, not following it as in India) is a Wazirial title in mediæval Islam.

Line 24. This parapet was rendered obligatory by Moses (Deut. xxii. 8) on account of the danger of leaving a flat roof without *garde-fou*. Eastern Christians neglect the precaution and often lose their children by the neglect.

PAGE 1648—*Line 25.* Arab. "Lauh." A bit of thin board washed white used for lessons as slates are amongst us, and as easily cleaned because the inks contain no minerals. It is a long parallelogram with triangular ears at the short sides; and the shape must date from ages immemorial as it is found, throughout Syria and its adjoining, in the oldest rock inscriptions to which the form serves as a frame. Hence the "abacus" or counting table derives from the Gr. *ἄβαξ*, a slab (or in Phœnician "sand"), dust or sand in old days having been strewed on a table or tablet for school-boys' writings and mathematical diagrams.

PAGE 1649—*Line 22.* A pre-Islamitic bard and friend of Tarafah, the poet of the Suspended or "Prize Poem." The tale is familiar to all the Moslem East. Tarafah's Laura was one Khaulá.

Line 23. King of Hirah in Chaldæa, a drunken and blood-thirsty tyrant. When offended by the lampoons of the two poets he sent them with litteræ Bellerophonitiæ to the Governor of Al-Bahrayn. Al-Mutalammis "smelt a rat" and destroyed his charge, but Tarafah was mutilated and buried alive, the victim of a trick which is old as (and older than) good King David and Uriah. Of course neither poet could read.

Line 36. On this occasion, and in presence of the women only, the groom first sees or is supposed to see the face of his wife. It is, I have said, the fashion for both to be greatly overcome and to appear as if about to faint: the groom looks especially ridiculous when so attitudinizing.

PAGE 1651—*Line 23.* This leisurely operation of the "deed of kind" was sure to be noticed; but we do not find in *The Nights* any allusion to that systematic *prolongatio veneris* which is so much cultivated by Moslems under the name *Imśák*=retention, i.e., withholding the semen. Yet Eastern books on domestic med-

icine consist mostly of two parts; the first of general prescriptions and the second of aphrodisiacs especially those *qui prolongent le plaisir* as did the Gaul by thinking of *sa pauvre mère*. The Ananga-Ranga, by the Reverend Koka Pandit before quoted, gives a host of recipes which are used, either externally or internally, to hasten the paroxysm of the woman and delay the orgasm of the man (p. 27). Some of these are curious in the extreme. I heard of a Hindi who made a candle of frogs' fat and fibre warranted to retain the seed till it burned out: it failed notably because, relying upon it, he worked too vigorously. The essence of the "retaining art" is to avoid over-tension of the muscles and to preoccupy the brain: hence in coition Hindus will drink sherbet, chew betelnut and even smoke. Europeans, ignoring the science and practice, are contemptuously compared with village-cocks by Hindu women who cannot be satisfied, such is their natural coldness, increased doubtless by vegetable diet and unuse of stimulants, with less than twenty minutes. Hence, too, while thousands of Europeans have cohabited for years with and have had families by "native women," they are never loved by them:—at least I never heard of a case.

PAGE 1652—Line 5. Abu 'l Abbas al-Rakáshi, a poet of the time. The saying became proverbial (Burckhardt's *A. Proverbs*, No. 561) and there are variants, e.g., The night's promise is spread with butter that melteth when day ariseth.

PAGE 1653—Line 1. *Koran*, xxvi. 5, 6 or "And those who err (Arab. Al-gháwún) follow the footsteps of the poets, etc."

Line 4. Half-brother of Abdullah bin al-Zubayr, the celebrated pretender.

Line 6. Grand-daughter of the Caliph Abu Bakr and the most beautiful woman of her day.

PAGE 1654—Line 19. The Calc. Edit. by mistake reads "Izzah." Torrens (notes i.-xi.) remarks, "The word *Ghoonj* is applied to this sort of blandishment (i.e., an affected gait), and says Burckhardt (Prov. No. 685), "The women of Cairo flatter themselves that their *Ghoonj* is superior to that of all other females in the Levant." But Torrens did not understand and Burckhardt would not explain "Ghunj" except by "assumed airs" (see No. 714). It here means the art of moving in coition, which is especially affected, even by modest women, throughout the East and they

have many books teaching the genial art. In China there are professors, mostly old women, who instruct young girls in this branch of the gymnastic.

Line 29. When reciting the Fátihah (opening Koranic chapter), the hands are held in this position as if to receive a blessing falling from Heaven; after which both palms are passed down the face to distribute it over the eyes and other organs of sense.

PAGE 1655—*Line 2.* The word used is "bizá'at"—capital or a share in a mercantile business.

Line 5. This and the following names are those of noted traditionists of the eighth century, who derive back to Abdallah bin Mas'úd, a "Companion of the Apostle." The text shows the recognized formula of ascription for quoting a "Hadís"—saying of Mohammed; and sometimes it has to pass through half a dozen mouths.

Line 20. Traditionists of the seventh and eighth centuries who refer back to the "Father of the Kitten" (Abu Horayrah), an uncle of the Apostle.

PAGE 1657—*Line 9.* Eastern story-books abound in these instances. Pilpay says in "Kalilah wa Dimnah," "I am the slave of what I have spoken and the lord of what I keep hidden." Sa'adi follows suit, "When thou speakest not a word, thou hast thy hand upon it; when it is once spoken it hath laid its hand on thee." Caxton, in the *Dyctes, or Sayings of Philosophers* (printed in 1477) uses almost the same words.

PAGE 1658—*Line 3.* i.e., for her husband's and her sin in using a man like a beast.

Line 11. See the Second Lady's story (*tantôt Kadi, tantôt bandit*), pp. 20–26, by my friend Yacoub Artin Pasha in the Bulletin before quoted, series ii. No. 4 of 1883. The sharpers' trick is common in Eastern folk-lore, and the idea that underlies is always metempsychosis or metamorphosis. So, in the *Kalilah wa Dimnah* (new Syriac), the three rogues persuade the ascetic that he is leading a dog, not a sheep.

Line 28. This is the popular prejudice and it has doubtless saved many a reputation. The bat is known to Moslems as the Bird of Jesus, a legend derived by the Koran from the Gospel of Infancy (1 chap. xv. Hone's Apocryphal New Testament), in which the boy Jesus amuses himself with making birds of clay and com-

manding them to fly when (according to the Moslems) they become bats. These Apocryphal Gospels must be carefully read, if the student would understand a number of Moslem allusions to the Injíl which no Evangel contains.

PAGE 1659—Line 11. Because it quibbled a way out of every question, a truly diplomatic art.

Line 16. This Caliph, the orthodox Abbaside of Egypt (A.D. 1261), must not be confounded with the Druze-god, the heretical Fatimite (A.D. 996–1021). D'Herbelot ("Hakem") gives details. Mr. S. L. Poole (*The Academy*, April 26, '79) is very severe on the slip of Mr. Payne.

PAGE 1660—Line 14. The beautiful name is Persian "Anúshín-rawán"=Sweet of Soul; and the glorious title of this contemporary of Mohammed is "Al-Malik al-Adil"=the Just King. Kisra, the Chosroë *per excellentiam*, is also applied to the godly Guebre of whom every Eastern dictionary gives details.

PAGE 1661—Line 30. "Sultan" is here an anachronism: the title was first assumed independently by Mohammed of Ghazni after it had been conferred by the Caliph upon his father the Amír Al-Umará (Mayor of the Palace) Sabuktagin, A.D. 974:

Line 36. The "Sakká" or water-carrier race is peculiar in Egypt and famed for trickery and intrigue. Opportunity here as elsewhere makes the thief.

PAGE 1663—Line 15. A famous saying of Mohammed is recorded when an indiscretion of his young wife Ayishah was reported to him, "There be no adultress without an adulterer (of a husband)." Fatimah the Apostle's daughter is supposed to have remained a virgin after bearing many children: this coarse symbolism of purity was known to the classics (Pausanias), who made Juno recover her virginity by bathing in a certain river every year. In the last phrase, "Al-Salaf" (ancestry) refers to Mohammed and his family.

Line 18. Khusrau Parwiz, grandson of Anushirwan, the Guebre King who tore his kingdom by tearing Mohammed's letter, married the beautiful Maria or Irene (in Persian "Shírín"=the sweet), daughter of the Greek Emperor Maurice: their loves were sung by a host of poets; and likewise the passion of the sculptor Farhád for the same Shirin. Mr. Lyall writes "Parwêz and holds "Parwíz" a modern form.

Line 21. He could afford it according to historians. His throne was supported by 40,000 silver pillars; and 1,000 globes, hung in the dome, formed an orrery, showing the motion of the heavenly bodies; 30,000 pieces of embroidered tapestry overhung the walls and below were vaults full of silver, gold and gems.

Line 37. Arab. "Khunsá," meaning also a catamite as I have explained. Lane (ii. 586) has it: "This fish is a mixed kind" (!).

PAGE 1664—*Line 26.* So the model lovers became the ordinary married couple.

PAGE 1665—*Line 10.* Arab. "Jamm." Heb. "Yamm." Al-Haríri (Ass. of Sinjar and Sâwah) uses the rare form Yam for sea or ocean.

Line 18. Al-Hadi, immediate predecessor of Harun al-Rashid, called "Al-Atbik": his upper lip was contracted and his father placed a slave over him when in childhood, with orders to say, "Musa! atbik!" (draw thy lips together) when he opened his mouth.

Line 23. Immediate successor of Harun al-Rashid. Al-Amin is an imposing physical figure, fair, tall, handsome and of immense strength; according to Al-Mas'ûdi, he killed a lion with his own hands; but his mind and judgment were weak. He was fond of fishing; and his reply to the courtier bringing important news, "Confound thee! leave me! for Kausar (an eunuch whom he loved) hath caught two fish and I none," reminds one of royal frivolity in France.

PAGE 1666—*Line 22.* Afterwards governor in Khorasan under Al-Maamun.

Line 29. Intendant of the palace under Harun al-Rashid.

PAGE 1668—*Line 3.* Moslem women have this advantage over their Western sisterhood: they can always leave the house of father or husband and, without asking permission, pay a week or ten days' visit to their friends. But they are not expected to meet their lovers.

Line 23. The tale of "Susannah and the Elders" in Moslem form. Dániyál is the Arab Daniel, supposed to have been buried at Alexandria. (*Pilgrimage*, i. 16.)

PAGE 1669—*Line 24.* According to Moslem law, laid down by Mohammed on a delicate occasion and evidently for a purpose, four credible witnesses are required to prove fornication, adultery,

sodomy and so forth; and they must swear that they actually saw *rem in re*, the "Kohl-needle in the Kohl-étui," as the Arabs have it. This practically prevents conviction and the sabre cuts the Gordian knot.

Line 38. Who, in such case, would represent our equerry.

PAGE 1670—Line 16. The Badawi not only always tells the truth, a perfect contrast with the townsfolk; he is blunt in speech, addressing his Sultan "O Sa'id!" and he has a hard rough humour which we may fairly describe as "wut." When you "chaff" him look out for falls.

Line 33. The answer is as old as the hills, *teste* the tale of what happened when Amasis (who on horseback) raised his leg, "broke wind and bade the messenger carry it back to Apries." Herod. ii. 162. But for the full significance of the Badawi's most insulting reply see the Tale of Abu Hasan in the 410th night.

PAGE 1671—Line 1. Arab. "Yá sáki' al-Dakan" meaning long bearded (foolish) as well as frosty bearded.

Line 28. P. n. of the tribe, often mentioned in The Nights.

Line 31. Adnan, with whom Arab genealogy begins, is generally supposed to be the eighth (Al-Tabari says the fortieth) descendant from Ishmael and nine generations are placed between him and Fahr (Fihir) Kuraysh. The Prophet cut all disputes short by saying, "Beyond Adnan none save Allah wotteth and the genealogists lie." (*Pilgrimage*, ii. 344.) M. C. de Perceval dates Adnan about 130 B.C.

PAGE 1672—Line 10. *Koran*, xxxiii., 38.

Line 13. Arab. "Arab al-Arabá," as before noticed (vol i. 133) the pure and genuine blood as opposed to the "Musta'aribah," the "Muta'aribah," the "Mosarabians" and other Araboids; the first springing from Kahtan (Yaktan?) and the others from Adnan. And note that "Arabi"—a man of pure Arab race, either of the Desert or of the city, while A'arabi applies only to the Desert man, the Badawi.

PAGE 1673—Line 20. *Koran*, xxxviii. 2, speaking of the Unbelievers (*i.e.*, non-Moslems) who are full of pride and contention.

Line 38. One of the Asháb, or Companions of the Apostle, that is, they who knew him personally. (*Pilgrimage*, ii. 80, etc.) The Asháb al-Suffah (Companions of the bench or sofa) were certain houseless Believers lodged by the Prophet. (*Pilgrimage*, ii. 143.)

PAGE 1674—Line 22. Hence Omar is entitled "Al-Adil=the Just. Readers will remember that by Moslem law and usage murder and homicide are offences to be punished by the family, not by society or its delegates. This system reappears in civilization under the denomination of "Lynch Law," a process infinitely distasteful to lawyers (whom it abolishes) and most valuable when administered with due discretion.

PAGE 1675—Line 23. Lane translates (ii. 592) "from a desire of seeing the face of God"; but the general belief of Al-Islam is that the essence of Allah's corporeal form is different from man's. The orthodox expect to "see their Lord on Doom-day as they see the full moon" (a tradition). But the Mu'atazilites deny with the existence of matter the corporiety of Allah and hold that he will be seen only with the spiritual eyes, i.e., of reason.

Line 25. See *Gesta Romanorum*, Tale cviii., "of Constancy in adhering to Promises," founded on Damon and Pythias or, perhaps, upon the Arabic.

Line 26. Arab. "Al-Ahrám," a word of unknown provenance. It has been suggested that the singular form (Haram), preceded by the Coptic article "Pi" (=the) suggested to the Greeks "Pyramis." But this word is still *sub judice* and every Egyptologist seems to propose his own derivation. Brugsch (*Egypt*, i. 72) makes it Greek, the Egyptian being "Abumir," while "pir-am-us" =the edge of the pyramid, the corners running from base to apex. The great Egyptologist proves also what the Ancients either ignored or forgot to mention, that each pyramid had its own name.

PAGE 1676—Line 6. Arab. "Ahkám," in this matter supporting the "Pyramidologists."

Line 8. All imaginative.

Line 19. It has always been my opinion, founded upon considerations too long to detail, that the larger Pyramids contain many unopened chambers. Dr. Grant Bey of Cairo proposed boring through the blocks as Artesian wells are driven. I cannot divine why Lane (ii. 592) chose to omit this tale, which is founded on historic facts and interests us by suggesting a comparison between Mediæval Moslem superstitions and those of our nineteenth century, which to our descendants will appear as wild, if not as picturesque, as those of The Nights. The "inspired British inch" and the building by Melchizedek (the Shaykh of some petty Syrian

village) will compare not unaptly with the enchanted swords, flexible glass and guardian spirits. But the *Pyramiden-Narren* is a race which will not speedily die out: it is based on Nature, the Pyramids themselves.

PAGE 1678—Line 10. Arab. "Rizm"; hence, through the Italian Risma, our ream (=20 quires of paper, etc.), which our dictionaries derive from ἀριθμός (!). See "frail" in the 838th night.

PAGE 1681—Line 1. Arab. "Tarīkah"—the path trodden by ascetics and mystics in order to attain true knowledge (Ma'rifat in Pers. Dánish). These are extensive subjects: for the present I must refer readers to the *Dabistan*, iii. 35 and iii. 29, 36-7.

Line 5. Alluding to the Fishár or "Squeeze of the tomb." This is the Jewish Hibbut hakkeber which all must endure, save those who lived in the Holy Land or died on the Sabbath-eve (Friday night). Then comes the questioning by the Angels Munkar and Nakir (vulgarly called Nákir and Nakír) for which see Lane (*M. E.* chap. xviii.). In Egypt a "Mulakkin" (intelligencer) is hired to prompt and instruct the dead. Moslems are beginning to question these facts of their faith: a Persian acquaintance of mine filled his dead father's mouth with flour and finding it *in loco* on opening the grave, publicly derided the belief. But the Mullahs had him on the hip, after the fashion of reverends, declaring that the answers were made through the whole body, not only by the mouth. At last the Voltairean had to quit Shiraz.

PAGE 1682—Line 6. Arab. "Wali"—a saint, Santon (Ital. form), also a slave. See in Richardson (*Dissert.* iii.), an illustration of the difference between Wali and Wáli as exemplified by the Caliph al-Kádir and Mahmúd of Ghazni.

Line 9. Arab. "Tín"—the tenacious clay puddled with chaff which serves as mortar for walls built of adobe or sun-dried brick. I made a mistake in my *Pilgrimage* (i. 10) translating Ras al-Tín, the old Pharos of Alexandria, by "Headland of Figs." It is Headland of Clay, so called from the argile there found and which supported an old pottery.

Line 10. The danik (Pers. Dang) is the sixth of a dirham. Mr. S. L. Poole (*The Acad.* April 26, '79) prefers his uncle's translation "a sixth" (what of?) to Mr. Payne's "farthing." The latter at any rate is intelligible.

Line 23. The devotee was "Sáim al-dahr," i.e., he practiced

complete abstention from daylight to dark throughout the year.

Line 27. The ablution of a common man differs from that of an educated Moslem as much as the eating of a clown and a gentleman. Moreover there are important technical differences between the Wuzu of the Sunni and the Shi'ah.

PAGE 1683—Line 37. i.e., by honouring his father.

PAGE 1685—Line 11. This young saint was as selfish and unnatural a sinner as Saint Alexius of the *Gesta Romanorum* (Tale xv.), to whom my friend, the late Thomas Wright, administered just and due punishment.

Line 24. The verses are affecting enough, though by no means high poetry.

Line 29. The good young man cut his father for two reasons: secular power (an abomination to good Moslems) and defective title to the Caliphate. The latter is a trouble to Turkey in the present day and with time will prove worse.

PAGE 1687—Line 16. Umm Amrí (written Amrú and pronounced Amr'), a matronymic, "mother of Amru." This story and its terminal verse is a regular Joe Miller.

Line 33. Abuse and derision of schoolmasters are staple subjects in the East as in the West (*Quem Dii oderunt pædagogum fecerunt*). Anglo-Indians will remember:

Miyán-ji ti-ti!

Bachche-kí gánd men anguli kí thi!

(Schoolmaster hum!

Who fumbled and fingered the little boy's bum?)

PAGE 1688—Line 28. Arab. "Mujawirin"—the lower servants, sweepers, etc. See *Pilgrimage*, ii, 161, where it is also applied to certain "settlers" at Al-Medinah. Burckhardt (No. 480) notices another meaning, "foreigners who attend mosque-lectures," and quotes the saying, "A. pilgrimaged": quoth B, "Yes! and for his villainies resideth (Mujáwir) at Meccah."

Line 33. The custom (growing obsolete in Egypt) is preserved in Afghanistan where the learned wear turbans equal to the canoe-hats of the Spanish cardinals.

PAGE 1689—Line 29. Arab. "Makmarah," a metal cover for the usual brasier or pan of charcoal which acts as a fireplace. Lane (ii. 600) does not translate the word and seems to think it means a belt or girdle, thus blunting the point of the dominie's excuse.

PAGE 1690—Line 3. This story, a very old Joe Miller, was told to Lane as something new and he introduced it into his *Modern Egyptians*, end of chap. ii.

PAGE 1691—Line 7. This tale is a mere abbreviation of "The King and his Wazir's Wife," in the Book of Sindibad or the Malice of Women, the 578th night, which see for annotations.

Line 8. The older "Roc" which may be written "Rukh" or "Rukhkh." Colonel Yule, the learned translator of Marco Polo, has shown that "Roc's" feathers were not uncommon curiosities in mediæval ages; and holds that they were mostly fronds of the palm *Raphia vinifera*, which has the largest leaf in the vegetable kingdom and which the Moslems of Zanzibar call "Satan's date-tree." I need hardly quote "Frate Cipolla and the Angel Gabriel's Feather." (*Decameron*, vi. 10.)

PAGE 1692—Line 35. The tale is told in a bald, disjointed style and will be repeated in *Sindbad the Seaman*, where I shall again notice the "Roc." See the 544th night, etc.

PAGE 1693—Line 3. Hírah in Mesopotamia was a Christian city and principality subject to the Persian monarchs, and a rival to the Roman kingdom of Ghassán. It has a long history, for which see D'Herbelot.

Line 4. A pre-Islamite poet.

Line 32. Arab. "Biká'a," alluding to the pilgrimages made to monasteries and here equivalent to, "Address ye to the road," etc.

PAGE 1695—Line 23. Whose by-name was Abu Ali, a poet under the Abbasides (eighth and ninth centuries).

Line 24. A well-known quarter of Baghdad, often mentioned in *The Nights*.

PAGE 1696—Line 21. Another well-known poet of the time.

PAGE 1697—Line 7. Arab. "Sardáb": noticed before.

Line 21. A gigantic idol in the Ka'abah, destroyed by Mohammed: it gave name to a tribe.

Line 27. Arab. "Ya Kawwád": hence the Port. and Span. *Alcoviteiro*.

PAGE 1698—Line 29. Arab. "Tufayli," a term before noticed; the class was as well known in Baghdad and Cairo as in ancient Rome.

Line 34. Arab. "Jauzar"—a bubalus (*Antilope defessa*), also called "Ayn" from the large black eyes. This bovine antelope is

Notes

again termed Bakar al-Wahsh (wild cattle) or "Bos Sylvestris" (incerti generis, Forsk.). But Jauzar also signifies hart, so I render it by "Ariel" (the well-known antelope).

PAGE 1700—Line 13. Arab. "Taráib" plur. of taríbah. The allusion is to the heart, and "the little him's a her."

PAGE 1701—Line 26. A well-known poet of the ninth century (A.D.).

PAGE 1702—Line 12. These easy deaths for love are a *lieu commun*: see sundry of them in the *Decameron* (iv. 7, etc.); and, in the *Heptameron* (Nouv. lxx.), the widow who lay down and died of love and sorrow that her passion had become known. For the fainting of lovers see Nouvelle xix.

PAGE 1703—Line 8. This is a favourite Badawi dish, but too expensive unless some accident happen to the animal. Old camel is much like bull-beef, but the young meat is excellent, although not relished by Europeans because, like strange fish, it has no recognized flavour. I have noticed it in my *First Footsteps* (p. 68, etc.). There is an old idea in Europe that the maniacal vengeance of the Arab is increased by eating this flesh; the beast is certainly vindictive enough; but a furious and frantic vengefulness characterizes the North American Indian who never saw a camel. Mercy and pardon belong to the elect, not to the miserables who make up "humanity."

Line 23. i.e., of the Province Hazramaut, the Biblical Hazarmaveth (Gen. x. 26). The people are the Swiss of Arabia and noted for thrift and hard bargains; hence the saying, "If you meet a serpent and a Hazrami, slay the Hazrami." To prove how ubiquitous they are it is related that a man, flying from their society, reached the uttermost parts of China where he thought himself safe. But, as he was about to pass the night in some ruin, he heard a voice hard by him exclaim, "O 'Imád al-Din!" (the name of the patron-saint of Hazramaut). Thereupon he arose and fled and he is, they say, flying still.

PAGE 1704—Line 17. Arab. "Fál," alluding to the *Sortes Coranice* and other silly practices known to the English servant-girl when curious about her future and her *futur*.

Line 24. i.e., in Arab-land (where they eat dates) and Ajam, or lands non-Arab (where bread is the staff of life); that is, all the world over.

Line 27. This story is curious and ethnologically valuable. The Badawi who eructates as a civility has a mortal hatred to a *crepitus ventris*; and were a bystander to laugh at its accidental occurrence, he would at once be cut down as a "pundonor." The same is the custom amongst the Highlanders of Afghanistan, and its artificial nature suggests direct derivation; for the two regions are separated by a host of tribes, Persians and Baloch, Sindis and Panjábis who utterly ignore the point of honour and behave like Europeans. The raids of the pre-Islamitic Arabs over the lands lying to the north-east of them are almost forgotten; still, there are traces, and this may be one of them.

PAGE 1705—*Line 32.* Arab. "Al-'Ár." The Badawi saying is "Al-nár wa lá 'l-'ár," (Hell-) fire, but not shame. The sentiment is noble. Hasan the Prophet's grandson, a poor creature demoralized by over-marrying, chose the converse, "Shame is better than Hell-fire." An old Arabic poem has,

*The Fire and not shame be the Lord of thee
And e'en to The Fire from shame go flee.*

Al-Hariri (Ass. of the Badawin) also has,

*For rather would I die my death than shame,—
On bier be borne than bear a caitiff's name.*

Line 35. A grammarian and rhetorician of the ninth century.

Line 37. Once existing in Syrian Hamáh (the Biblical Hamath); and so called because here died the Emperor Heraclius called by the Arabs "Hirakl."

Line 38. Till lately it was the custom to confine madmen in Syrian monasteries, hoping a cure from the patron Saint; and a terrible time they had of it. Every guide book relates the healing process as formerly pursued at the Maronite Convent Koshaya not far from Bayrut. The idiot or maniac was thrust headlong by the monks into a dismal cavern with a heavy chain round his neck, and was tied up within a span of the wall to await the arrival of Saint Anthony who especially affects this holy place. In very few weeks the patient was effectually cured or killed by cold, solitude and starvation.

PAGE 1706—*Line 8.* The Moslem Eve, much nearer the Hebrew "Hawah"—the "manifestor," because (Gen. iii. 20) she was (to be) the mother of all that live ("Kull hayy").

PAGE 1707—*Line 4.* The mad lover says "they" for "she," which

would be too familiar a form to use in speaking to strangers.

Line 22. *i.e.*, falsely to report the death.

Line 27. A famous grammarian, etc., of the tenth century.

Line 28. The classical Amorium in Phrygia, now Anatolia: Anbár is a town (before mentioned) on the Euphrates; the word is pronounced (though never written) Ambár.

PAGE 1708—Line 3. "Art thou not the slave of the Messiah, the Ráhib (monk)?" "No! I am the slave of Allah, the Rághib (desirous of mercy from the Almighty)." A fair specimen of the Saj'a or rhymed prose. Abdallah (properly "Abdu'llah") is a kind of neutral name, neither Jewish, Moslem nor Christian; hence I adopted it. (*Pilgrimage*, i. 20.)

Line 17. Arab. "Hanút," prop. a tavern where liquors are sold; a term applied contemptuously to shops, inns, etc., kept by Christians.

PAGE 1709—Line 2. Arab. "Shirk"=syntheism of the "Mushrik" (one who makes other gods partners with God), a word pronounced "Mushrit" by the Wahhabis and the Badawin.

Line 10. *Koran*, vii. 195. The passage declaims against the idols of the Arabs, sun, moon, stars, etc.

PAGE 1711—Line 7. This minor miracle is commonly reported, and is not, I believe, unknown to modern "Spiritualism." The dead Wali or Waliyah (Saintess) often impels the bier-bearers to the spot where he would be buried: hence in Cairo the tombs scattered about the city. Lane notices it, *Mod. E.*, chap. xxviii.

Line 18. *Koran*, x. 36, speaking of being turned aside from the true worship.

PAGE 1712—Line 5. One of the Wazirs of Al-Maamun; Kurrat al-Ayn="coolness (*i.e.*, delight) of the eyes." Ali bin Hishám, surnamed Abu 'l-Hasan, was prefect of Baghdad under the same reign.

Line 7. The Mac. Edit. (ii. 448) reads for Kawáid (plur. of Káid=Governors, Span. Alcayde) "Fawáid"; hence Lane (ii. 606) translates "try thy heart."

PAGE 1713—Line 6. The mats of Sind were famous even in my day, but under English rule native industries are killed out by Manchester and Birmingham.

PAGE 1714—Line 11. Sajáh was the name of a famous female impostor, a contemporary of "Musaylimah the Liar."

Notes

Line 22. A poet of Mohammed's day.

Line 22. A singer and composer of the first century (A.H.).

Line 28. Arab.=a roe, a doe; also the Yoni (of women, mares and bitches). It is the Heb. Tabitha and the Greek Dorcas.

Line 32. Within the Hudúd al-Haram (bounds of the Holy Places), at Al-Medinah as well as Meccah, all "Muharramát" (forbidden sins) are doubly unlawful, such as drinking spirits, immoral life, etc. The Imam Malik forbids slaying animals without, however, specifying any penalty. The felling of trees is a disputed point; and no man can be put to death except invaders, infidels and desecraters. (*Pilgrimage*, ii. 167.)

PAGE 1715—*Line 2.* A poet of the first century (A.H.).

Line 26. In Arab.=a fawn beginning to walk; also the 28th lunar mansion or station, usually known as Batn al-Hut or Whale's belly. These mansions or houses, the constellations through which the moon passes in her course along her orbit, are much used in Moslem astrology and meteorology.

PAGE 1717—*Line 11.* Arab. Kalla-má=it is seldom (rare) that, etc.—used in books.

Line 24. Dishonoured by his love being made public. So Hafiz, Petrarch and Camoens.

PAGE 1719—*Line 7.* Sixth Abbaside, A.D. 809-813.

PAGE 1720—*Line 6.* Ala'llah, tenth Abbaside, A.H. 232-47 (847-61), grandson of Al-Rashid who succeeded Al-Wásik. He was a fanatic Sunni, much opposed to the Shi'ahs and he ordered the Christians to wear round their necks the Ghull (collar of wood, iron, or leather), to dress in yellow head-gear and girdles, use wooden stirrups and place figures of devils in front of their dwelling-houses. He also gave distinct dresses to their women and slaves. The Ghull, or collar, was also used for a punishment and vermin gathered under it when rivetted round the neck: hence Golius calls it "pediculosum columbar."

Line 8. Wazir of the above, killed by Al-Muntasir Billah A.H. 247 (=861).

Line 17. Easterns during purgation are most careful and deride the want of precaution in Europeans. They do not leave the house till all is passed off, and avoid baths, wine and women, which they afterwards resume with double zest. Here "breaking the seal" is taking the girl's maidenhead.

Notes

Line 18. Johannes, a Greek favoured by Al-Mutawakkil and other Abbaside Caliphs.

Line 31. Lady of Shaykhs, elders in the faith and men of learning.

Line 33. =A.D. 1166.

PAGE 1722—*Line 3.* *Koran*, iv. 38. I have before noted what the advantages are.

Line 4. *Koran*, ii. 282, "of those whom ye shall choose for witnesses."

Line 6. *Koran*, iv. 175, "Whereas if there be two sisters, they inherit only two-thirds between them."

Line 13. The secondary meaning is "Fá'il"=the active sodomite and "Mafa'úl"=the passive, a catamite: the former is not an insulting word, the latter is a most injurious expression. "Novimus et qui te!"

Line 39. It is an unpleasant fact that almost all the poetry of Háfiz is addressed to youths, as we see by the occasional introduction of Arabic (e.g., Afáka'lláh). Persian has no genders properly so called, hence the effect is less striking. Sa'di, the "Persian Moralist," begins one of the tales, "A certain learned man fell in love with a beautiful son of a blacksmith," which Gladwin, translating for the general, necessarily changed to "daughter."

PAGE 1723—*Line 27.* The famous author of the Anthology called Al-Hamásah.

Line 31. i.e., teeth under the young mustachio.

PAGE 1724—*Line 3.* The "Silk-man" and the celebrated author of the Makámát, assemblies or seances translated (or attempted) into all the languages of Europe. We have two in English, the first by Theodore Preston, M.A. (London, Madden, 1850); but it contains only twenty of the fifty pieces. The second by the late Mr. Chenery (before alluded to) ends with the twenty-sixth assembly: one volume, in fact, the other never having been finished. English readers, therefore, are driven to the grand edition of the Makámát in folio by Baron Silvestre de Sacy.

Line 21. The sword of the eye has a Hamáil (baldrick worn over right shoulder, *Pilgrimage*, i. 352) to support the "Ghimd" (vulg. Ghamad) or scabbard (of wood or leather): and this baldrick is the young whisker.

Line 24. The conceit of "Suláfat" (ptisane, grape juice allowed

Notes

to drain on the slabs) and "Sawálif" (tresses, locks) has been noted. The newest wine is the most inebriating, a fact not much known in England, but familiar to the drinker of "Vino novo."

Line 32. *Koran*, xii. 51, this said by the nobleman's (Potiphar's) wife, who adds, "I selected him to lie with me; and he (Joseph) is one of those who speak truth."

PAGE 1726—Line 19. Here we have a specimen of the strained Saj'a or balanced prose: slave-girls (jawári) are massed with flowing tears (dam'u jári) on account of the Káfíyah or rhyme.

Line 36. The detected sodomite is punished with death according to Moslem law, but again comes the difficulty of proof. At Shiraz I have heard of a pious Moslem publicly executing his son.

Line 38. *Koran*, xxvi. 165 *et seq.* The Lord speaks to the "people of Lot" (Sodomites). Mr. Payne renders "Min al-álamína," "from the four corners of the world."

PAGE 1727—Line 3. Meaning before and behind, a Moslemah "Bet Balmanno."

Line 7. Arab. "Lúti," (plur. Lawátí), much used in Persian as a buffoon, a debauchee, a rascal. The orig. sig. is "One of (the people of) Lot." The old English was Ingle or Yngle (a bardachio, a catamite, a boy kept for sodomy), which Minsheu says is, "Vox hispanica et significat Latinè Inguen" (the groin). Our vulgar modern word like the Italian bugiardo is pop. derived from Fr. Bougre, alias Bulgarus, a Bulgarian, a heretic: hence Boulgrin (Rabelais, i. chap. ii.) is popularly applied to the Albigeois (Albigenses, whose persecution began shortly after A.D. 1200) and the Lutherans. I cannot but think that "bougre" took its especial modern signification after the French became acquainted with the Brazil, where the Huguenots (in A.D. 1555) were founding a Nouvelle France, alias Equinoctiale, alias Ant-arctique, and whence the savages were carried as curiosities to Paris. Their generic name was "Bugre" (properly a tribe in Southern Brazil, but applied to all the redskins) and they were all born Sodomites. More of this in the Terminal Essay.

Line 17. His paper is the whiteness of his skin. I have quoted the Persian saying of a young beard: "his cheeks don mourning for his beauty's death."

PAGE 1728—Line 2. Arab. "Khabál," lit. the pus which flows from the bodies of the damned.

The 425th Night

Line 18. Most characteristic of Egypt is all this scene. Her reverence, it is true, sits behind a curtain; but her virtue uses language which would shame the lowest European prostitute; and which is filthy almost as Dean Swift's.

Line 24. Arab. "Niyat": the Moslem's idea of intentions quite runs with the Christian's. There must be a "Niyat" or purpose of prayer or the devotion is valueless. Lane tells a pleasant tale of a thief in the Mosque, saying "I purpose (before prayer) to carry off this nice pair of new shoes!"

Line 36. Arab. "Ya 'l-Ajúz" (in Cairo "Agooz," pronounce "Ago-o-oz"): the address is now insulting and would elicit "The old woman in thine eye" (with fingers extended). In Egypt the polite address is "O lady (Sitt), O pilgrimess, O bride, and O daughter" (although she be the wrong side of fifty). In Arabia you may say "O woman" (Imraah) but in Egypt the reply would be "The woman shall see Allah cut out thy heart!" So in Southern Italy you address "bella fé" (fair one) and cause a quarrel by "vecchiarella."

PAGE 1729—*Line 17.* Governor of Egypt, Khorasan, etc. under Al-Maamun.

Line 20. i.e., a companion, a solacer: it is also a man's name.

Line 31. At Baghdad; evidently written by a Baghdad or Mosul man.

Line 31. A blind traditionist of Bassorah (ninth century).

PAGE 1730—*Line 6.* Arab. "Zaghab"—the chick's down; the warts on the cucumber which sometimes develop into projections.

Line 9. The Persian saying is, "A kiss without moustachio is bread without salt."

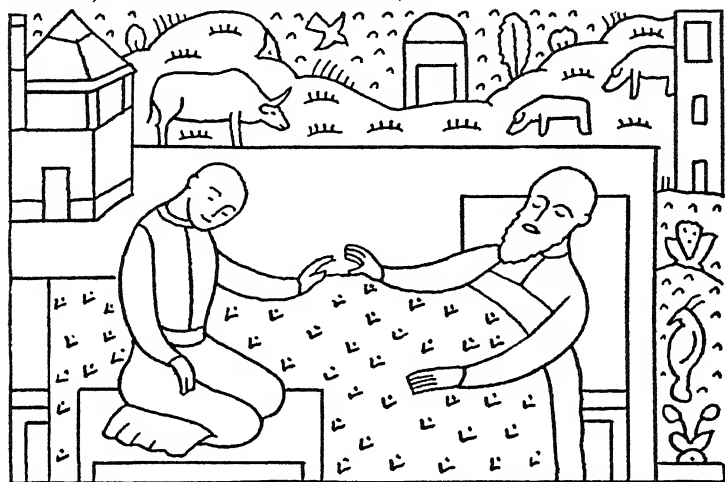
And amongst tales is one of

Ali the Cairene and the Haunted House in Baghdad

There lived once, in the city of Cairo, a merchant who had great store of monies and bullion, gems and jewels, and lands and houses beyond count, and his name was Hasan the Jeweller,

Ali the Cairene and the Haunted House

the Baghdad man. Furthermore Allah had blessed him with a son of perfect beauty and brilliancy; rosy-cheeked, fair of face and well-figured, whom he named Ali of Cairo and had taught the Koran and science and elocution and the other branches of polite education, till he became proficient in all manner of knowledge. He was under his father's hand in trade, but after a while, Hasan fell sick and his sickness grew upon him, till he made sure of death; so he called his son to him,—



And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 425th night, she said,

It hath reached me, O auspicious King, that when the Jeweller, the Baghdadi, fell sick and made sure of death, he called to him his son, named Ali of Cairo, and said, "O my son, verily this world passeth away; but the next world endureth for aye. Every soul shall taste of death;+ and now, O my son, my decease is at hand and I desire to charge thee with a charge, which if thou observe, thou shalt abide in safety and prosperity, till thou meet Almighty Allah; but if thou follow it not, there shall befall thee much weariness and thou wilt repent of having transgressed mine injunctions." Replied Ali, "O my father, how shall I do other than hearken to thy words and act according to thy charge, seeing that I am bounden by the law of the Faith to obey thee and give ear to thy command?" Rejoined his father, "O my son, I leave thee lands and houses and goods and wealth past count; so that

The 426th Night

wert thou each day to spend thereof five hundred dinars, thou wouldst miss naught of it. But, O my son, look that thou live in the fear of Allah and follow His Chosen One, Mustafa (whom may He bless and preserve!) in whatso he is reported to have bidden and forbidden in his traditional law.⁺ Be thou constant in alms-deeds and the practice of beneficence and in consorting with men of worth and piety and learning; and look that thou have a care for the poor and needy and shun avarice and meanness and the conversation of the wicked or those of suspicious character. Look thou kindly upon thy servants and family, and also upon thy wife, for she is of the daughters of the great and is big with child by thee; haply Allah will vouchsafe thee virtuous issue by her." And he ceased not to exhort him thus, weeping and saying, "O my son, I beseech Allah the Bountiful, the Lord of the glorious Empyrean⁺ to deliver thee from all straits that may encompass thee and grant thee His ready relief!" Thereupon his son wept with sore weeping and said, "O my father, I am melted by thy words, for these are as the words of one that saith farewell." Replied the merchant, "Yes, O my son, I am aware of my condition: forget thou not my charge." Then he fell to repeating the two professions of the Faith and to reciting verses of the Koran, until the appointed hour arrived, when he said, "Draw near unto me, O my son." So Ali drew near and he kissed him; then he sighed and his soul departed his body and he went to the mercy of Almighty Allah.⁺ Therewith great grief fell upon Ali; the clamour of keening arose in his house and his father's friends flocked to him. Then he betook himself to preparing the body for burial and made him a splendid funeral. They bore his bier to the place of prayer and prayed over him, then to the cemetery, where they buried him and recited over him what suited of the sublime Koran; after which they returned to the house and condoled with the dead man's son and wended each his own way. Moreover, Ali prayed the Friday prayer for his father and had perlections of the Koran every day for the normal forty, during which time he abode in the house and went not forth, save to the place of prayer; and every Friday he visited his father's tomb. So he ceased not from his praying and reciting for some time, until his fellows of the sons of the merchants came in to him one day and saluting him, said, "How long this thy mourning

Ali the Cairene and the Haunted House

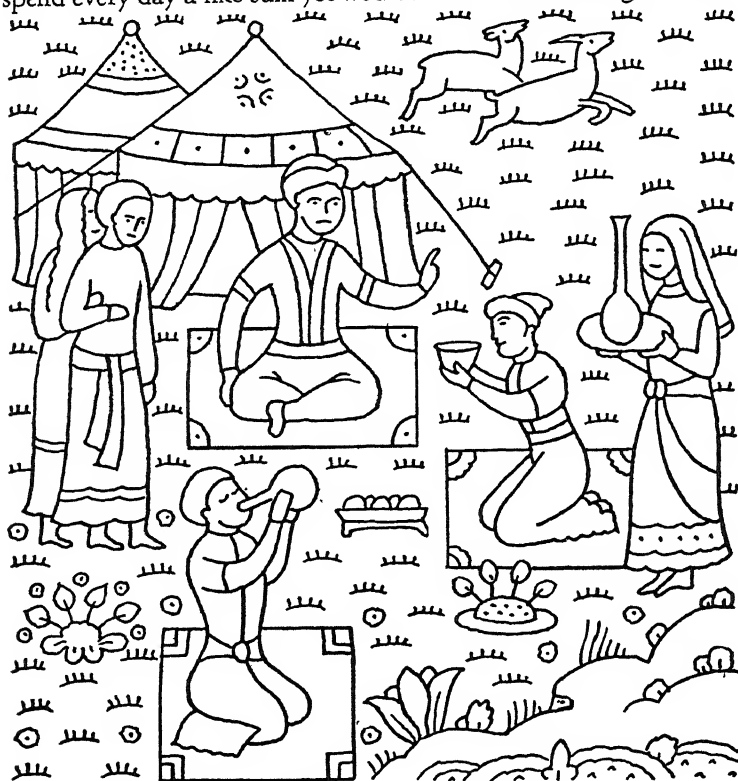
and neglecting thy business and the company of thy friends? Verily, this is a fashion which will bring thee weariness, and thy body will suffer for it exceedingly." Now when they came in to him, Iblis the Accursed was with them, prompting them; and they went on to recommend him to accompany them to the bazar, whilst Iblis tempted him to consent to them, till he yielded,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 426th night, she said,

It hath reached me, O auspicious King, that when the sons of the merchants went in to Ali the Cairene, son of Hasan the Jeweller, they recommended him to accompany them to the bazar, till he yielded, that the will of Allah (extolled and exalted be He!) might be fulfilled; and he left the house of mourning with them. Presently they said, "Mount thy she-mule and ride with us to such a garden, that we may solace us there and that thy grief and despondency may depart from thee." So he mounted and taking his slave, went with them to the garden in question; and when they entered one of them went and making ready the morning-meal, brought it to them there. So they ate and were merry and sat in talk, till the end of the day, when they mounted and returned each to his own lodging, where they passed the night. As soon as the morrow dawned, they again visited Ali and said, "Come with us." Asked he, "Whither?" and they answered, "To such a garden; for it is finer than the first and more pleasurable." So he went with them to the garden, and one of them, going away, made ready the morning-meal and brought it to them, together with strong heady wine; and after eating they brought out the wine, when quoth Ali, "What is this?" and quoth they, "This is what dispelleth sadness and brighteneth gladness." And they ceased not to commend it to him, till they prevailed upon him and he drank with them. Then thy sat, drinking and talking, till the end of the day, when each returned home. But as for Ali, the Cairene, he was giddy with wine and in this plight went in to his wife, who said to him, "What aileth thee that thou art so changed?" He said, "We were making merry to-day, when one of my companions brought us liquor; so my friends drank and I with them, and this giddiness came upon me." And she replied, "O my lord, say me, hast thou forgotten thy father's injunction and done that from which he

The 427th Night

forbade thee, in consorting with doubtful folk?" Answered he, "These be of the sons of the merchants; they are no suspicious folk, only lovers of mirth and good cheer." And he continued to lead this life with his friends, day after day, going from place to place and feasting with them and drinking, till they said to him, "Our turns are ended, and now it is thy turn." "Well come, and welcome and fair cheer!" cried he; so on the morrow, he made ready all that the case called for of meat and drink, two-fold what they had provided, and taking cooks and tent-pitchers and coffee-makers,⁺ repaired with the others to Al-Rauzah⁺ and the Nilometer, where they abode a whole month, eating and drinking and hearing music and making merry. At the end of the month, Ali found that he had spent a great sum of money; but Iblis the Accursed deluded him and said to him, "Though thou shouldst spend every day a like sum yet wouldst thou not miss aught of it."



Ali the Cairene and the Haunted House

So he took no account of money expenses and continued this way of life for three years, whilst his wife remonstrated with him and reminded him of his father's charge; but he hearkened not to her words, till he had spent all the ready monies he had, when he fell to selling his jewels and spending their price, until they also were all gone. Then he sold his houses, fields, farms and gardens, one after other, till they likewise were all gone and he had nothing left but the tenement wherein he lived. So he tore out the marble and woodwork and sold it and spent of its price, till he had made an end of all this also, when he took thought with himself and, finding that he had nothing left to expend, sold the house itself and spent the purchase-money. After that, the man who had bought the house came to him and said, "Seek out for thyself a lodging, as I have need of my house." So he bethought himself and, finding that he had no want of a house, except for his wife, who had borne him a son and daughter (he had not a servant left), he hired a large room in one of the mean courts⁺ and there took up his abode, after having lived in honour and luxury, with many eunuchs and much wealth; and he soon came to want one day's bread. Quoth his wife, "Of this I warned thee and exhorted thee to obey thy father's charge, and thou wouldst not hearken to me; but there is no Majesty and there is no Might, save in Allah, the Glorious, the Great! Whence shall the little ones eat? Arise then, go round to thy friends, the sons of the merchants: belike they will give thee somewhat on which we may live this day." So he arose and went to his friends one by one; but they all hid their faces from him and gave him injurious words revolting to hear, but naught else; and he returned to his wife and said to her, "They have given me nothing." Thereupon she went forth to beg of her neighbours the wherewithal to keep themselves alive,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 427th night, she said,

It hath reached me, O auspicious King, that the wife of Ali the Cairene, seeing her husband return empty-handed, went forth to beg of her neighbours the wherewithal to keep themselves alive and repaired to a woman, whom she had known in former days. When she came in to her and she saw her case, she rose and receiving her kindly, wept and said, "What hath befallen you?" So she told her all that her husband had done, and the other

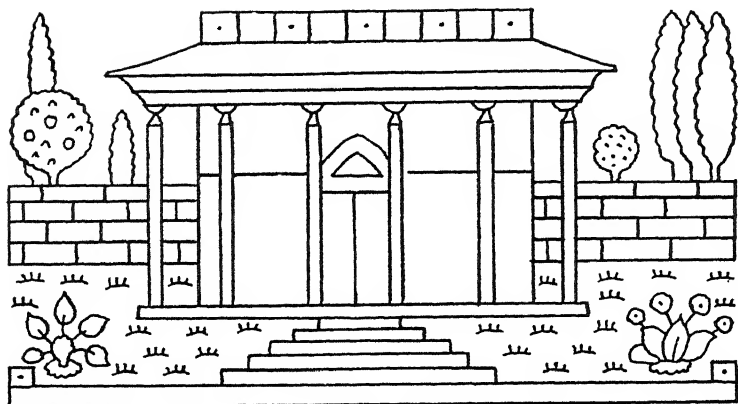
The 427th Night

replied, "Well come and welcome and fair cheer! whatever thou needest, seek it of me, without price." Quoth she, "Allah requite thee abundantly!"⁺ Then her friend gave her as much provision as would suffice herself and her family a whole month, and she took it and returned to her lodging. When her husband saw her, he wept and asked, "Whence hadst thou that?" and she answered, "I got it of such a woman; for, when I told her what had befallen us, she failed me not in aught, but said, Seek of me all thou needest." Whereupon her husband rejoined, "Since thou hast this much I will betake myself to a place I have in my mind; peradventure Allah Almighty will bring us relief."⁺ With these words he took leave of her and kissed his children and went out, not knowing whither he should go, and he continued walking on till he came to Bulák, where he saw a ship about to sail for Damietta.⁺ Here he met a man, between whom and his father there had been friendship, and he saluted him and said to him, "Whither now?" Replied Ali, "To Damietta: I have friends there, whom I would enquire after and visit them and then return." The man took him home and treated him honourably; then, furnishing him with viviers for the voyage and giving him some gold pieces, embarked him on board the vessel bound for Damietta. When they reached it, Ali landed, not knowing whither to go; but as he was walking along, a merchant saw him and had pity on him, and carried him to his house. Here he abode awhile, after which he said in himself, "How long this sojourning in other folk's homes?" Then he left the merchant's place and walked to the wharf where, after enquiry, he found a ship ready to sail for Syria. His hospitable host provided him with provision and embarked him in the ship; and it set sail and Ali reached in due season the Syrian shores where he disembarked and journeyed till he entered Damascus. As he walked about the great thoroughfare behold, a kindly man saw him and took him to his house, where he tarried for a time till, one day, going abroad, he saw a caravan about to start for Baghdad and bethought himself to journey thither with it. Thereupon he returned to his host and taking leave of him, set out with the cafilah. Now Allah (extolled and exalted be He!) inclined to him the heart of one of the merchants, so that he took him with him, and Ali ate and drank with him, till they came within one day's journey of Baghdad. Here, however, a company of highwaymen

Ali the Cairene and the Haunted House

fell upon the caravan and took all they had and but few of the merchants escaped. These made each for a separate place of refuge; but as for Ali the Cairene he fared for Baghdad, where he arrived at sundown, as the gatekeepers were about to shut the gates, and said to them, "Let me in with you." They admitted him and asked him, "Whence come, and whither wending?" and he answered, "I am a man from Cairo-city and have with me mules laden with merchandise and slaves and servants. I forewent them, to look me out a place wherein to deposit my goods: but, as I rode along on my she-mule, there fell upon me a company of banditti, who took my mule and gear; nor did I escape from them but at my last gasp." The gate-guard entreated him honourably and bade him be of good cheer, saying, "Abide with us this night, and in the morning we will look thee out a place befitting thee." Then he sought in his breast-pocket and, finding a dinar of those given to him by the merchant at Bulak, handed it to one of the gatekeepers, saying, "Take this and change it and bring us something to eat." The man took it and went to the market, where he changed it, and brought Ali bread and cooked meat: so he ate, he and the gate-guards, and he lay the night with them. Now on the morrow, one of the warders carried him to a certain of the merchants of Baghdad, to whom he told the same story, and he believed him, deeming that he was a merchant and had with him loads of merchandise. Then he took him up into his shop and entreated him with honour; moreover, he sent to his house for a splendid suit of his own apparel for him and carried him to the Hammam. So, quoth Ali of Cairo: "I went with him to the bath, and when we came out, he took me and brought me to his house, where he set the morning-meal before us, and we ate and made merry. Then said he to one of his black slaves, 'Ho Mas'úd, take this thy lord: show him the two houses standing in such a place, and whichever pleaseth him, give him the key of it and come back.' So I went with the slave, till we came to a street-road where stood three houses side by side, newly built and yet shut up. He opened the first and I looked at it; and we did the same to the second; after which he said to me, 'Of which shall I give thee the key?' 'To whom doth the big house belong?' 'To us!' 'Open it, that I may view it.' 'Thou hast no business there.' 'Wherefore?' 'Because it is haunted, and none nighteth there but in the morning

The 428th Night



he is a dead man; nor do we use to open the door, when removing the corpse, but mount the terrace-roof of one of the other two houses and take it up thence. For this reason my master hath abandoned the house and saith: "I will never again give it to any one." 'Open it,' I cried, 'that I may view it'; and I said in my mind, 'This is what I seek; I will pass the night there and in the morning be a dead man and be at peace from this my case.' So he opened it and I entered and found it a splendid house, without its like; and I said to the slave, 'I will have none other than this house; give me its key.' But he rejoined, 'I will not give thee this key till I consult my master,'—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 428th night, she said,

It hath reached me, O auspicious King, that the negro rejoined, "I will not give thee its key till I consult my master," and going to him, reported, "The Egyptian trader saith, 'I will lodge in none but the big house.' Now when the merchant heard this, he rose and coming to Ali, spake thus to him, "O my lord, thou hast no need of this house." But he answered, "I will lodge in none other than this; for I care naught for this silly saying." Quoth the other, "Write me an acknowledgment that, if aught happen to thee, I am not responsible." Quoth Ali, "So be it"; whereupon the merchant fetched an assessor from the Kazi's court and, taking the prescribed acknowledgment, delivered to him the key wherewith he entered the house. The merchant sent him bedding by a blackamoor who spread it for him on the built bench behind

Ali the Cairene and the Haunted House

the door⁺ and walked away. Presently Ali went about and, seeing in the inner court a well with a bucket, let this down and drew water, wherewith he made the lesser ablution and prayed the obligatory prayers. Then he sat awhile, till the slave brought him the evening meal from his master's house, together with a lamp, a candle and candlestick, a basin and ewer and a gugglet;⁺ after which he left him and returned home. Ali lighted the candle, supped at his ease and prayed the night-prayer; and presently he said to himself, "Come, take the bedding and go upstairs and sleep there; 'twill be better than here." So he took the bed and carried it upstairs, where he found a splendid saloon, with gilded ceiling and floor and walls cased with coloured marbles. He spread his bed there and sitting down, began to recite somewhat of the Sublime Koran, when (ere he was ware) he heard one calling to him and asking, "O Ali, O son of Hasan, say me, shall I send thee down the gold?" And he answered, "Where be the gold thou hast to send?" But hardly had he spoken, when gold pieces began to rain down on him, like stones from a catapult, nor ceased till the saloon was full. Then, after the golden shower, said the Voice, "Set me free, that I may go my way; for I have made an end of my service and have delivered unto thee that which was entrusted to me for thee." Quoth Ali, "I adjure thee, by Allah the Almighty, to tell me the cause of this gold-rain." Replied the Voice, "This is a treasure that was talisman'd to thee of old time, and to every one who entered the house, we used to come and say: 'O Ali, O son of Hasan, shall we send thee down the gold?' Whereat he would be affrighted and cry out, and we would come down to him and break his neck and go away. But, when thou camest and we accosted thee by thy name and that of thy father, saying, 'Shall we send thee down the gold?' and thou madest answer to us, 'And where be the gold?' we knew thee for the owner of it and sent it down. Moreover, there is yet another hoard for thee in the land of Al-Yaman and thou wouldst do well to journey thither and fetch it. And now I would fain have thee set me free, that I may go my way." Said Ali, "By Allah, I will not set thee free, till thou bring me hither the treasure from the land of Al-Yaman!" Said the Voice, "An I bring it to thee, wilt thou release me and eke the servant of the other hoard?" "Yes," replied Ali, and the Voice cried, "Swear to me." So he swore to

The 429th Night

him, and he was about to go away, when Ali said to him, "I have one other need to ask of thee"; and he, "What is that?" Quoth Ali, "I have a wife and children at Cairo in such a place; thou needs must fetch them to me, at their ease and without their unease." Quoth he, "I will bring them to thee in a mule-litter⁺ and much state, with a train of eunuchs and servants, together with the treasure from Al-Yaman, Inshallah!"⁺ Then he took of him leave of absence for three days, when all this should be with him, and vanished. As soon as it was morning Ali went round about the saloon, seeking a place wherein to store the gold, and saw on the edge of the dais a marble slab with a turning-pin; so he turned the pin and the slab sank and showed a door which he opened and entering, found a great closet, full of bags of coarse stuff carefully sewn. So he began taking out the bags and fell to filling them with gold and storing them in the closet, till he had transported thither all the hoarded gold, whereupon he shut the door and turning the pin, the slab returned to its place. Then he went down and seated himself on the bench behind the door; and presently there came a knock; so he opened and found the merchant's slave who, seeing him comfortably sitting, returned in haste to his master,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 429th night, she said,

It hath reached me, O auspicious King, that when the house-owner's black slave returned and knocked at the door, Ali the Cairene, son of the merchant Hasan, opened it to him and the negro, seeing him comfortably sitting, returned in haste to his master with the good tidings, saying, "O my Lord, the merchant, who is lodged in the house inhabited by the Jinn,⁺ is alive and well and sitteth on the bench behind the door." Then the merchant rose joyfully and went to the house, taking breakfast with him; and, when he saw Ali, he embraced him and kissed him between the eyes, asking, "How hath Allah dealt with thee?" and Ali answered, "Right well, I slept upstairs in the marble saloon." Quoth the merchant, "Did aught come to thee or didst thou see any thing?" and quoth Ali, "No, I recited some little of the Sublime Koran and slept till morning, when I arose and, after making the minor ablution and praying, seated myself on the bench behind the door." "Praised be Allah for safety!" exclaimed

Ali the Cairene and the Haunted House

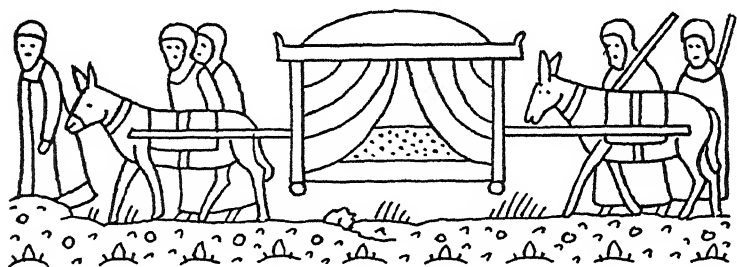
the merchant, then left him and presently sent him black slaves and white Mamelukes and handmaidens with household gear. They swept the house from top to bottom and furnished it with magnificent furniture; after which three white slaves and three blacks and four slave-girls remained with him, to serve him, while the rest returned to their master's house. Now when the merchants heard of him, they sent him presents of all manner things of price, even to food and drink and clothes, and took him with them to the market, asking, "When will thy baggage arrive?" And he answered, "After three days it will surely come." When the term had elapsed, the servant of the first hoard, the golden rain, came to him and said, "Go forth and meet the treasure I have brought thee from Al-Yaman together with thy Harim; for I bring part of the wealth in the semblance of costly merchandise; but the eunuchs and Mamelukes and the mules and horses and camels are all of the Jänn." Now the Jinni, when he betook himself to Cairo, found Ali's wife and children in sore misery, naked and hungry; so he carried them out of the city in a travelling-litter and clad them in sumptuous raiment of the stuffs which were in the treasure of Al-Yaman. So when Ali heard this, he arose and repairing to the merchants, said to them, "Rise and go forth with us from the city, to meet the caravan bringing my merchandise, and honour us with the presence of your Harims, to meet my Harim." "Hearkening and obedience," answered they and, sending for their Harims, went forth all together and took seat in one of the city-gardens; and as they sat talking, behold, a dust-cloud arose out of the heart of the desert, and they flocked forth to see what it was. Presently it lifted and discovered mules and muleteers, tent-pitchers and linkmen, who came on, singing and dancing, till they reached the garden, when the chief of the muleteers walked up to Ali and kissing his hand, said to him, "O my master, we have been long on the way, for we purposed entering yesterday; but we were in fear of the bandits, so abode in our station four days, till Almighty Allah rid us of them." Thereupon the merchants mounted their mules and rode forward with the caravan, the Harims waiting behind, till Ali's wife and children mounted with them; and they all entered in splendid train. The merchants marvelled at the number of mules laden with chests, whilst the women of the merchants wondered at the

The 430th Night

richness of the apparel of his wife and the fine raiment of her children; and kept saying each to other, "Verily, the King of Baghdad hath no such gear; no, nor any other of the kings or lords or merchants!" So they ceased not to fare forwards in high great state, the men with Ali of Cairo and the Harims with his Harim, till they came to the mansion,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 430th night, she said,

It hath reached me, O auspicious King, that they ceased not to fare forwards in high state, the men with Ali's men and the



women with his wife, till they came to the mansion, where they alighted and brought the mules and their burdens into the midst of the courtyard. Then they unloaded them and warehoused the goods, whilst the merchants' wives went up with Ali's family to the saloon, which they found as it were a luxuriant garden, spread with magnificent furniture. They sat in mirth and good cheer till noon, when they brought them up the midday meal, all manner meats and sweetmeats of the very best; and they ate and drank costly sherbets and perfumed themselves thereafter with rose-water and scented woods. Then they took leave and went home, men and women; and, when the merchants returned to their places, they sent presents to the husband according to their conditions; and their wives likewise sent presents to the wife, so that there came to them great store of handmaids and negroes and Mamelukes; and all kinds of goods, such as grain, sugar and so forth, in abundance beyond account. As for the Baghdad merchant, the landlord of the house, he abode with Ali and quitted him not, but said to him, "Let the black slaves and servants take the mules and the common cattle into one of my other houses, to rest." Quoth Ali, "They set out again to-night for such a place."

Ali the Cairene and the Haunted House

Then he gave them leave to go forth and camp outside the city, that they might start on their journey at night-come; whereupon, hardly believing that they were dismissed, they took leave of him and departing to the outliers of the city, flew off through the air to their several abodes. So Ali and his house-owner sat together till a third of the night was past, when their colloquy ended and the merchant returned to his own house and Ali went up to his wife and children and after saluting them, said, "What hath befallen you in my absence all this time?" So she told him what they had suffered of hunger and nakedness and travail, and he said, "Praised be Allah for safety! How did ye come?" Answered she, "O my lord, I was asleep with my children yesternight, when suddenly and unexpectedly one raised us from the ground and flew with us through the firmament without doing us any hurt, nor did he leave flying with us, till he set us down in a place as it were an Arab camping-ground, where we saw laden mules and a travelling-litter borne upon two great mules, and around it servants, all boys and men. So I asked them, 'Who are ye and what are these loads and where are we?' and they answered, 'We are the servants of the merchant Ali of Cairo, son of the merchant-jeweller, who hath sent us to fetch you to him at Baghdad.' Quoth I, 'Tell me, is it far or near, hence to Baghdad?' They replied, 'Near: there lieth between us and the city but the darkness of the night.' Then they mounted us in the litter and, when the morrow dawned, we found ourselves with thee, without having suffered any hurt whatever." Quoth he, "Who gave you these dresses?" and quoth she, "The chief of the caravan opened one of the boxes on the mules and taking out thereof these clothes, clad me and thy children each in a suit; after which he locked the case and gave me the key, saying, 'Take care of it, till thou give it to thy husband.' And here it is safe by me." So saying, she gave him the key, and he said, "Dost thou know the chest?" Said she, "Yes, I know it." So he took her down to the magazine and showed her the boxes, when she cried, "This is the one whence the dresses were taken"; upon which he put the key in the lock and opened the chest, wherein he found much raiment and the keys of all the other cases. So he took them and fell to opening them, one after another, and feasting his eyes upon the gems and precious ores they contained, whose like was not found with any

The 431st and 432nd Nights

of the kings; after which he locked them again, took the keys, and returned to the saloon, saying to his wife, "This is of the bounty of Almighty Allah!" Then bringing her to the secret slab he turned the pin and opened the door of the closet, into which he entered with her and showed her the gold he had laid up therein. Quoth she, "Whence came all this to thee?" "It came to me by the grace of my Lord," answered he:—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 431st night, she said,

It hath reached me, O auspicious King, that when Ali's wife had looked upon the gold she said to him, "Whence came all this to thee?" "It came to me by the grace of my Lord," answered he: "When I left thee in my trouble, I shipped at Bulak for Damietta and met a friend there who forwarded me to Damascus": in brief he told her all that had befallen him, from first to last. Said she, "O my lord, all this cometh by boon of thy father's blessing and orisons when he prayed for thee, before his death, saying, 'I beseech Allah to cast thee into no straits except He grant thee ready relief!' So praised be Allah Almighty for that He hath brought thee deliverance and hath requited thee with more than went from thee! But Allah upon thee, O my lord, return not to thy practice of associating with doubtful folk; but look thou fear Allah (whose name be exalted!) both in private and in public." And as she went on to admonish him, he said, "I accept thine admonition and beg the Almighty to remove the froward from amongst us and stablish us in His obedience and in the observance of the law and practice of His Prophet, on whom be blessings and peace!" After that Ali and his wife and children were in all solace of life and gladness; and he opened him a shop in the merchants' bazar and, stocking it with a somewhat of jewels and bullion, sat therein with his children and white servants. Presently he became the most considerable of the merchants of Baghdad, and his report reached the King of that city,⁺ who sent a messenger to command his attendance, saying, "Answer the summons of the King who requireth thee." He replied, "I hear and obey," and straightway prepared his present and he took four trays of red gold and, filling them with jewels and precious metals, such as no King possessed, went up to the palace and presenting himself before the presence, kissed the ground between his hands and wished him endurance

Ali the Cairene and the Haunted House

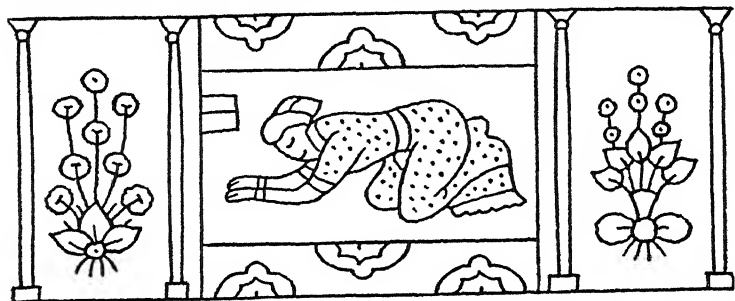
of goods and glory in the finest language he could command. Said the King, "O merchant, thou cheerest our city with thy presence!" and Ali rejoined, "O King of the age, thy slave hath brought thee a gift and hopeth for acceptance thereof from thy favour." Then he laid the four trays before the King, who uncovered them and seeing that they contained gems, whose fellows he possessed not and whose worth equalled treasuries of money, said, "Thy present is accepted, O merchant, and Inshallah! we will requite thee with its like." And Ali kissed his hands and went away; whereupon the King called his grandees and said to them, "How many of the Kings have sought my daughter in marriage?" "Many," answered they; and he asked, "Hath any of them given me the like of this gift?" whereto they replied, "Not one, for that none of them hath its like"; and he said, "I have consulted Allah Almighty by lot as to marrying my daughter to this merchant. What say ye?" "Be it as thou reckest," answered they. Then he bade the eunuch carry the four trays into his serraglio and going in to his wife, laid them before her. She uncovered them and seeing therein that whose like she possessed not, no, nor a fraction thereof, said to him, "From which of the Kings hadst thou these? perchance of one of the royalties that seek thy daughter in marriage?" Said he, "Not so, I had them of an Egyptian merchant, who is lately come to this our city. Now when I heard of his coming I sent to command him to us, thinking to make his acquaintance, so haply we might find with him somewhat of jewels and buy them of him for our daughter's trousseau. He obeyed our summons and brought us these four trays, as a present, and I saw him to be a handsome youth of dignified aspect and intelligent as elegant, almost such as should be the sons of Kings. Wherefore my heart inclined to him at sight, and my heart rejoiced in him and I thought good to marry my daughter to him. So I showed the gift to my grandees, who agreed with me that none of the Kings hath the like of these and I told them my project. But what sayst thou?"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 432nd night, she continued,

It hath reached me, O auspicious King, that the King of Bagdad, after showing the presents to his wife and highly praising Ali, the merchant-jeweller, and informing her of the proposed

The 433rd Night

marriage, asked, "But what sayst thou?" She replied, "O King of the age, the ordering this affair is in Allah's hand, and thine, and whatso Allah willeth shall come to pass." Rejoined the King, "If it be His will, I will marry her to none other than this young man." He slept on this resolve and on the morrow, he went out to his Divan and summoned Ali and the rest of the merchants of Baghdad, and when all came bade them be seated. Then said he, "Bring me the Kazi of the Divan" and they brought him; whereupon the King said to him, "O Kazi, write the contract of marriage between my daughter and the merchant Ali the Cairene." But



Ali said, "Thy pardon, O our lord the Sultan! It befitteth not that a trader such as I, be the King's son-in-law." Quoth the King, "It is my will to bestow this favour upon thee, as well as the Wazirate"; and he invested him forthwith in the Wazir's office and ministerial robes. Then Ali sat down in the chair of the Wazirate and said, "O King of the age, thou hast bestowed on me this; and indeed I am honoured by thy bounties; but hear one word I have to say to thee!" He replied, "Say on, and fear not." Quoth Ali, "Since it is thine august resolution to marry thy daughter, thou wouldst do better to marry her to my son." Quoth the King, "Hast thou then a son?" and Ali replied, "Yes." "Send for him forthwith," said the King. Thereupon answered Ali, "Hearkening and obedience!" and despatched a servant to fetch his son, who came and kissing the ground before the King, stood in an attitude of respect. The King looked at him and seeing him to be yet comelier than his daughter and goodlier than she in stature and proportion and brightness and perfection, said to him, "What is thy name, O my son?" "My name is Hasan, O our lord the Sultan," replied the young man, who was then fourteen years old.

Ali the Cairene and the Haunted House

Then the Sultan said to the Kazi, "Write the contract of marriage between my daughter Husn al-Wujúd and Hasan, son of the merchant Ali the Cairene." So he wrote the marriage contract between them, and the affair was ended in the goodliest fashion; after which all in the Divan went their ways and the merchants followed the Wazir Ali, escorting him to his house, where they gave him joy of his advancement and departed. Then he went in to his wife, who seeing him clad in the Wazir's habit, exclaimed, "What is this?" when he told her all that had passed from first to last and she joyed therein with exceeding joy. So sped the night and on the morrow, he went up to the Divan, where the King received him with especial favour and seating him close by his side, said, "O Wazir, we purpose to begin the wedding festivities and bring thy son in to our daughter." Replied Ali, "O our lord the Sultan, whatso thou deemest good is good." So the Sultan gave orders to celebrate the festivities, and they decorated the city and held high festival for thirty days, in all joy and gladness; at the end of which time, Hasan, son of the Wazir Ali, went in to the Princess and enjoyed her beauty and loveliness. When the Queen saw her daughter's husband, she conceived a warm affection for him, and in like manner she rejoiced greatly in his mother. Then the King bade build for his son-in-law Hasan Ali-son a palace beside his own; so they built him with all speed a splendid palace in which he took up his abode; and his mother used to tarry with him some days and then go down to her own house. After awhile the Queen said to her husband, "O King of the age, Hasan's lady-mother cannot take up her abode with her son and leave the Wazir; neither can she tarry with the Wazir and leave her son." "Thou sayest sooth," replied the King, and bade edify a third palace beside that of Hasan, which being done in a few days he caused remove thither the goods of the Wazir, and the Minister and his wife took up their abode there. Now the three palaces communicated with one another, so that when the King had a mind to speak with the Wazir by night, he would go to him or send to fetch him; and so with Hasan and his father and mother. On this wise they dwelt in all solace and in the greatest happiness—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 433rd night, she said,

The 434th Night

It hath reached me, O auspicious King, that the King and the Wazir and his son ceased not to dwell in all solace and in the greatest happiness awhile, till the King fell ill and his sickness grew on him. So he summoned the lords of his realm and said to them, "There is come upon me a sore malady, peradventure a mortal; and I have therefore summoned you to consult you respecting a certain matter, on which I would have you counsel me as you deem well." They asked, "What is the matter of which thou wouldst take counsel with us, O King?" and he answered, "I am old and sickly and I fear for the realm after me from its enemies; so I would have you all agree upon some one, that I may proclaim him King in my lifetime and so ye may be at ease." Whereupon quoth they with one voice, "We all approve of thy daughter's husband Hasan, son of the Wazir Ali; for we have seen his wit and perfect understanding, and he knoweth the place of all, great and small." Asked the King, "Are ye indeed agreed upon this?" and they answered, "Yes." Rejoined he, "Peradventure ye all say this to my face, of respect for me; but behind my back ye will say otherwise." However, they all replied, "By Allah, our word is one and the same in public and in private, and we accept him frankly and with heartiness of heart and breadth of breast." Quoth he, "Since the case is thus, bring the Kazi of the Holy Law and all the Chamberlains and Viceroy's and Officers of state before me to-morrow, and we will order the affair after the goodliest fashion." "We hear and we obey," answered they and withdrawing, notified all the Olema,⁺ the doctors of the law and the chief personages among the Emirs. So when the morrow dawned, they came up to the Divan and, having craved and obtained permission to enter, they saluted the King, saying, "Here are we all in thy presence." Whereunto he made reply, "O Emirs of Baghdad, whom will ye have to be King over you after me, that I may inaugurate him during my lifetime, before the presence of you all?" Quoth they with one voice, "We are agreed upon thy daughter's husband Hasan, son of the Wazir Ali." Quoth he, "If it be so, go all of you and bring him before me." So they all arose and, repairing to Hasan's palace, said to him, "Rise, come with us to the King." "Wherefore?" asked he, and they answered, "For a thing that will benefit both us and thee." So he went in with them to the King and kissed the ground before his father-in-

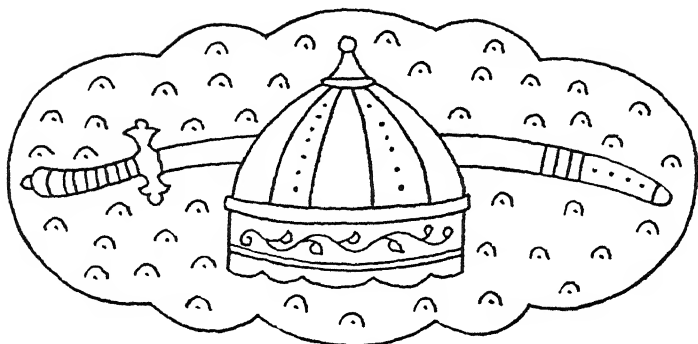
Ali the Cairene and the Haunted House

law who said to him, "Be seated, O my son!" He sat down and the King continued, "O Hasan, all the Emirs have approved of thee and agreed to make thee King over them after me; and it is my purpose to proclaim thee, whilst I yet live, and so make an end of the business." But Hasan stood up and, kissing the ground once more before the King, said to him, "O our lord the King, among the Emirs there be many who are older than I and greater of worth; acquit me therefore of this thing." But all the Emirs cried out saying, "We consent not but that thou be King over us." Then said Hasan, "My father is older than I, and I and he are one thing; and it befits not to advance me over him." But Ali said, "I will consent to nothing save whatso contenteth my brethren; and they have all chosen and agreed upon thee; wherefore gainsay thou not the King's commandment and that of thy brethren." And Hasan hung his head abashed before the King and his father. Then said the King to the Emirs, "Do ye all accept of him?" "We do," answered they and recited thereupon seven Fátihahs.⁺ So the King said, "O Kazi, draw up a legal instrument testifying of these Emirs that they are agreed to make King over them my daughter's husband Hasan." The Kazi wrote the act and made it binding on all men,⁺ after they had sworn in a body the oath of fealty to Hasan. Then the King did likewise and bade him take his seat on the throne of kingship; whereupon they all arose and kissed King Hasan's hands and did homage to him, and swore lealty to him. And the new King dispensed justice among the people that day in fashion right royal, and invested the grantees of the realm in splendid robes of honour. When the Divan broke up, he went in to and kissed the hands of his father-in-law who spake thus to him, "O my son, look thou rule the lieges in the fear of Allah";—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 434th night, she said,

It hath reached me, O auspicious King, that when King Hasan was quit of the Divan, he went in to and kissed the hands of his wife's father, who spake thus to him, "O my son, look thou rule the lieges in the fear of Allah"; whereto he replied, "O my father, through thy prayers for me, the grace and guidance of Allah will come to me." Then he entered his own palace and was met by his wife and her mother and their attendants, who kissed his hands

The 434th Night



and gave him joy of his advancement, saying, "Be this day blessed!" Next he went in to his father and mother, who joyed with exceeding joy in that which Allah had vouchsafed him of his advancement to the kingship, and his father charged him to fear Allah and to deal mercifully with his subjects. He passed the night in glee and gladness, and on the morrow, having prayed the obligatory prayers ending with the usual short chapters[†] of the Koran, he went up to the Divan, whither came all his officers and dignitaries. He passed the day in dispensing justice among the folk, bidding to graciousness and forbidding ungraciousness and appointing to place and displacing, till day-end, when the Divan broke up, after the goodliest fashion, and all the troops withdrew and each went his own way. Then he arose and repaired to the palace, where he found his father-in-law's sickness grown heavy upon him and said to him, "May no ill befall thee!" At this the old King opened his eyes and said, "O Hasan!" and he replied, "At thy service, O my lord." Quoth the old King, "Mine appointed hour is at hand: be thou careful of thy wife and her mother, and look thou fear Allah and honour thy parents; and bide in awe of the majesty of the Requiting King and bear in mind that He commandeth justice and good works." And King Hasan replied, "I hear and obey." Now after this the old King lingered three days and then departed into the mercy of Almighty Allah. So they laid him out and shrouded and buried him and held over him readings and perlections of the Koran, to the end of the customary forty days. And King Hasan, son of the Wazir, reigned in his stead, and his subjects joyed in him and all his days were gladness; moreover, his father ceased not to be his chief Wazir on his right

The Pilgrim Man and the Old Woman

hand, and he took to himself another Wazir, to be at his left hand. His reign was a prosperous and well ordered, and he lived a long life as King of Baghdad; and Allah blessed him, by the old King's daughter, with three sons who inherited the kingdom after him; and they abode in the solace of life and its pleasures till there came to them the Destroyer of delights and the Severer of societies. And the glory be to Him who is eternal and in whose hand are annulling and confirming. And of the tales they tell is one of

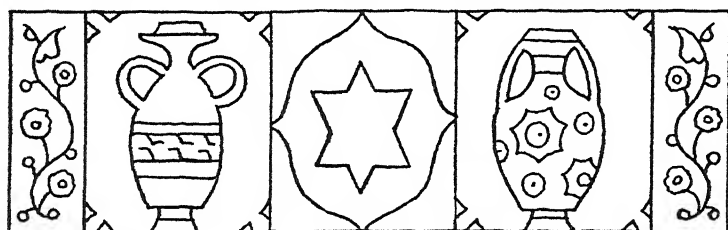
The Pilgrim Man and the Old Woman

A man of the pilgrims once slept a long sleep and awaking, found no trace of the caravan. So he rose up and walked on, but lost his way and presently came to a tent, where he saw an old woman standing at the entrance and by her side a dog asleep. He went up to the tent and, saluting the old woman, sought of her food, when she replied, "Go to yonder Wady and catch thy sufficiency of serpents, that I may broil of them for thee and give thee



The 435th and 436th Nights

to eat." Rejoined the pilgrim, "I dare not catch serpents nor did I ever eat them." Quoth the old woman, "I will go with thee and catch some; fear not." So she went with him, followed by the dog, to the valley and, catching a sufficient number of serpents, proceeded to broil them. He saw nothing for it (saith the story teller) but to eat, in fear of hunger and exhaustion; so he ate of the serpents.⁺ Then he was athirst and asked for water to drink; and she answered, "Go to the spring and drink." Accordingly, he went to the spring and found the water thereof bitter; yet needs must he drink of it despite its bitterness, because of the violence



of his thirst. Presently he returned to the old woman and said to her, "I marvel, O ancient dame, at thy choosing to sojourn in this place"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 435th night, she said,

It hath reached me, O auspicious King, that when the palmerman drank the bitter draught for stress of thirst, he returned and said, "I marvel, O ancient dame, at thy choosing to sojourn in this place and thy putting up with such meat and drink!" She asked, "And how is it then in thy country?" whereto he answered, "In my country are houses wide and spacious and fruits ripe and delicious and waters sweet and viands savourous and of goodly use and meats fat and full of juice and flocks innumerable and all things pleasant and all the goods of life, the like whereof are not, save in the Paradise which Allah the Omnipotent hath promised to His servants pious." Replied she, "All this have I heard: but tell me, have ye a Sultan who ruleth over you and is tyrannical in his rule and under whose hand you are; one who, if any of you commit an offence, taketh his goods and ruineth him and who, whenas he will, turneth you out of house and home and uprooteth you, stock and branch?" Replied the man, "Indeed that may be"; and

The Pilgrim Man and the Old Woman

she rejoined, "If so, by Allah, these your delicious food and life of daintiness and gifts however good, with tyranny and oppression, are but a searching poison, while our coarse meat which in freedom and safety we eat is a healthful medicine. Hast thou not heard that the best of boons, after Al-Islam, the true Faith, are sanity and security?"⁺ "Now such boons" (quoth he who telleth the tale) "may be by the just rule of the Sultan, Vice-regent of Allah on His earth, and the goodness of his polity. The Sultan of time past needed but little awfulness, for when the lieges saw him, they feared him; but the Sultan of these days hath need of the most accomplished polity and the utmost majesty, because men are not as men of by-gone time and this our age is one of folk opprobrious, and is greatly calamitous, noted for folly and hardness of heart and inclined to hate and enmity. If, therefore, the Sultan (which Almighty Allah forbend!) be weak or wanting in polity and majesty, this will be the assured cause of his country's ruin. Quoth the proverb, 'An hundred years of the Sultan's tyranny, but not one year of the people's tyranny one over other.' When the lieges oppress one another, Allah setteth over them a tyrannical Sultan and a terrible King. Thus it is told in history that one day there was sent to Al-Hajjāj bin Yūsuf a slip of paper, whereon was written, 'Fear Allah and oppress not His servants with all manner of oppression.' When he read this, he mounted the pulpit (for he was eloquent and ever ready of speech), and said, 'O folk, Allah Almighty hath made me ruler over you, by reason of your frowardness'";—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 436th night, she resumed her story, saying,

It hath reached me, O auspicious King, that when Hajjaj Yusuf-son read the paper he mounted the pulpit and said, "O folk, Allah Almighty hath made me ruler over you by reason of your frowardness; and indeed, though I die yet will ye not be delivered from oppression, with these your ill deeds; for the Almighty hath created like unto me many an one. If it be not I, 'twill be one more mischievous than I and a mightier in oppression and a more merciless in his majesty; even as saith the poet:⁺—

*For not a deed the hand can try
Save 'neath the hand of God on high,*

The 437th Night

*Nor tyrant harsh work tyranny
Uncrushed by tyrant harsh as he.*

Tyranny is feared: but justice is the best of all things. We beg Allah to better our case!" And among tales is that of

Abu al-Husn and his Slave-Girl *Tawaddud*⁺

There was once in Baghdad a man of consequence and rich in monies and immoveables, who was one of the chiefs of the merchants; and Allah had largely endowed him with worldly goods, but had not vouchsafed him what he longed for of offspring; and there passed over him a long space of time, without his being blessed with issue, male or female. His years waxed great; his bones became wasted and his back bent; weakness and weariness grew upon him, and he feared the loss of his wealth and possessions, seeing he had no child whom he might make his heir and by whom his name should be remembered. So he betook himself with supplication to Almighty Allah, fasting by day and praying through the night. Moreover, he vowed many vows to the Living, the Eternal; and visited the pious and was constant in supplication to the Most Highest, till He gave ear to him and accepted his prayer and took pity on his straining and complaining; so that, before many days were past, he knew carnally one of his women and she conceived by him the same night. In due time she finished her months and, casting her burden, bore a male child as he were a slice of the moon; whereupon the merchant fulfilled his vows in his gratitude to Allah (to whom be honour and glory!) and gave alms and clothed the widow and the orphan. On the seventh night after the boy's birth, he named him Abu al-Husn,⁺ and the wet-nurses suckled him and the dry-nurses dandled him and the servants and the slaves carried him and handled him, till he shot up and grew tall and throve greatly and learnt the Sublime Koran and the ordinances of Al-Islam and the canons of the True Faith; and calligraphy and poetry and mathematics and archery. Thus he became the union-pearl of his age and the goodliest of the folk of his time and his day; fair of face and of tongue fluent, carrying himself with a light and graceful gait and glorying in his stature proportionate and amorous graces which were to many a bait: and his cheeks were red and flower-white was his forehead and his side face waxed brown with tender down, as saith one,

The Tale of Abu al-Husn and his Slave-Girl

*The spring of the down on cheeks right clearly shows:
And how when the Spring is gone shall last the rose?
Dost thou not see that the growth upon his cheek
Is violet-bloom that from its leaves outgrow?*

He abode awhile in ease and happiness with his father, who rejoiced and delighted in him, till he came to man's estate, when the merchant one day made him sit down before him and said, "O my son, the appointed term draweth near; my hour of death is at hand and it remaineth but to meet Allah (to whom belong Majesty and Might!). I leave thee what shall suffice thee, even to thy son's son, of monies and mansions, farms and gardens; wherefore, fear thou Almighty Allah, O my son, in dealing with that which I bequeath to thee and follow none but those who will help thee to the Divine favour." Not long after, he sickened and died; so his son ordered his funeral,⁺ after the goodliest wise, and burying him, returned to his house and sat mourning for him many days and nights. But behold, certain of his friends came in to him and said to him, "Whoso leaveth a son like thee is not dead; indeed, what is past is past and fled and mourning be-seemeth none but the young maid and the wife cloistered." And they ceased not from him till they wrought on him to enter the Hammam and break off his mourning.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 437th night, she said,

It hath reached me, O auspicious King, that when Abu al-Husn was visited by his friends and taken to the Hammam and persuaded to break off his mourning, he presently forgot his father's charge, and his head was turned by his riches; he thought fortune would always wone with him as it was, and that wealth would ever wax and never wane. So he ate and drank and made merry and took his pleasure and gave gifts of gear and coin and was profuse with gold and addrest himself up to eating fowls and breaking the seals of wine-flasks and listening to the giggle of the daughter of the vine as she gurgled from the flagon, and enjoying the jingle of the singing-girls; nor did he give over this way of life, till his wealth was wasted and the case worsened and all his goods went from him and he bit his hands⁺ in bitter penitence. For of a truth he had nothing left, after that which he had squandered, but a concubine, a slave-girl whom his father had bequeathed to him

The 438th Night

with the rest of his estate: and she had no equal in beauty and loveliness and brightness and liveliness and symmetric stature and perfect grace. She was past mistress in every manner of arts and accomplishments and endowed with many excellences, surpassing all the folk of her age and time. She was grown more notorious than a way-mark,⁺ for her seductive genius, and outdid the fair both in theory and practice, and she was noted for her swimming gait, flexile and delicate, albeit she was full five feet in height and by all the boons of fortune deckt and dight, with strait arched brows twain, as they were the crescent moon of Sha'abán,⁺ and eyes like gazelles' eyne; and nose like the edge of scymitar fine and cheeks like anemones of blood-red shine; and mouth like Solomon's seal and sign and teeth like necklaces of pearls in line; and navel holding an ounce of oil of benzoin and waist more slender than his body whom love hath wasted and whom concealment hath made sick with pine and hind parts heavier than two hills of sand; briefly she was a volume of charms after his saying who saith,

*Her fair shape ravisheth, if face to face she did appear,
And if she turn, for severance from her she slayeth sheer.
Sun-like, full-moon-like, sapling-like, unto her character
Estrangement no wise appertains nor cruelty austere.
Under the bosom of her shift the garths of Eden are
And the full-moon revolveth still upon her neck-rings'
sphere.⁺*

She seemed a full moon rising and a gazelle browsing, a girl of nine plus five⁺ shaming the moon and sun, even as saith of her the sayer eloquent and ingenious,

*Semblance of full-moon Heaven bore,
When five and five are conjoined by four;
'Tis not my sin if she made of me
Its like when it riseth horizon o'er.⁺*

Clean of skin, odoriferous of breath, it seemed as if she were of fire fashioned and of crystal moulded; rose-red was the cheek of her and perfect the shape and form of her; even as one saith of her, describing her,

*Scented with sandal⁺ and musk, right proudly doth she go,
With gold and silver and rose and saffron-colour aglow.
A flower in a garden she is, a pearl in an ouch of gold
Or an image in chapel⁺ set for worship of high and low.*

The Tale of Abu al-Husn and his Slave-Girl

*Slender and shapely she is; vivacity bids her arise,
But the weight of her hips says, "Sit, or softly and slowly
go."*

*Whenas her favours I seek and sue for my heart's desire,
"Be gracious," her beauty says; but her coquetry answers,
"No."*

*Glory to Him who made beauty her portion, and that
Of her lover to be the prate of the censurers, heigho!†*

She captivated all who saw her, with the excellence of her beauty and the sweetness of her smile,⁺ and shot them down with the shafts she launched from her eyes; and withal she was eloquent of speech and excellently skilled in verse. Now when Abu al-Husn had squandered all his gold, and his ill-plight all could behold, and there remained to him naught save this slave-girl, he abode three days without tasting meat or taking rest in sleep, and the handmaid said to him, "O my lord, carry me to the Commander of the Faithful, Harun al-Rashid,"—

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 438th night, she said,*

It hath reached me, O auspicious King, that quoth the slave-girl to her master, "O my lord, carry me to Harun al-Rashid, fifth of the sons of Abbas, and seek of him to my price ten thousand dinars. If he deem me dear, say to him: 'O Prince of True Believers, my handmaid is worth more than this: do but prove her, and her value will be magnified in thine eyes; for this slave-girl hath not her equal, and she were unfit to any but thou.' " And she added, "Beware, O my lord, of selling me at less than the sum I have named; indeed 'tis but little for the like of me." Now her owner knew not her worth nor that she had no equal in her day; but he carried her to the Caliph and set her in the presence and repeated what she had bidden him say. The Caliph asked her, "What is thy name?" to which she answered, "My name is Tawaddud."⁺ He then enquired, "O Tawaddud, in what branches of knowledge dost thou excel?" and she replied, "O my lord, I am versed in syntax and poetry and jurisprudence and exegesis and philosophy; and I am skilled in music and the knowledge of the Divine ordinances and in arithmetic and geodesy and geometry and the fables of the ancients. I know the Sublime Koran by heart and have read it according to the seven, the ten and the

The 438th Night

fourteen modes. I know the number of its chapters and versets and sections and words; and its halves and fourths and eighths and tenths; the number of prostrations which occur in it and the sum total of its letters; and I know what there is in it of abrogating and abrogated;⁺ also what parts of it were revealed at Al-Medinah and what at Meccah and the cause of the different revelations. I know the Holy Traditions of the Apostle's sayings, historical and legendary, the established and those whose ascription is doubtful; and I have studied the exact sciences, geometry and philosophy and medicine and logic and rhetoric and composition; and I have learnt many things by rote and am passionately fond of poetry. I can play the lute and know its gamut and notes and notation and the crescendo and diminuendo. If I sing and dance, I seduce, and if I dress and scent myself, I slay. In fine, I have reached a pitch of perfection such as can be estimated only by those of them who are firmly rooted in knowledge."⁺ Now when the Caliph heard these words spoken by one so young, he wondered at her eloquence, and turning to Abu al-Husn, said, "I will summon those who shall discuss with her all she claimeth to know; if she answer correctly, I will give thee the price thou askest for her and more; and if not, thou art fitter to have her than I." "With gladness and goodly gree, O Commander of the Faithful," replied Abu al-Husn. So the Caliph wrote to the Viceroy of



The Tale of Abu al-Husn and his Slave-Girl

Bassorah, to send him Ibrahim bin Siyyār the prosodist, who was the first man of his day in argument and eloquence and poetry and logic, and bade him bring with him readers of the Koran and learned doctors of the law and physicians and astrologers and scientists and mathematicians and philosophers; and Ibrahim was more learned than all. In a little while they arrived at the palace of the Caliphate, knowing not what was to do, and the Caliph sent for them to his sitting-chamber and ordered them to be seated. So they sat down and he bade bring the damsel Tawaddud who came and, unveiling, showed herself, as she were a sparkling star.† The Caliph set her a stool of gold; and she saluted, and speaking with an eloquent tongue, said, "O Commander of the Faithful, bid the Olema and the doctors of law and leeches and astrologers and scientists and mathematicians and all here present contend with me in argument." So he said to them, "I desire of you that ye dispute with this damsel on the things of her faith, and stultify her argument in all she advanceth"; and they answered, saying, "We hear and we obey Allah and thee, O Commander of the Faithful." Upon this Tawaddud bowed her head and said, "Which of you is the doctor of the law, the scholar, versed in the readings of the Koran and in the Traditions?" Quoth one of them, "I am the man thou seekest." Quoth she, "Then ask me of what thou wilt." Said the doctor, "Hast thou read the precious book of Allah and dost thou know its cancelling and cancelled parts and hast thou meditated its versets and its letters?" "Yes," answered she. "Then," said he, "I will proceed to question thee of the obligations and the immutable ordinances: so tell me of these, O damsel, and who is thy Lord, who thy prophet, who thy Guide, what is thy point of fronting in prayer, and who be thy brethren? Also what thy spiritual path and what thy highway?" Whereto she replied, "Allah is my Lord, and Mohammed (whom Allah save and assain!) my prophet, and the Koran is my guide and the Ka'abah my fronting; and the True-believers are my brethren. The practice of good is my path and the Sunnah my highway." The Caliph again marvelled at her words so eloquently spoken by one so young; and the doctor pursued, "O damsel, with what do we know Almighty Allah?" Said she, "With the understanding." Said he, "And what is the understanding?" Quoth she, "It is of two kinds, natural and acquired."—

The 439th and 440th Nights

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 439th night, she said,

It hath reached me, O auspicious King, that the damsel continued, "The understanding is of two kinds, natural and acquired. The natural is that which Allah (to whom be honour and glory!) created for the right direction of His servants after His will; and the acquired is that which men accomplish by dint of study and fair knowledge." He rejoined, "Thou hast answered well." Q "Where is the seat of the understanding?" "Allah casteth it in the heart whence its lustrous beams ascend to the brain and



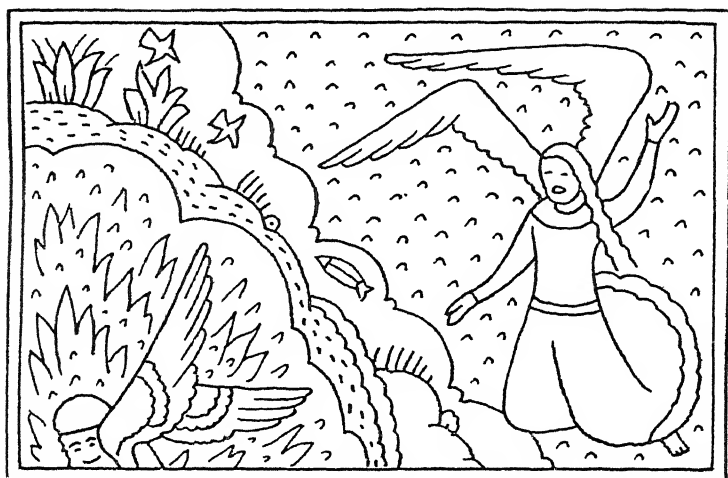
there become fixed." Q "How knowest thou the Prophet of Allah?" "By the reading of Allah's Holy Book and by signs and proofs and portents and miracles!" Q "What are the obligations and the immutable ordinances?" "The obligations are five. (1) Testification that there is no iláh⁺ but Allah, no god but *the* God alone and One, which for partner hath none, and that Mohammed is His servant and His apostle. (2) The standing in prayers.⁺ (3) The payment of the poor-rate. (4) Fasting Ramadan. (5) The Pilgrimage to Allah's Holy House for all to whom the journey is possible. The immutable ordinances are four: to wit, night and day and sun and moon, the which build up life and hope; nor any son of Adam wotteth if they will be destroyed on the Day of Judgment." Q "What are the obligatory observances of the Faith?" "They are five, prayer, almsgiving, fasting, pilgrimage, fighting for the Faith and abstinence from the forbidden." Q "Why dost thou stand up to pray?" "To express the devout intent of the slave acknowledging the Deity." Q "What are the obligatory conditions which precede standing in prayer?" "Purification, covering the shame, avoidance of soiled clothes, standing on

The Tale of Abu al-Husn and his Slave-Girl

a clean place, fronting the Ka'abah, an upright posture, the intent⁺ and the pronouncing 'Allaho Akbar' of prohibition."⁺ Q "With what shouldest thou go forth from thy house to pray?" "With the intent of worship mentally pronounced." Q "With what intent shouldest thou enter the mosque?" "With an intent of service." Q "Why do we front the Kiblah?"⁺ "In obedience to three Divine orders and one Traditional ordinance." Q "What are the beginning, the consecration and the end of prayer?" "Purification beginneth prayer, saying the Allaho Akbar of prohibition consecrateth, and the salutation endeth prayer." Q "What deserveth he who neglecteth prayer?" "It is reported, among the authentic Traditions of the Prophet, that he said, 'Whoso neglecteth prayer wilfully and purposely hath no part in Al-Islam.'"⁺—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 440th night, she said,

It hath reached me, O auspicious King, that after the damsel had repeated the words of that Holy Tradition the doctor cried, "Thou hast replied aright: now say me, what is prayer?" "Prayer is communion between the slave and his lord, and in it are ten virtues: (1) it illumineth the heart; (2) it maketh the face shine; (3) it pleaseth the Compassionate One; (4) it angereth Satan; (5) it conjureth calamity; (6) it wardeth off the mischief of enemies; (7) it multiplieth mercy; (8) it forfendeth vengeance and punishment; (9) it bringeth the slave nigh unto his lord; and (10) it restraineth from lewdness and frowardness. Hence it is one of the absolute requisites and obligatory ordinances and the pillar of the Faith." Q "What is the key of prayer?" "Wuzú or the lesser ablution."⁺ Q "What is the key to the lesser ablution?" "Intention and naming the Almighty." Q "What is the key of naming the Almighty?" "Assured faith." Q "What is the key of faith?" "Trust in the Lord." Q "What is the key of trust in the Lord?" "Hope." Q "What is the key of hope?" "Obedience." Q "What is the key of obedience?" "The confession of the Unity and the acknowledgment of the divinity of Allah." Q "What are the Divine ordinances of Wuzu, the minor ablution?" "They are six, according to the canon of the Imam al-Sháfi'í Mohammed bin Idris (of whom Allah accept!): (1) intent while washing the face; (2) washing the face; (3) washing the hands and forearms; (4) wiping part of the head; (5) washing



the feet and heels; and (6) observing due order.⁺ And the traditional statutes are ten: (1) nomination; (2) and washing the hands before putting them into the water-pot; (3) and mouth-rinsing; (4) and snuffing;⁺ (5) and wiping the whole head; (6) and wetting the ears within and without with fresh water; (7) and separating a thick beard; (8) and separating the fingers and toes;⁺ (9) and washing the right foot before the left; and (10) doing each of these thrice and all in unbroken order. When the minor ablution is ended, the worshipper should say, 'I testify that there is no god but *the* God, the One, which for partner hath none, and I testify that Mohammed is His servant and His apostle. O my Allah, make me of those who repent and in purity are permanent! Glory to Thee, O my God, and in Thy praise I bear witness, that there is no god save Thou! I crave pardon of Thee and I repent to Thee!' For it is reported, in the Holy Traditions, that the Prophet (whom Allah bless and preserve!) said of this prayer, 'Whoso endeth every ablution with this prayer, the eight gates of Paradise are open to him; he shall enter at which he pleaseth.' " Q "When a man purposeth ablution, what betideth him from the angels and the devils?" "When a man prepareth for ablution, the angels come and stand on his right and the devils on his left hand.⁺ If he name Almighty Allah at the beginning of the ablution, the devils flee from him and the angels hover over him with a pavilion of light, having four ropes, to each an angel

The Tale of Abu al-Husn and his Slave-Girl

glorifying Allah and craving pardon for him, so long as he remaineth silent or calleth upon the name of Allah. But if he omit to begin washing with naming Allah (to whom belong might and majesty!), neither remain silent, the devils take command of him; and the angels depart from him and Satan whispereth evil thoughts unto him, till he fall into doubt and come short in his ablution. For (quoth he on whom be blessing and peace!), 'A perfect ablution driveth away Satan and assureth against the tyranny of the Sultan'; and again quoth he, 'If calamity befall one who is not pure by ablution, verily and assuredly let him blame none but himself.' " Q "What should a man do when he awaketh from sleep?" "He should wash his hands thrice, before putting them into the water vessel." Q "What are the Koranic and traditional orders anent Ghusl, the complete ablution?" "The divine ordinances are intent and 'crowning' the whole body with water, that is, the liquid shall come at every part of the hair and skin. Now the traditional ordinances are the minor ablution as preliminary; rubbing the body; separating the hair and deferring in words the washing of the feet till the end of the ablution."—

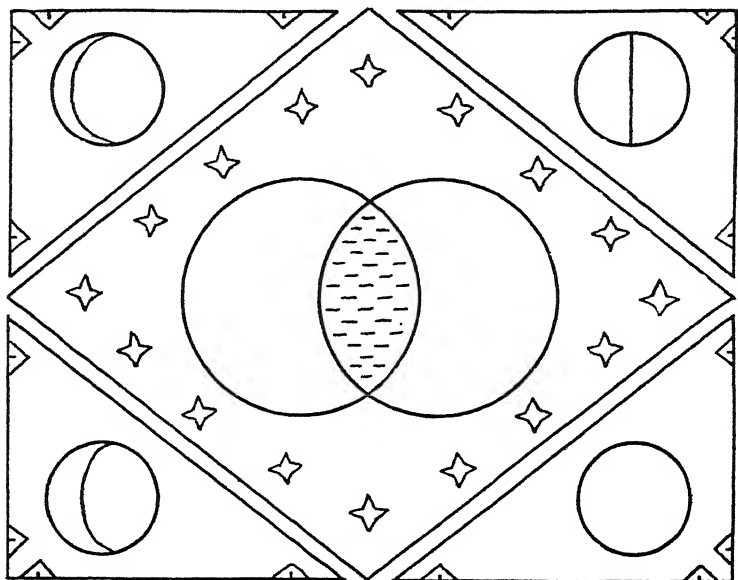
And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 441st night, she said,

It hath reached me, O auspicious King, that when the damsel had recounted to the doctor what were the divine and traditional orders anent Ghusl or total ablution, quoth he, "Thou hast replied aright: now tell me what are the occasions for Tayammum, or making the ablution with sand and dust; and what are the ordinances thereof, divine and human?" "The reasons are seven, viz.: want of water; fear lest water lack; need thereto; going astray on a march; sickness; having broken bones in splints; and having open wounds. As for its ordinances, the divine number four, viz., intent, dust, clapping it to the face and clapping it upon the hands; and the human number two, nomination and preferring the right before the left hand." Q "What are the conditions, the pillars or essentials, and the traditional statutes of prayer?" "The conditions are five: (1) purification of the members; (2) covering of the privy parts; (3) observing the proper hours, either of certainty or to the best of one's belief; (4) fronting the Kiblah; and (5) standing on a clean place. The pillars or

The 442nd Night

essentials number twelve: (1) intent; (2) the Takbír or magnification of prohibition; (3) standing when able to stand;† (4) repeating the Fatihah or opening chapter of the Koran and saying, 'In the name of Allah, the Compassionating, the Compassionate!' with a verse thereof according to the canon of the Imam Al-Shafi'i; (5) bowing the body and keeping it bowed; (6) returning to the upright posture and so remaining for the time requisite; (7) prostration and permanence therein; (8) sitting between two prostrations and permanence therein; (9) repeating the latter profession of the Faith and sitting up therefor; (10) invoking benediction on the Prophet (whom Allah bless and preserve!) (11) the first Salutation;† and (12) the intent of making an end of prayer expressed in words. But the traditional statutes are the call to prayer; the standing posture; raising the hands (to either side of the face) whilst pronouncing the prohibition; uttering the magnification before reciting the Fatihah; seeking refuge with Allah;† saying, 'Amen'; repeating the chapter of the Koran after the Fatihah, repeating the magnifications during change of posture; saying, 'May Allah hear him who praiseth Him! and O our Lord, to Thee be the praise!' praying aloud in the proper place† and praying under the breath prayers so prescribed; the first profession of unity and sitting up thereto; blessing the Prophet therein; blessing his family in the latter profession and the second Salutation." Q "On what is the Zakát or obligatory poor-rate taxable?" "On gold and silver and camels and oxen and sheep and wheat and barley and holcus and millet and beans and vetches and rice and raisins and dates." Q "What is the Zakat or poor-rate on gold?" "Below twenty miskals or dinars, nothing; but on that amount half a dinar for every score and so on proportionally."† Q "On silver?" "Under two hundred dirhams nothing, then five dirhams on every two hundred and so forth." Q "On camels?" "For every five, an ewe, or for every twenty-five a pregnant camel." Q "On sheep?" "An ewe for every forty head." Q "What are the ordinances of the Ramazan Fast?" "The Koranic are intent: abstinence from eating, drinking and carnal copulation, and the stoppage of vomiting. It is incumbent on all who submit to the Law, save women in their courses and forty days after childbirth; and it becomes obligatory on sight of the new moon or on news of its appearance, brought by a trust-

The Tale of Abu al-Husn and his Slave-Girl



worthy person and commending itself as truth to the hearer's heart; and among its requisites is that the intent be pronounced at nightfall. The traditional ordinances of fasting are, hastening to break the fast at sundown, deferring the fore-dawn meal,⁺ and abstaining from speech, save for good works and for calling on the name of Allah and reciting the Koran." Q "What things vitiate not the fast?" "The use of unguents and eye-powders and the dust of the road and the undesigned swallowing of saliva and the emission of seed in nocturnal pollution or at the sight of a strange woman and blooding and cupping; none of these things vitiates the fast." Q "What are the prayers of the two great annual Festivals?" "Two one-bow prayers, which be a traditional ordinance, without call to prayer or standing up to pronounce the call;⁺ but let the Moslem say, 'Prayer is a collector of all folk!'⁺ and pronounce 'Allaho Akbar' seven times in the first prayer, besides the Takbir of prohibition; and, in the second, five times, besides the magnification of rising up (according to the doctrine of the Imam Al-Shafi'i, on whom Allah have mercy!) and make the profession of the Faith."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 442nd night, she said,

The 443rd Night

It hath reached me, O auspicious King, that when the damsel had answered the doctor anent the Festival-prayers, quoth he, "Thou hast replied aright: now tell me what are the prayers prescribed on the occasion of an eclipse of the sun or moon?" "Two one-bow prayers without call to prayer or standing thereto by the worshipper, who shall make in each two-bow prayer double standing up and double inclinations and two-fold prostrations, then sit and testify and salute." Q "What is the ritual of prayer for rain?" "Two one-bow prayers without call to prayer or standing thereto; then shall the Moslem make the profession and salute. Moreover the Imam shall deliver an exhortation and ask pardon of Allah, in place of the magnification, as in the two sermons of the Festivals and turn his mantle upper edge downwards and pray and supplicate." Q "What are the Witṛ, the additional or occasional prayers?" "The least is a one-bow prayer and the most eleven." Q "What is the forenoon prayer?" "At least, two one-bow prayers and at most, twelve." Q "What hast thou to say of the I'tikáf or retreat?"⁺ "It is a matter of traditional ordinance." Q "What are its conditions?" "(1) Intent; (2) not leaving the mosque save of necessity; (3) not having to do with a woman; (4) fasting; and (5) abstaining from speech." Q "Under what conditions is the Hajj or Pilgrimage⁺ obligatory?" "Manhood, and understanding and being a Moslem and practicability; in which case it is obligatory on all, once before death." Q "What are the Koranic statutes of the Pilgrimage?" "(1) The Ihṛám or pilgrim's habit; (2) the standing at Arafat; (3) circumambulating the Ka'abah; (4) running between Safá and Marwah;⁺ and (5) shaving or clipping the hair." Q "What are the Koranic statutes of the 'Umrah⁺ or lesser pilgrimage?" "Assuming the pilgrim's habit and compassing and running." Q "What are the Koranic ordinances of the assumption of the pilgrim's habit?"⁺ "Doffing sewn garments, forswearing perfume and ceasing to shave the head or pare the nails, and avoiding the killing of game, and eschewing carnal copulation." Q "What are the traditional statutes of the pilgrimage?" "(1) The crying out 'Labbay-ka, Adsum, Here am I, O our Lord, here am I!'⁺ (2) the Ka'abah-circuitings⁺ of arrival and departure; (3) the passing the night at the Mosque of Muzdalifah and in the valley of Mina; and (4) the lapidation."⁺ Q "What is the Jihád or Holy War and its

The Tale of Abu al-Hasn and his Slave-Girl

essentials?" "Its essentials are: (1) the descent of the Infidels upon us; (2) the presence of the Imam; (3) a state of preparation; and (4) firmness in meeting the foe. Its traditional ordinance is incital to battle, in that the Most High hath said, 'O thou my Prophet, incite the faithful to fight!'"⁺ Q "What are the ordinances of buying and selling?" "The Koranic are: (1) offer and acceptance, and (2) if the thing sold be a white slave, by whom one profiteth, all possible endeavour to convert him to Al-Islam, and (3) to abstain from usury; the traditional are: making void⁺ an option before, not after, separating, according to his saying (whom Allah bless and preserve!), 'The parties to a sale shall have the option of cancelling or altering terms whilst they are yet unseparated.'" Q "What is it forbidden to sell for what?" "On this point I mind me of an authentic tradition, reported by Náf'î⁺ of the Apostle of Allah, that he forbade the barter of dried dates for fresh and fresh figs for dry and jerked for fresh meat and cream for clarified butter; in fine, all eatables of one and the same kind, it is unlawful to buy or barter some for other some."⁺ Now when the doctor of law heard her words and knew that she was wit-keen, penetrative, ingenious and learned in jurisprudence and the Traditions and the interpretation of the Koran and what not else, he said in his mind, "Needs must I manœuvre with her, that I may overcome her in the assembly of the Commander of the Faithful." So he said to her, "O damsel, what is the lexicographical meaning of Wuzu?" And she answered, "Philologically it signifieth cleanliness and freedom from impurities." Q "And of Salât or prayer?" "An invocation of good." Q "And of Ghush?" "Purification." Q "And of Saum or fasting?" "Abstention." Q "And of Zakat?" "Increase." Q "And of Hajj or pilgrimage?" "Visitation." Q "And of Jihad?" "Repelling." With this the doctor's arguments were cut off,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 443rd night, she said,

It hath reached me, O auspicious King, that when the doctor's arguments were cut off, he rose to his feet and said, "Bear witness against me, O Commander of the Faithful, that this damsel is more learned in the Law than I am." Quoth she, "I will ask thee somewhat, which do thou answer me speedily, an thou be indeed a learned man." Quoth he, "Say on"; and she said, "What are

The 444th Night

the arrows of the Faith?" Answered he, "They number ten: (1) Testification, that is, religion; (2) Prayer, that is, the covenant; (3) Alms, that is, purification; (4) Fasting, that is, defensive armour; (5) Pilgrimage, that is, the Law; (6) Fighting for the Faith, that is, a general duty; (7) Bidding to beneficence and (8) Forbidding from frowardness, both of which are a man's honour; (9) Commune,⁺ that is, sociableness of the Faithful; and (10) Seeking knowledge, that is, the praiseworthy path." She rejoined, "Thou hast replied aright and now remaineth but one question, 'What be the roots or fundamentals of Al-Islam?'" He said, "They are four: sincerity of belief, truth of intent, observance of the lawful limit and keeping the covenant." Then said she, "I have one more question to ask thee, which if thou answer, it is well; else, I will take thy clothes." Quoth he, "Speak, O damsel"; and she said, "What are the branches or superstructure of Al-Islam?" But he was silent awhile and made no reply: so she cried, "Doff thy clothes and I will expound them to thee." Quoth the Caliph, "Expound them, and I will make him put off his clothes for thee." She said, "There are two-and-twenty branches: (1) holding fast to the Book of Allah the Most Highest; (2) taking example by His Apostle (whom Allah bless and preserve!); (3) abstaining from evil doing; (4) eating what is lawful and (5) avoiding what is unlawful; (6) restitution of things wrongfully taken; (7) repentance; (8) knowledge of the Law; (9) love of the Friend;⁺ (10) and of the followers of the true Revelation; (11) belief in the apostles of Al-Islam; (12) fear of apostacy; (13) preparation for departing this life; (14) force of conviction; (15) mercy on all possible occasions; (16) strength in time of weakness; (17) patience under trials; (18) knowledge of Allah Almighty and (19) of what His Prophet hath made known to us; (20) thwarting Iblis the accursed; (21) striving earnestly against the lusts of the soul and warring them down; and (22) devotion to the one God." Now when the Commander of the Faithful heard her words, he bade the professor put off his clothes and hooded turband; and so did that doctor and went forth, beaten and confounded, from the Caliph's presence. Thereupon another man stood up and said to her, "O damsel, hear a few questions from me." Quoth she, "Say on"; and he asked, "What are the conditions of purchase by advance?" whereto she answered, "That

The Tale of Abu al-Husn and his Slave-Girl

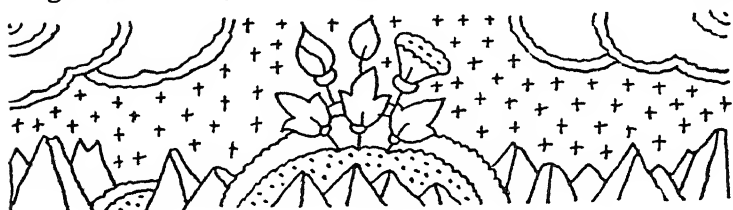
the price be fixed, the kind be fixed and the period of delivery be fixed and known." Q "What are the Koranic and the traditional canons of eating?" "The confession that Allah Almighty provideth the eater and giveth him meat and drink, with thanksgiving to Him therefor." Q "What is thanksgiving?" "The use by the creature of that which the Creator vouchsafeth to him, according as it was created for the creature." Q "What are the traditional canons of eating?" "The Bismillah⁺ and washing both hands; sitting on the left of the hind part; eating with three fingers, and eating of that which hath been duly masticated."⁺ Q "What are good manners in eating?" "Taking small mouthfuls and looking little at one's table-companion."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 444th night, she said,

It hath reached me, O auspicious King, that when the damsel had answered concerning good manners in eating, the doctor who was trying her, rejoined, "Thou hast replied aright. Now tell me what are the stays of the heart and their supports?"⁺ "The stays and supports both number three: (1) holding fast to the Faith, the support whereof is the shunning of infidelity; (2) holding fast to the Traditional Law, and its support the shunning of innovation; and (3) holding fast to obedience, and its support the shunning of disobedience." Q "What are the conditions of Wuzu?" "(1) Being a Moslem; (2) discernment of good and evil; (3) purity of the water; and (4) absence of material or religious impediments." Q "What is belief?" "It is divided into nine parts: (1) belief in the One worshipped; (2) belief in the condition of slavery of the worshipper; (3) belief in the personality of the Deity; (4) belief in the Two Handfuls;⁺ (5) belief in Providence which allotteth to man his lot; (6) belief in the Abrogating and (7) in the Abrogated; (8) belief in Allah, His angels and apostles; and (9) in foreordained Fate, general and individual, its good and ill, its sweet and bitter." Q "What three things do away other three?" "It is told of Sufyán al-Saurí⁺ that he said, 'Three things do away with other three. Making light of the pious doth away the future life; making light of Kings doth away this life; and, making light of expenditure doth away wealth.'" Q "What are the keys of the heavens, and how many gates have they?" "Quoth Almighty Allah, 'And the heaven shall

The 445th Night

be opened and be full of portals';⁺ and quoth he whom Allah bless and preserve! 'None knoweth the number of the gates of heavens, save He who created the heavens, and there is no son of Adam but hath two gates allotted to him in the heavens, one whereby his daily bread descendeth and another wherethrough his works ascend. The first gate is not closed, save when his term of life cometh to an end, nor the gate of works, good and evil, till his soul ascend for judgment.'" Q "Tell me of a thing and a half thing and a no-thing." "The thing is the Moslem; the half thing



the hypocrite,⁺ and the no-thing the miscreant." Q "Tell me of various kinds of hearts." "There is the whole heart, the sick heart, the contrite heart, the vowed heart and the enlightened heart. Now the whole heart is that of Abraham, the Friend of Allah; the sick heart is that of the Unbeliever in Al-Islam; the contrite heart is that of the pious who fear the Lord; the vowed heart is that of our Lord Mohammed (whom Allah bless and keep!) and the illuminated heart is that of his followers. Furthermore, the hearts of learned Olema are of three kinds, the heart which is in love with this world; the heart which loveth the next world, and the heart which loveth its Lord; and it is said that hearts are three: the suspended, that of the infidel; the non-existent, that of the hypocrite; and the constant, that of the True-believer. Moreover, it is said that the firm heart is of three kinds, viz., the heart dilated with light and faith, the heart wounded with fear of estrangement, and the heart which feareth to be forsaken of its Supreme Friend."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 445th night, she said,

It hath reached me, O auspicious King, that when the second doctor declared, "Thou hast said well," quoth she to the Caliph, "O Commander of the Faithful, he hath questioned me, till he is weary, and now I will ask of him two questions. If he answer

The Tale of Abu al-Husn and his Slave-Girl

them both, it is well; and if not, I will take his clothes and he shall wend in peace." Quoth the doctor, "Ask me what thou wilt," and she said, "What sayest thou religion is?" Answered he, "Religion is confession of Faith with the tongue and conviction with the heart and correspondent action with the members. He (upon whom be blessings and peace!) hath said, 'The believer is not perfect in belief, except he perfect himself in five qualities, namely: trust in Allah,⁺ committal of his affair to Allah, submission to the commands of Allah, acquiescence in the decrees of Allah, and that all he doth be done for sake of Allah; so is he of those who are acceptable to the Deity, and who give to Him and withhold for Him; and such man is perfect in belief.' " Then said she, "What is the Divine ordinance of ordinances and the ordinance which is the initiator of all ordinances and that of which all others stand in need and that which comprehendeth all others; and what is the traditional ordinance that entereth into the Koranic, and the prophetic practice whereby the Divine is completed?" But he was silent and made no reply; whereupon the Caliph bade her expound and ordered him to doff his clothes and give them to her. Said she, "O doctor, the Koranic ordinance of ordinances is the knowledge of Allah Almighty; that, which is the initiative of all others, is the testifying there is no god but *the* God and Moham-med is the Apostle of God; that, of which all others have need, is the Wuzu-ablution; that, which compriseth all others, is the Ghusl-ablution from defilement:⁺ the Traditional ordinance that entereth into the Koranic, is the separation of the fingers and the thick beard;⁺ and that, wherewith all Koranic ordinances are completed, is circumcision."⁺ Therewith was made manifest the defeat of the doctor, who rose to his feet and said, "I call Allah to witness, O Commander of the Faithful, that this damsel is more learned than I in theology and what pertaineth to the Law." So saying, he put off his clothes and went away ignominiously worsted. Then she turned to the rest of the learned men present and said, "O masters, which of you is the Koranist, the reader and reciter of the Koran, versed in the seven readings and in syntax and in lexicography?" Thereupon a professor arose and, seating himself before her, said, "Hast thou read the Book of Almighty Allah and made thyself thoroughly acquainted with its signs, that is its verses, and its abrogating parts and abrogated portions, its

The 446th Night

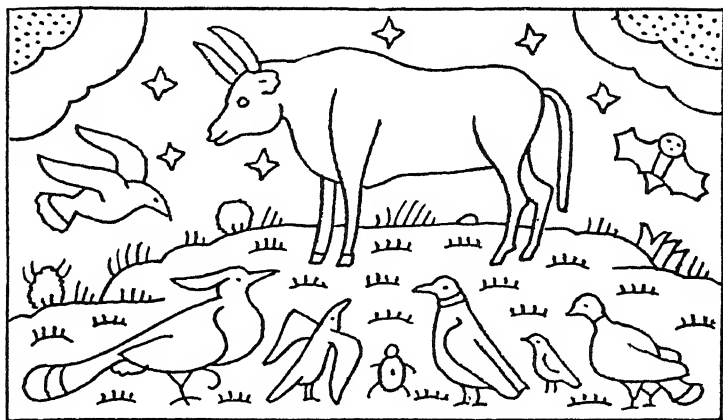
unequivocal commands and its ambiguous; and the difference of its revelations, Meccan and Medinan? Dost thou understand its interpretation and hast thou studied it, according to the various traditions and origins?" "Yes," answered she; and he said, "What then is the number of its chapters, how many are the decades and versets, how many words and how many letters and how many acts of prostration and how many prophets and how many chapters are Medinan and how many are Meccan and how many birds are mentioned in it?" Replied she, "O my lord, its chapters are an hundred and fourteen, whereof seventy were revealed at Meccah and forty-four at Al-Medinah; and it containeth six hundred and twenty-one decades; six thousand three hundred and thirty-six versets;† seventy-nine thousand four hundred and thirty-nine words and three hundred and twenty-three thousand and six hundred and seventy letters; and to the reader thereof, for every letter, are given ten benefits. The acts of prostration it compriseth are fourteen."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 446th night, she said,

It hath reached me, O auspicious King, that when the professor of Koranic exegesis questioned the damsel, she continued, "As regards the Prophets named in the Book there be five-and-twenty, to wit, Adam, Noah,† Abraham, Ishmael, Isaac, Jacob, Joseph, Lot, Elisha, Jonah, Salih,† or Heber, Húd,† Shua'yb or Jethro,† David, Solomon, Zú'l-kafí or Joshua, Idrís, Elias, Yahyá or John the Baptist, Zacharias, Job, Moses, Aaron, Jesus and Mohammed,† the peace of Allah and His blessings be on them all! Moreover, nine flying things are mentioned in the Koran, namely, the gnat, the bee, the fly, the ant, the hoopoe, the crow, the locust, the swallow and the bird of Jesus (on whom be peace!), to wit, the bat." Q "Which is the most excellent chapter of the Koran?" "That of The Cow."† Q "Which is the most magnificent verse?" "That of the Throne; it hath fifty words, bearing in each fifty blessings." Q "What sign or verse hath in it nine signs or wonders?" "That in which quoth Allah Almighty, 'Verily, in the creation of the Heaven and the Earth; and in the vicissitude of night, and day; and in the ship which saileth through the sea laden with what is profitable for mankind; and in the rain-water which God sendeth down from Heaven, quickening thereby the

The Tale of Abu al-Husn and his Slave-Girl

dead ground and replenishing the same with all sorts of cattle; and in the change of winds and in the clouds that are compelled to do service between the Heaven and the Earth;†—are signs to people of understanding.’” Q “Which verse is the most just?” “That in which Allah saith, ‘Verily, Allah enjoineth justice and the doing of good, and the giving unto kindred what shall be necessary; and He forbiddeth wickedness and iniquity and oppression.’”† Q “Which is the most greedy?” “That in which



quoth Allah, ‘Is it that every man of them greedeth to enter the Garden of Delight?’”† Q “Which is the most hopeful?” “That in which quoth Almighty Allah, ‘Say: “O my servants who have transgressed against your own souls, despair not of the mercy of Allah; seeing, that Allah forgiveth all sins; aye Gracious, Merciful is He.”’”† Q “By what school of intonation dost thou read?” “By that of the people of Paradise, to wit, the version of Náf’i.” Q “In which verse doth Allah make prophets lie?”† “In that wherein He saith, ‘They (the brothers of Joseph) brought his inner garment stained with false blood.’”† Q “In which doth He make unbelievers speak the truth?” “In that wherein He saith, ‘The Jews say, “The Christians are grounded on nothing,” and the Christians say, “The Jews are grounded on nothing”; and yet they both read the Scriptures;† and, so saying, all say sooth.” Q “In which doth God speak in his own person?” “In that in which he saith, ‘I have not created Genii and men for any other end than that they should serve me.’”† Q “In which verse do the

The 447th Night

angels speak?" "In that which saith, 'But we celebrate Thy praise and extol Thy holiness.'"⁺ Q "What sayest thou of the formula:—I seek refuge with Allah from Satan the Stoned?" "It is obligatory by commandment of Allah on all before reading the Koran, as appeareth by His saying, 'When thou readest the Koran, seek refuge with Allah from Satan the Stoned.'"⁺ Q "What signify the words 'seeking refuge'⁺ and what are the variants of the formula?" "Some say, 'I take refuge with Allah the All-hearing and All-knowing,' and others, 'With Allah the Strong'; but the best is that whereof the Sublime Koran speaketh and the Traditions perpetuate. And he (whom Allah bless and keep!) was used to ejaculate, 'I seek refuge with Allah from Satan the Stoned.' And quoth a Tradition, reported by Naf'i on the authority of his adopted father, 'The apostle of Allah was wont, when he rose in the night to pray, to say aloud, "Allaho Akbar; God is Most Great, with all Majesty! Praise be to Allah abundantly! Glory to Allah morn and even be!" Then would he say, "I seek refuge with Allah from Satan the Stoned and from the delusions of the Devils and their evil suggestions." And it is told of Ibn Abbas⁺ (of whom Allah accept!) that he said, 'The first time Gabriel came down to the Prophet with revelation he taught him the "seeking refuge," saying, "O Mohammed, say, 'I seek refuge with Allah the All-hearing and All-knowing'; then say, 'In the name of Allah the Compassionating, the Compassionate!' Read, in the name of thy Lord who created;—created man of blood-clots."'⁺ Now when the Koranist heard her words he marvelled at her expressions, her eloquence, her learning, her excellence, and said, "O damsel, what sayst thou of the verse, 'In the name of Allah, the Compassionating, the Compassionate'? Is it one of the verses of the Koran?" "Yes; it is a verset of 'The Ant'⁺ occurring also at the head of the first and between every two following chapters; and there is much difference of opinion, respecting this, among the learned."——

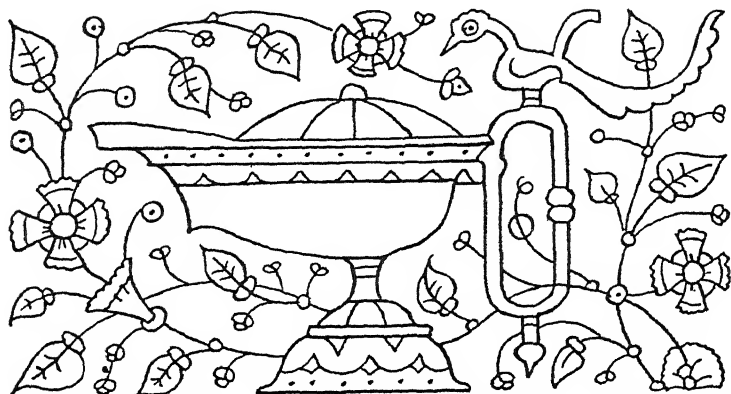
And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 447th night, she said,

It hath reached me, O auspicious King, that when the damsel had told the professor concerning the difference of opinion among the learned touching the "Basmalah," he said, "Thou hast replied aright: now tell me why is not the formula written at the head of

The Tale of Abu al-Husn and his Slave-Girl

the chapter of Immunity?"⁺ and she answered, "When this chapter was revealed from on high for the dissolution of the alliance between the Prophet and the idolaters, He (whom Allah bless and preserve!) sent Ali⁺ ibn Abi Tálib (whose face Allah honour!) therewith, and he read the chapter to them, but did not read the Basmalah."⁺ Q "What of the excellence of the formula and its blessing?" "It is told of the Prophet that he said, 'Never is the Basmalah pronounced over aught, but there is a blessing in it'; and it is reported, on authority of Him (whom Allah bless and preserve!) that the Lord of Glory swore by His glory that never should the Basmalah be pronounced over a sick person, but he should be healed of his sickness. Moreover, it is said that, when Allah created the empyrean, it was agitated with an exceeding agitation; but He wrote on it, 'Bismillah' and its agitation subsided. When the formula first descended from heaven to the Prophet, he said, 'I am safe from three things, earthquake and metamorphosis and drowning'; and indeed its boons are great and its blessings too many to enumerate. It is told of Allah's Apostle that he said, 'There will be brought on the Judgment-day a man with whom He shall reckon and finding no good deed to his account, shall order him to the Fire; but the man will cry, "O my God, Thou hast not dealt justly by me!" Then shall Allah (to whom be honour and glory!) say, "How so?" and the man shall answer, "O Lord, for that Thou callest Thyself the Compassionating, the Compassionate, yet wilt Thou punish me with the Fire!" And Allah (magnified be His Majesty!) shall reply, "I did indeed name myself the Compassionating, the Compassionate. Carry My servant to Paradise, of My mercy, for I am the most Merciful of the mercifuls!"' " Q "What was the origin of the use of the Basmalah?" "When Allah sent down from Heaven the Koran, they wrote, 'In Thy name, O my God!'; when Allah revealed the words, 'Say: "Call upon Allah, or call upon the Compassionating, what days ye pray, for hath He the most excellent names," '⁺ they wrote, 'In the name of Allah, the Compassionating, the Compassionate'; and, when He revealed the words, 'Your God is one God, there is no God but He, the Compassionating, the Compassionate,'⁺ they wrote, 'In the name of Allah, the Compassionating, the Compassionate!'" Now when the Koranist heard her reply, he hung down his head and said to himself, "This be a marvel of

The 448th Night



marvels! How hath this slave-girl expounded the origin of the Basmalah? But, by Allah, needs must I go a bout with her and haply defeat her." So he asked, "Did Allah reveal the Koran all at once or at times manifold?" She answered, "Gabriel the Faithful (on whom be peace!) descended with it from the Lord of the Worlds upon His Prophet Mohammed, Prince of the Apostles and Seal of the Prophets, by detached versets: bidding and forbidding, covenanting and comminating, and containing advices and instances in the course of twenty years as occasion called for it." Q "Which chapter was first revealed?" "According to Ibn Abbas, that entituled 'Congealed Blood':⁺ and, according to Jábir bin Abdillah,⁺ that called 'The Covered' which preceded all others."⁺ Q "Which verset was the last revealed?" "That of 'Usury,'⁺ and it is also said, the verse, 'When there cometh Allah's succour and victory.'"⁺—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 448th night, she said,

It hath reached me, O auspicious King, that when the damsel told the Koranist which was the last verse he said, "Thou hast replied aright; now tell me the names of the Companions who collected the Koran, in the lifetime of the Apostle of Allah." And she answered, "They were four, Ubay ibn Ka'ab, Zayd ibn Sábit, Abú Obaydah 'Aamir bin Jarráh, and Othmán bin Affán⁺ (Allah accept of them one and all!)." Q "Who are the readers, from whom the accepted reading of the Koran is taken?" "They number four, Abdallah bin Mas'úd, Ubay bin Ka'ab, Ma'az bin Jabal and Sálím bin Abdillah." Q "What sayest thou of the words of

The Tale of Abu al-Husn and his Slave-Girl

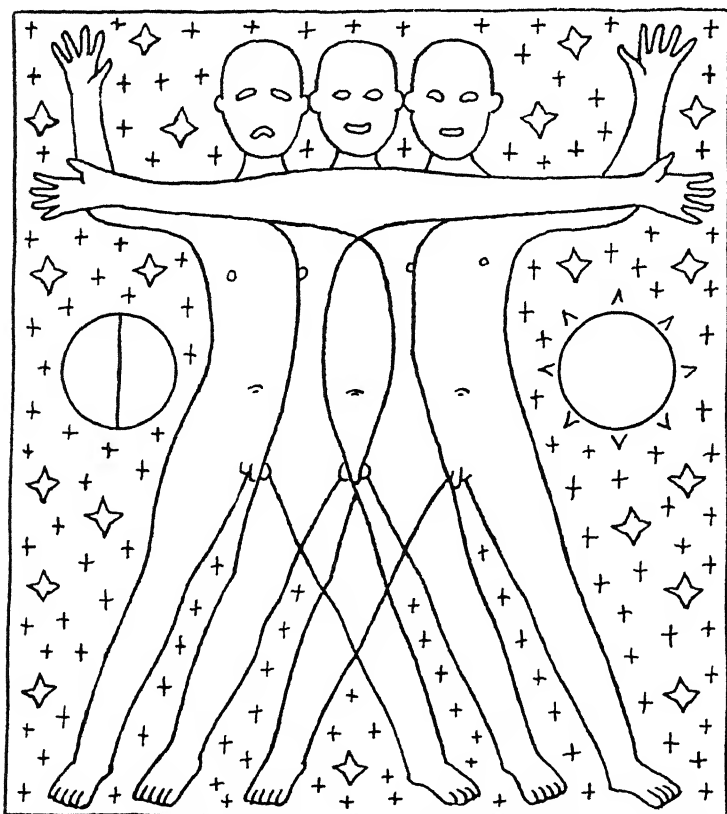
the Most High, 'That which is sacrificed to stones'?"⁺ "The stones are idols, which are set up and worshipped, instead of Allah the Most High, and from this we seek refuge with Allah." Q "What sayest thou of the words of the Most High, 'Thou knowest what is in my soul, and I know not what is in Thy soul'?"⁺ "They mean, 'Thou knowest the truth of me and what is in me, and I know not what is in Thee'; and the proof of this are His words,⁺ 'Thou art He who wottest the hidden things'; and it is said, also, 'Thou knowest my essence, but I know not Thine essence.'" Q "What sayst thou of the words of the Most High, 'O true believers, forbid not yourselves the good things which Allah hath allowed you?'"⁺ "My Shaykh (on whom Allah have mercy!) told me that the Companion Al-Zahhák related: 'There was a people of the True-believers who said, "We will dock our members masculine and don sackcloth"; whereupon this verse was revealed.' But Al-Kutádah declareth that it was revealed on account of sundry Companions of the Apostle of Allah, namely, Ali ibn Abí Tálíb and Othmán bin Musa'ab and others, who said, 'We will geld ourselves and don hair cloth and make us monks.'" Q "What sayest thou of the words of the Most Highest, 'And Allah took Abraham for His friend'?"⁺ "The friend of Allah is the needy, the poor, and (according to another saying) he is the lover, he who is detached from the world in the love of Allah Almighty and in whose attachment there is no falling away." Now when the Koranist⁺ saw her pass on in speech with the passage of the clouds and that she stayed not in reply, he rose to his feet and said, "I take Allah to witness, O Commander of the Faithful, that this damsel is more learned than I in Koranic exegesis and what pertaineth thereto." Then said she, "I will ask thee one question, which if thou answer it is well; but if thou answer not, I will strip off thy clothes." Quoth the Commander of the Faithful, "Ask on," and she enquired, "Which verset of the Koran hath in it three-and-twenty Káfs, which sixteen Míms, which an hundred and forty 'Ayns⁺ and which section⁺ lacketh the formula, 'To Whom belong glory and glorification and majesty?'"⁺ The Koranist could not reply, and she said to him, "Put off thy clothes." So he doffed them, and she continued, "O Commander of the Faithful, the verset of the sixteen Mims is in the chapter Húd and is the saying of the Most High, 'It was said,

The 449th and 450th Nights

O Noah, go down in peace from us, and blessing upon thee!'+ that of the three-and-twenty Kafs is the verse called of the Faith, in the chapter of The Cow; that of the hundred and forty Ayns is in the chapter of Al-A'arâf,† where the Lord saith, 'And Moses chose seventy men of his tribe to attend our appointed time;† to each man a pair of eyes.'† And the lesson, which lacketh the formula, 'To Whom be glory and glorification,' is that which comprises the chapters, The Hour draweth nigh and the Moon shall be cloven in twain;† The Compassionate and The Event.'† Thereupon the professor departed in confusion.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 449th night, she said,

It hath reached me, O auspicious King, that when the damsel



The Tale of Abu al-Husn and his Slave-Girl

defeated the Koranist and took off his clothes and sent him away confused, then came forward the skilled physician and said to her, "We are free of theology and come now to physiology. Tell me, therefore, how is man made; how many veins, bones and vertebræ are there in his body; which is the first and chief vein and why Adam was named Adam?" She replied, "Adam was called Adam, because of his *udmah*, that is, the wheaten colour of his complexion and also (it is said) because he was created of the *adim* of the earth, that is to say, of the surface-soil. His breast was made of the earth of the Ka'abah, his head of earth from the East and his legs of earth from the West. There were created for him seven doors in his head, viz., the eyes, the ears, the nostrils and the mouth, and two passages, before and behind. The eyes were made the seat of the sight-sense, the ears the seat of the hearing-sense, the nostrils the seat of the smell-sense, the mouth the seat of the taste-sense and the tongue to utter what is in the heart of man.⁺ Now Adam was made of a compound of the four elements, which be water, earth, fire and air. The yellow bile is the humour of fire, being hot-dry; the black bile that of earth, being cold-dry; the phlegm that of water, being cold-moist, and the blood that of air, being hot-moist.⁺ There were made in man three hundred and sixty veins, two hundred and forty-nine bones, and three souls⁺ or spirits, the animal, the rational and the natural, to each of which is allotted its proper function. Moreover, Allah made him a heart and spleen and lungs and six intestines and a liver and two kidneys and buttocks and brain and bones and skin and five senses; hearing, seeing, smell, taste, touch. The heart He set on the left side of the breast and made the stomach the guide and governor thereof. He appointed the lungs for a fan to the heart and stablished the liver on the right side, opposite thereto. Moreover, He made, besides this, the diaphragm and the viscera and set up the bones of the breast and latticed them with the ribs." Q "How many ventricles are there in a man's head?" "Three, which contain five faculties, styled the intrinsic senses, to wit, common sense, imagination, the thinking faculty, perception and memory." Q "Describe to me the configuration of the bones."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 450th night, she said,

The 451st Night

It hath reached me, O auspicious King, that when the physicist said to her, "Describe to me the configuration of the bones," she replied, "Man's frame consists of two hundred and forty bones, which are divided into three parts, the head, the trunk and the extremities. The head is divided into calvarium and face. The skull is constructed of eight bones, and to it are attached the four osselets of the ear. The face is furnished with an upper jaw of eleven bones and a lower jaw of one; and to these are added the teeth two-and-thirty in number, and the os hyoides.⁺ The trunk is divided into spinal column, breast and basin. The spinal column is made up of four-and-twenty bones, called Fikár or vertebræ; the breast, of the breastbone and the ribs, which are four-and-twenty in number, twelve on each side; and the basin of the hips, the sacrum⁺ and the os coccygis. The extremities are divided into upper and lower, arms and legs. The arms are again divided: firstly into shoulder, comprising shoulder blades and collar bone; secondly into the upper arm which is one bone; thirdly into forearm, composed of two bones, the radius and the ulna; and fourthly into the hand, consisting of the wrist, the metacarpus of five and the fingers, which number five, of three bones each, called the phalanges, except the thumb, which hath but two. The lower extremities are divided: firstly into thigh, which is one bone; secondly into leg, composed of three bones, the tibia, the fibula and the patella; and thirdly into the foot, divided, like the hand, into tarsus, metatarsus and toes; and is composed of seven bones, ranged in two rows, two in one and five in the other; and the metatarsus is composed of five bones and the toes number five, each of three phalanges except the big toe which hath only two." Q "Which is the root of the veins?" "The aorta, from which they ramify, and they are many, none knoweth the tale of them save He who created them; but I repeat, it is said that they number three hundred and sixty.⁺ Moreover, Allah hath appointed the tongue as interpreter for the thought, the eyes to serve as lanterns, the nostrils to smell with, and the hands for prehensors. The liver is the seat of pity, the spleen of laughter⁺ and the kidneys of craft; the lungs are ventilators, the stomach the storehouse, and the heart the prop and pillar of the body. When the heart is sound, the whole body is sound, and when the heart is corrupt, the whole body is corrupt." Q "What

The Tale of Abu al-Husn and his Slave-Girl

are the outward signs and symptoms evidencing disease in the members of the body, both external and internal?" "A physician, who is a man of understanding, looketh into the state of the body and is guided by the feel of the hands,⁺ according as they are firm or flabby, hot or cool, moist or dry. Internal disorders are also indicated by external symptoms, such as yellowness of the white of the eyes, which denoteth jaundice, and bending of the back, which denoteth disease of the lungs."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 451st night, she said,

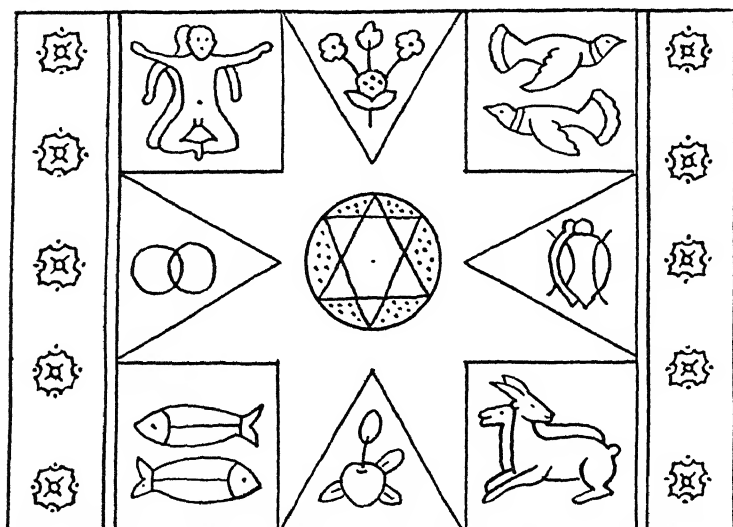
It hath reached me, O auspicious King, that when the damsel had described to the doctor the outer signs and symptoms, quoth he, "Thou hast replied aright! Now what are the internal symptoms of disease?" "The science of the diagnosis of disease by internal symptoms is founded upon six canons: (1) the patient's actions; (2) what is evacuated from his body; (3) the nature of the pain; and (4) the site thereof; (5) swelling; and (6) the effluvia given off his person." Q "How cometh hurt to the head?" "By the ingestion of food upon food, before the first be digested, and by fullness upon fullness; this it is that wasteth peoples. He who would live long, let him be early with the morning-meal and not late with the evening-meal; let him be sparing of commerce with women and chary of such depletory measures as cupping and blood-letting; and let him make of his belly three parts, one for food, one for drink and the third for air; for that a man's intestines are eighteen spans in length and it befitteth that he appoint six for meat, six for drink, and six for breath. If he walk, let him go gently; it will be wholesomer for him and better for his body and more in accordance with the saying of the Almighty, 'Walk not proudly on the earth.'"⁺ Q "What are the symptoms of yellow bile and what is to be feared therefrom?" "The symptoms are sallow complexion and bitter taste in the mouth with dryness; failure of the appetite, venereal and other, and rapid pulse; and the patient hath to fear high fever and delirium and eruptions and jaundice and tumour and ulcers of the bowels and excessive thirst." Q "What are the symptoms of black bile and what hath the patient to fear from it, an it get the mastery of the body?" "The symptoms are false appetite and great mental disquiet and cark and care; and it behoveth that it be evacuated,

The 452nd Night

else it will generate melancholia⁺ and leprosy and cancer and disease of the spleen and ulceration of the bowels." Q "Into how many branches is the art of medicine divided?" "Into two: the art of diagnosing diseases, and that of restoring the diseased body to health." Q "When is the drinking of medicine more efficacious than otherwhen?" "When the sap runs in the wood and the grape thickens in the cluster and the two auspicious planets, Jupiter and Venus, are in the ascendant; then setteth in the proper season for drinking of drugs and doing away of disease." Q "What time is it, when, if a man drink water from a new vessel, the drink is sweeter and lighter or more digestible to him than at another time, and there ascendeth to him a pleasant fragrance and a penetrating?" "When he waiteth awhile after eating, as quoth the poet,

*Drink not upon thy food in haste but wait awhile;
Else thou with halter shalt thy frame to sickness lead:
And patient bear a little thirst from food, then drink;
And thus, O brother, haply thou shalt win thy need."*⁺

Q "What food is it that giveth not rise to ailments?" "That which is not eaten but after hunger, and when it is eaten, the ribs are not filled with it, even as saith Jálínús or Galen the physician, 'Whoso will take in food, let him go slowly and he shall not go wrongly.' And to conclude with His saying (on whom be blessing



The Tale of Abu al-Husn and his Slave-Girl

and peace!), 'The stomach is the house of disease, and diet is the head of healing; for the origin of all sickness is indigestion, that is to say, corruption of the meat' "——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 452nd night, she continued,

It hath reached me, O auspicious King, that when the damsel said to the doctor, " 'The stomach is the house of disease and diet is the head of healing; for the origin of all sickness is indigestion, that is to say, corruption of the meat in the stomach' "; he rejoined, "Thou hast replied aright! What sayest thou of the Hammam?" "Let not the full man enter it. Quoth the Prophet, 'The bath is the blessing of the house, for that it cleanseth the body and calleth to mind the Fire.' " Q "What Hammams are best for bathing in?" "Those whose waters are sweet and whose space is ample and which are kept well aired; their atmosphere representing the four seasons—autumn and summer and winter and spring." Q "What kind of food is the most profitable?" "That which women make and which hath not cost overmuch trouble and which is readily digested. The most excellent of food is brewis⁺ or bread sopped in broth; according to the saying of the Prophet, 'Brewis excelleth other food, even as Ayishah excelleth other women.' " Q "What kind of kitchen, or seasoning, is most profitable?" " 'Flesh meat' (quoth the Prophet) 'is the most excellent of kitchen; for that it is the delight of this world and the next world.' " Q "What kind of meat is the most profitable?" "Mutton; but jerked meat is to be avoided, for there is no profit in it." Q "What of fruits?" "Eat them in their prime and quit them when their season is past." Q "What sayest thou of drinking water?" "Drink it not in large quantities nor swallow it by gulps, or it will give thee headache and cause divers kinds of harm; neither drink it immediately after leaving the Hammam nor after carnal copulation or eating (except it be after the lapse of fifteen minutes for a young man and forty for an old man), nor after waking from sleep." Q "What of drinking fermented liquors?" "Doth not the prohibition suffice thee in the Book of Almighty Allah, where He saith, 'Verily, wine and lots and images, and the divining arrows are an abomination, of Satan's work; therefore avoid them, that ye may prosper'?⁺ And again, 'They will ask thee concerning wine and lots': Answer, 'In both there is great sin and also some

The 453rd Night

things of use unto men: but their sinfulness is greater than their use.'⁺ Hence quoth the poet,

*O bibber of liquor, art not ashamed
To drink what Allah forbade thee drain?
Put it far from thee and approach it not;
It holds what Allah forbade as bane.*

And quoth another to the same purport,
*I drank the sin till my reason fled:
Ill drink that reason to loss misled!*

As for the advantages that be therein, it disperseth stone and gravel from the kidneys and strengtheneth the viscera and banisheth care, and moveth to generosity and preserveth health and digestion; it conserveth the body, expelleth disease from the joints, purifieth the frame of corrupt humours, engendereth cheerfulness, gladdeneth the heart of man and keepeth up the natural heat: it contracteth the bladder, enforceth the liver and removeth obstructions, reddeneth the cheeks, cleareth away maggots from the brain and deferreth grey hairs. In short, had not Allah (to whom be honour and glory!) forbidden it,⁺ there were not on the face of the earth aught fit to stand in its stead. As for gambling by lots, it is a game of hazard such as dicing, not of skill." Q "What wine is best?" "That which is pressed from white grapes and kept eighty days or more after fermentation: it resembleth not water and indeed there is nothing on the surface of the earth like unto it." Q "What sayest thou of cupping?" "It is for him who is over full of blood and who hath no defect therein; and whoso would be cupped, let it be during the wane of the moon, on a day without cloud, wind or rain, and on the seventeenth of the month. If it fall on a Tuesday, it will be the more efficacious, and nothing is more salutary for the brain and eyes and for clearing the intellect than cupping."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 453rd night, she said,

It hath reached me, O auspicious King, that when the damsel enumerated the benefits of cupping, quoth the doctor, "What is the best time for cupping?" "One should be cupped 'on the spittle,' that is, in the morning before eating, for this fortifieth the wit and the memory. It is reported of the Prophet that, when anyone complained to him of a pain in the head or legs, he would

The Tale of Abu al-Husn and his Slave-Girl

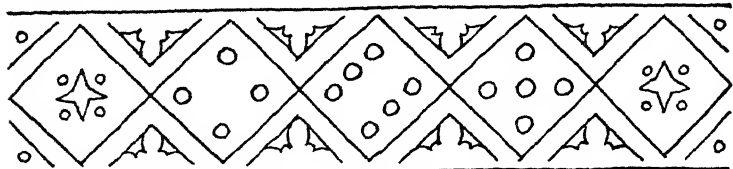
bid him be cupped and after cupping not eat salt food, fasting, for it engendereth scurvy; neither eat sour things as curded milk⁺ immediately after cupping." Q "When is cupping to be avoided?" "On Sabbaths or Saturdays and Wednesdays; and let him who is cupped on these days blame none but himself. Moreover, one should not be cupped in very hot weather nor in very cold weather; and the best season for cupping is springtide." Quoth the doctor, "Now tell me of carnal copulation." Hereupon Tawaddud hung her head, for shame and confusion before the Caliph's majesty; then said, "By Allah, O Commander of the Faithful, it is not that I am at fault, but that I am ashamed; though, indeed, the answer is on the edge of my tongue." Said the Caliph, "Speak, O damsel," whereupon said she, "Copulation hath in it many and exceeding virtues and praiseworthy qualities, amongst which are, that it lighteneth a body full of black bile and calmeth the heat of love and induceth affection and dilateth the heart and dispelleth the sadness of solitude; and the excess of it is more harmful in summer and autumn than in spring and winter." Q "What are its good effects?" "It banisheth trouble and disquiet, calmeth love and wrath and is good for ulcers, especially in a cold and dry humour; on the other hand excess of it weakeneth the sight and engendereth pains in the legs and head and back: and beware of carnal connection with old women, for they are deadly. Quoth the Imam Ali⁺ (whose face Allah honour!), 'Four things kill and ruin the body: entering the Hammam on a full stomach; eating salt food; copulation on a plethora of blood and lying with an ailing woman; for she will weaken thy strength and infect thy frame with sickness; and an old woman is deadly poison.' And quoth one of them, 'Beware of taking an old woman to wife, though she be richer in hoards than Kárún.'"⁺ Q "What is the best copulation?" "If the woman be tender of years, comely of shape, fair of face, swelling of breast and of noble race, she will add to thee strength and health of body; and let her be even as saith a certain poet describing her,

*Seeing thy looks wots she what thou desir'st,
By inspiration; wants nor word nor sign;
And, when thou dost behold her rarest grace,
The charms of every garden canst decline."*

Q "At what time is copulation good?" "If by night, after food

The 454th Night

digested and if by day, after the morning meal." Q "What are the most excellent fruits?" "Pomegranate and citron." Q "Which is the most excellent of vegetables?" "Endive." + Q "Which of sweet-scented flowers?" "Rose and Violet." Q "How is the seed of man secreted?" "There is in man a vein which feedeth all the other veins. Now water is collected from the three hundred and sixty veins and, in the form of red blood, entereth the left testicle, where it is decocted, by the heat of temperament inherent in the son of Adam, into a thick, white liquid, whose odour is as that of the palm-spathe." Q "What flying thing is it that emitteth seed and menstruateth?" "The flitter-mouse, + that is the bat." Q



"What is that which, when confined and shut out from the air liveth, and when let out to smell the air dieth?" "The fish." Q "What serpent layeth eggs?" "The Su'ban or dragon." + With this the physician waxed weary with much questioning, and held his peace, when Tawaddud said to the Caliph, "O Commander of the Faithful, he hath questioned me till he is tired out and now I will ask him one question, which if he answer not, I will take his clothes as lawful prize."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 454th night, she continued,

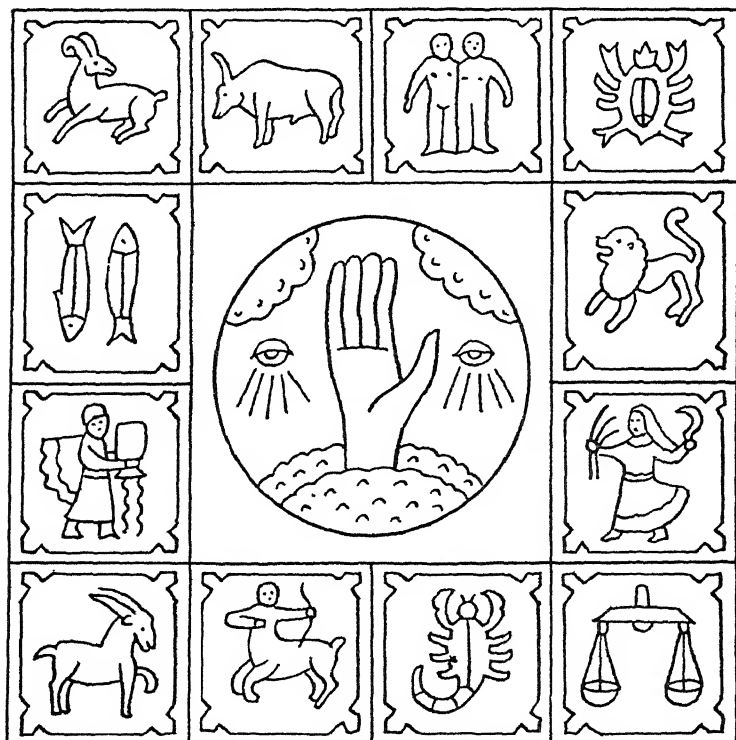
It hath reached me, O auspicious King, that when the damsel said to the Commander of the Faithful, "Verily he hath questioned me till he is tired out, and now I will ask him one question, which if he answer not I will take his clothes as lawful prize," the Caliph cried, "Ask on." So quoth she to the physician, "What is that thing which resembleth the earth in roundness, whose resting-place and whose spine are hidden from men's eyes; little of price and estimation; narrow of chest and shackled as to throat though it be nor runaway slave nor pestilent thief; thrust through and through, though not in fray, and wounded, though not in fight: time eateth its vigour and water wasteth it away; now it is beaten without blemish, and then made to serve without stint;

The Tale of Abu al-Husn and his Slave-Girl

united after separation; submissive, but not to him who caresseth it; pregnant without child in belly; drooping, yet not leaning on its side; becoming dirty yet purifying itself; cleaving to its fere, yet changing; copulating without a yard, wrestling without arms: resting and taking its ease; bitten, yet not crying out; now more complaisant than a cup-companion and then more troublesome than summer-heat, leaving its mate by night and embracing her by day and having its abode in the corners of the mansions of the noble?" The physician was silent awhile in perplexity and his colour changed and he bowed his head and made no reply; whereupon she said to him, "Ho, sir doctor, speak or doff thy dress." At this, he rose and said, "O Commander of the Faithful, bear witness against me that this damsel is more learned than I in medicine and what else, and that I cannot cope with her." And he put off his clothes and fled forth. Quoth the Caliph to Tawaddud, "Ree us thy riddle," and she replied, "O Commander of the Faithful, it is the button and the button-loop."⁺—Then she undertook the astronomers and said, "Let him of you who is an astronomer rise and come forward." So the astronomer advanced and sat down before her; and, when she saw him, she laughed and said, "Art thou the astronomer, the mathematician, the scribe?" "Yes," answered he. Quoth she, "Ask of what thou wilt; success resteth with Allah." So he said, "Tell me of the sun and its rising and setting?" And she replied: "Know that the sun riseth from the shadows in the Eastern hemisphere and setteth in the shadows of the Western, and each hemisphere compriseth one hundred and eighty degrees. Quoth Allah Almighty, 'I swear by the Lord of the East and of the West.'⁺ And again, 'He it is who hath ordained the sun to shine by day, and the moon for a light by night; and hath appointed her station that ye might know the number of years and the computation of time.'⁺ The moon is Sultan of the night and the sun Sultan of the day, and they vie with each other in their courses and follow without overtaking each other. Quoth Almighty Allah, 'It is not expedient that the sun overtake the moon in her course; neither doth the night outstrip the day, but each of these luminaries moveth in a peculiar orbit.'⁺" + Q "When the day cometh, what becometh of the night; and what of the day, when the night cometh?" "He causeth the night to enter in upon the day, and He causeth the day to

The 455th Night

enter in upon the night." + Q "Enumerate to me the mansions of the moon?" + "They number eight-and-twenty, to wit, Sharatán, Butayn, Suráyá, Dabarán, Hak'ah, Han'ah, Zirá'a, Nasrah, Tarf, Jabhah, Zubrah, Sarfah, 'Awwá, Simák, Ghafar, Zubání, Iklíl, Kalb, Shaulah, Na'am, Baldah, Sa'ad al-Zábih, Sa'ad al-Bul'a, Sa'ad al-Su'úd, Sa'ad al-Akhbiyah, Fargh the Former and Fargh the Latter; and Risháa. They are disposed in the order of the letters of the Abjad-hawwaz or older alphabet, + according to their numerical power, and in them are secret virtues which none knoweth save Allah (extolled and exalted be He!) and the stablished in science. They are divided among the twelve Signs of the Zodiac, two Mansions and a third of a Mansion to each Sign. Thus Sharatan, Butayn and one-third of Suráyá, belong to Aries, the other two-thirds of Suráyá, Dabaran and two-thirds of Hak'ah to Taurus, the other third of Hak'ah, Han'ah and Zira'a to Gemini; Nasrah, Tarf and a third of Jabhah to Cancer, the



The Tale of Abu al-Husn and his Slave-Girl

other two-thirds of Jabhah, Zubrah and two-thirds of Sarfah to Leo; the other third of Sarfah, 'Awwá and Simák to Virgo; Ghafar, Zubání and one-third of Iklíl to Libra; the other two-thirds of Iklíl, Kalb and two-thirds of Shaulah to Scorpio; the other third of Shaulah, Na'am and Baldah to Sagittarius; Sa'ad al-Zábih, Sa'ad al-Bul'a and one-third of Sa'ad al-Su'úd to Capricorn, the other two-thirds of Sa'ad al-Su'úd, Sa'ad al-Akhbiyah and two-thirds of Fargh the Former to Aquarius, the other third of Fargh the Former, Fargh the Latter and Risháa to Pisces."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 455th night, she said,

It hath reached me, O auspicious King, that when the damsel enumerated the Mansions and distributed them into their Signs, the astronomer said, "Thou hast replied aright; now tell me of the planets and their natures, also of their sojourn in the Zodiacal Signs, their aspects, auspicious and sinister, their houses, ascendants and descendants." She answered, "The sitting is narrow for so large a matter, but I will say as much as I can. Now the planets number seven; which are, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, Saturn. The Sun, hot-dry, sinister in conjunction, favourable in opposition, abideth thirty days in each Sign. The Moon, cold-moist and favourable of aspect, tarrieth in each Sign two days and a third of another day. Mercury is of a mixed nature, favourable in conjunction with the favourable, and sinister in conjunction with the sinister aspects, and abideth in each sign seventeen days and a half day. Venus, temperate and favourable, abideth in each sign five-and-twenty days. Mars is sinister and woneth in each sign ten months. Jupiter is auspicious and abideth in each sign a year. Saturn, cold-dry and sinister, tarrieth in each sign thirty months. The house of the Sun is Leo, her ascendant is Aries, and her descendant Aquarius. The Moon's house is Cancer, his ascendant Taurus, his descendant Scorpio and his sinister aspect Capricorn. Saturn's house is Capricorn-Aquarius, his ascendant Libra, his descendant Aries and his sinister aspects Cancer and Leo. Jupiter's house is Pisces-Sagittarius, his ascendant Cancer, his descendant Capricorn and his sinister aspects Gemini and Leo. Venus's house is Taurus, her ascendant Pisces, her descendant Libra, and her sinister aspects Aries and Scorpio. Mercury's house is Gemini-Virgo, his ascen-

The 456th Night

dant Virgo, his descendant Pisces, and his sinister aspect Taurus. Mars' house is Aries-Scorpio, his ascendant Capricorn, his descendant Cancer and his sinister aspect Libra." Now when the astronomer saw her acuteness and comprehensive learning and heard her fair answers, he bethought him for a sleight to confound her before the Commander of the Faithful, and said to her, "O damsel, tell me, will rain fall this month?" At this she bowed her head and pondered so long that the Caliph thought her at a loss for an answer and the astronomer said to her, "Why dost thou not speak?" Quoth she, "I will not speak except the Commander of the Faithful give me leave." So the Caliph laughed and said, "How so?" Cried she, "I would have thee give me a sword, that I may strike off his head, for he is an Infidel, an Agnostic, an Atheist."† At this, loud laughed the Caliph and those about him laughed, and she continued, "O astronomer, there are five things that none knoweth save Allah Almighty"; and she repeated the verset; "'Aye! Allah!—with Him is the knowledge of the hour and He causeth the rain to descend at His own appointed time—and He knoweth what is in the wombs of females—but no soul knoweth what it shall have gotten on the morrow; neither wotteth any soul in what land it shall die: Verily Allah is knowing, informed of all.'"[†] Quoth the astronomer, "Thou hast said well, and I, by Allah, thought only to try thee." Rejoined she, "Know that the almanack-makers have certain signs and tokens, referring to the planets and constellations relative to the coming in of the year; and folk have learned something by experience." Q "What be that?" "Each day hath a planet that ruleth it: so if the first day in the year fall on First Day (Sunday) that day is the Sun's and this portendeth (though Allah alone is All-knowing!) oppression of kings and sultans and governors and much miasma and lack of rain; and that people will be in great tumult and the grain-crop will be good, except lentils, which will perish, and the vines will rot and flax will be dear and wheat cheap from the beginning of Túbah to the end of Barmahát.[†] And, in this year there will be much fighting among kings, and there shall be great plenty of good in this year, but Allah is All-knowing!" Q "What if the first day fall on Second Day (Monday)?" "That day belongeth to the Moon and portendeth righteousness in administrators and officials and that it will be a year of much rain and grain-crops will

The Tale of Abu al-Husn and his Slave-Girl

be good, but linseed will decay and wheat will be cheap in the month Kiyáhk;† also the plague will rage and the sheep and goats will die, grapes will be plentiful and honey scarce and cotton cheap; and Allah is Omniscient!"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 456th night, she said,

It hath reached me, O auspicious King, that when the damsel ended her notice of Second Day the astronomer said to her, "Now tell me what will occur if New Year's day fall on Third Day (Tuesday)." She replied, "That is Mars' day and portendeth death of great men and much destruction and deluge of blood and dearness of grain; lack of rain and scarcity of fish, which will anon be in excess and anon fail. Lentils and honey in this year will be cheap and linseed dear and only barley will thrive, to the exception of all other cereals: great will be the fighting among kings and death will be in the blood and there will be much mortality among asses." Q "What if it fall on Fourth Day?" "That is Mercury's day and portendeth great tumult among the folk and much enmity and, though rains be moderate, rotting of some of the green crops; also that there will be sore mortality among cattle and young children and much fighting by sea; that wheat will be dear from Barmúdah to Misra⁺ and other grains cheap; thunder and lightning will abound and honey will be dear, palm-trees will thrive and bear abundantly and flax and cotton will be plentiful, while radishes and onions will be dear; but Allah is All-knowing!" Q "What if it fall on Fifth Day?" "That is Jupiter's day and portendeth equity in Wazirs and righteousness in Kazis and Fakirs and the Ministers of religion; and that good will be plentiful: rains and fruit and trees and grain will abound, and flax, cotton, honey, grapes and fish be cheap; and Allah is Omniscient!" Q "What if it fall on Meeting Day or Friday?" "That day appertaineth to Venus and portendeth oppression in the chiefs of the Jinn and talk of forgery and backbiting; there will be much dew; the autumn crops will be good in the land and there will be cheapness in one town and not in another: ungraciousness will be rife by land and sea; linseed will be dear, also wheat, in Hátúr, but cheap in Amshír; honey will be dear and grapes and watermelons will rot; and Allah is Omniscient!" Q "What if it fall on the Sabbath (Saturday)?" "That is Saturn's

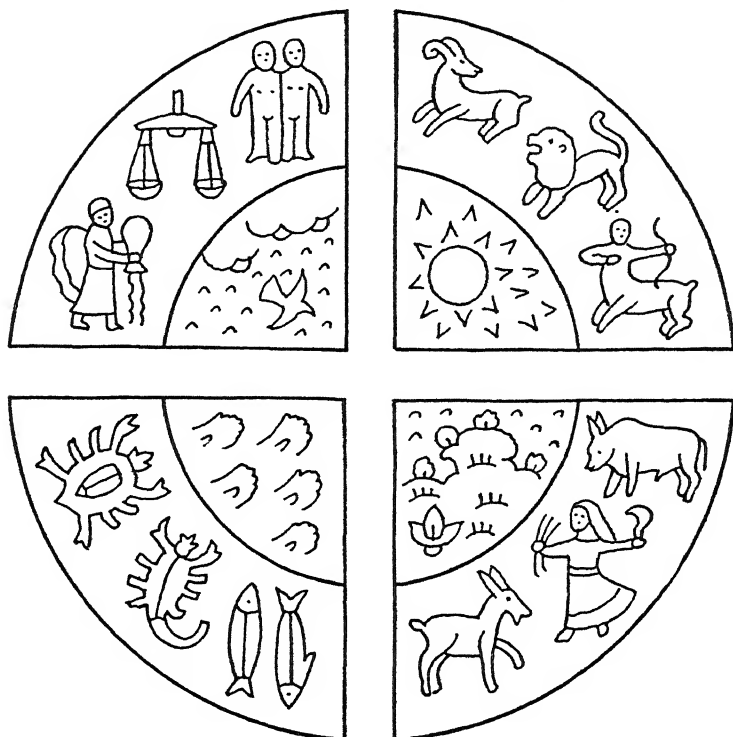
The 457th Night

day and portendeth the preferment of slaves and Greeks and th
in whom there is no good, neither in their neighborhood; there
be great drought and dearth; clouds will abound and death
be rife among the sons of Adam and woe to the people of Eg
and Syria from the oppression of the Sultan and failure
blessing upon the green crops and rotting of grain; and Alla
All-knowing!" + Now with this, the astronomer hung his h
very low, and she said to him, "O astronomer, I will ask thee
question, which if thou answer not, I will take thy clothes." "A
replied he. Quoth she, "Where is Saturn's dwelling-place?"
he answered, "In the seventh heaven." Q "And that of Jupite
"In the sixth heaven." Q "And that of Mars?" "In the f
heaven." Q "And that of the Sun?" "In the fourth heave
Q "And that of Venus?" "In the third heaven." Q "And tha
Mercury?" "In the second heaven." Q "And that of the Moo
"In the first heaven." Quoth she, "Well answered; but I have
more question to ask thee"; and quoth he, "Ask!" Accordir
she said, "Now tell me concerning the stars, into how many p
are they divided." But he was silent and answered nothing; .
she cried to him, "Put off thy clothes." So he doffed them .
she took them; after which the Caliph said to her, "Tell us
answer to thy question." She replied: "O Commander of
Faithful, the stars are divided into three parts, whereof one-th
is hung in the sky of the earth,+ as it were lamps, to give ligh
the earth, and a part is used to shoot the demons withal, w
they draw near by stealth to listen to the talk in heaven. Qu
Allah Almighty, 'Verily, we have dight the sky of the earth v
the adornment of the stars; and have appointed them for pro
tiles against every rebellious Satan.'+ And the third part is hi
in air to illuminate the seas and give light to what is there
Quoth the astronomer, "I have one more question to ask, whic
she answer, I will avow myself beaten." "Say on," answe
she.—

*And Shahrazad perceived the dawn of day and ceased say
her permitted say. When it was the 457th night, she continu*

It hath reached me, O auspicious King, that the astronoi
said, "Now tell me what four contraries are based upon ot
four contraries?" Replied she, "The four qualities of Cal
and Frigoric, Humidity and Siccity; for of heat Allah created t

The Tale of Abu al-Husn and his Slave-Girl



whose nature is hot-dry; of dryness, earth, which is cold-dry; of cold, water, which is cold-wet; of moisture, air, which is hot-wet. Moreover, He created twelve Signs of the Zodiac, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces; and appointed them of the four humours; three fiery, Aries, Leo, and Sagittarius; three earthly, Taurus, Virgo, and Capricorn; three airy, Gemini, Libra and Aquarius; and three watery, Cancer, Scorpio and Pisces." Here-upon the astronomer rose, and saying, "Bear witness against me that she is more learned than I," away he went beaten. Then quoth the Caliph, "Where is the philosopher?"⁺ at which one rose hastily and came forward and said to Tawaddud, "What is Time and what be its limits, and its days, and what things bringeth it?" Replied she, "Time is a term applied to the hours of the night and day, which are but the measures of the courses of the sun and moon in their several heavens, even as Allah Almighty

The 458th Night

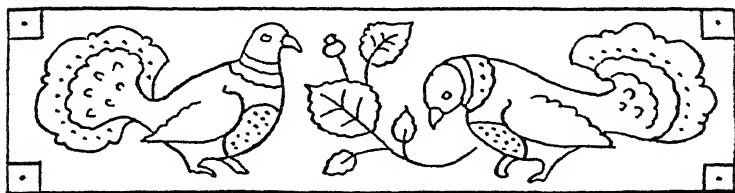
telleth us when he saith, 'A sign to them also is the Night, from which we strip off the day, and lo! they are plunged in darkness, and the Sun runneth to her place of rest; this is the ordinance of the Sublime, the All-knowing.'"+ Q "How cometh unbelief to the son of Adam?" "It is reported of the Apostle (whom Allah bless and preserve!) that he said, 'Unbelief in a man runneth as the blood runneth in his veins, when he revileth the world and Time and night and the Hour.' And again, 'Let none of you revile Time, for Time is God; neither revile the world, for she saith, "May Allah not aid him who revileth me!" neither revile the hour, for, "The Hour is surely coming, there is no doubt thereof";+ neither revile the earth, for it is a portent, according to the saying of the Most High, "Out of the ground have we created you, and into the same will we cause you to return, and we will bring you forth yet thence another time."'+ Q "What are the five that ate and drank, yet came not out of loins nor womb?" "Adam and Simeon+ and Salih's she-camel+ and Ishmael's ram and the bird that Abu Bakr the Truth-teller saw in the cave." + Q "Tell me of five that are in Paradise and are neither humans, Jinns nor angels?" "Jacob's wolf and the Seven Sleepers' dog and Esdras's ass and Salih's camel and Duldul the mule of the Prophet (upon whom be blessings and peace!)." Q "What man prayed a prayer neither on earth nor in heaven?" "Solomon, when he prayed on his carpet, borne by the wind." Q "Ree me this riddle:—A man once looked at a handmaid during dawn-prayer, and she was unlawful to him; but, at noonday she became lawful to him: by mid-afternoon, she was again unlawful, but at sundown, she was lawful to him: at supper time she was a third time unlawful, but by daybreak, she became once more lawful to him." "This was a man who looked at another's slave-girl in the morning, and she was then unlawful to him; but at midday he bought her, and she became lawful to him: at mid-afternoon he freed her, and she became unlawful to him; but at sundown he married her and she was again lawful to him. At nightfall he divorced her and she was then a third time unlawful to him; but, next morning at daybreak, he took her back, and she became once more lawful to him." Q "Tell me what tomb went about with him that lay buried therein?" "Jonah's whale, when it had swallowed him." Q "What spot of lowland is it, upon which the sun shone once,

The Tale of Abu al-Husn and his Slave-Girl

but will never again shine till Judgment-Day?" "The bottom of the Red Sea, when Moses smote it with his staff, and the sea clave asunder in twelve places, according to the number of the tribes;† then the sun shone on the bottom and will do so nevermore until Judgment-Day.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 458th night, she said,

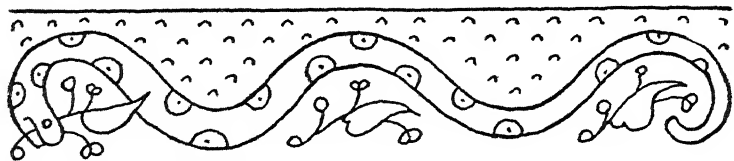
It hath reached me, O auspicious King, that the philosopher then addressed the damsel saying, "What was the first skirt that trailed over the face of the earth?" She replied, "That of Hagar,



out of shame before Sarah; and it became a custom among the Arabs." Q "What is that which breatheth without life?" "Quoth Almighty Allah, 'By the morning when it breatheth!'" + Q "Ree me this riddle:—A number of pigeons came to a high tree and lighted, some on the tree and others under it. Said those on the tree to those on the ground, 'If one of you come up to us, ye will be a third part of us all in number; and if one of us descend to you, we shall be like unto you in number.' How many pigeons were there in all?" "Twelve: seven alighted on the tree and five beneath; and, if one go up, those above would be eight to four; and, if one go down, both would be six and Allah is All-knowing." + With this the philosopher put off his clothes and fled: whereupon the next contest took place, for she turned to the Olema present and said, "Which of you is the rhetorician that can discourse of all arts and sciences?" There came forward a sage hight Ibrahim bin Siyyár and said to her, "Think me not like the rest." Quoth she, "It is the more assured to me that thou wilt be beaten, for that thou art a boaster; and Allah will help me to victory over thee, that I may strip thee of thy clothes. So, if thou sentest one to fetch the wherewithal to cover thyself, 'twould be well for thee." Cried he, "By Allah, I will assuredly conquer thee and make thee a byword among the peoples, generation after generation!" Re-

The 458th Night

joined she, "Do penance in advance for thy broken oath." Then he asked, "What five things did Allah create before he made man?" and she answered, "Water and earth and light and darkness and the fruits of the earth." Q "What did Allah create with the hand of omnipotence?" "The 'Arsh, throne of God or the empyreal heaven and the tree Túbá⁺ and Adam and the garden of Eden; these Allah created with the hand of His omnipotence; but to all other created things He said, 'Be,'—and they were." Q "Who is thy father in Al-Islam?" "Mohammed, whom Allah bless and preserve!" Q "Who was the father in Al-Islam of Mo-



ammed?" "Abraham, the Friend of God." Q "What is the Faith of Al-Islam?" "The professing that there is no god but *the* God and that Mohammed is the apostle of God." Q "What is thy first and thy last?" "My first is man's seed in the shape of foul water and my last filthy carrion: the first of me is dust and the last of me is dust. Quoth the poet,

*Of dust was I created, and man did I become,
In question ever ready and aye fluent in reply,
Then, I unto the dust return'd, became of it again,
For that, in very deed, of dust at first create was I."*

He continued, "What thing was it, whose first state was wood and its last life?" "Moses' staff,⁺ when he cast it on the valley-ground and it became, by permission of Allah, a writhing serpent." Q "What is the meaning of the word of the Lord, 'And I have other occasion for it?' "⁺ "He, Moses, was wont to plant his staff in the ground, and it would flower and fruit and shade him from the heat and from the cold. Moreover, it would carry him when he was weary, and whilst he slept, guard his sheep from lions and wild beasts." Q "What woman was born of a man alone and what man of a woman alone?" "Eve of Adam and Jesus of Mary."⁺ Q "Tell me of the four fires, what fire eateth and drinketh; what fire eateth but drinketh not; what fire drinketh but eateth not and what other neither eateth nor drinketh?" "The

The Tale of Abu al-Husn and his Slave-Girl

fire of the world eateth but drinketh not; the fire which eateth and drinketh is Hell-fire; the fire of the sun drinketh but eateth not, and the fire of the moon neither eateth nor drinketh." Q "Which is the open door and which the shut?" "The Traditional Ordinances are the open door, the Koranic the shut door." Q "Of what doth the poet speak, when he saith,

*And dweller in the tomb whose food is at his head,
When he eateth of that meat, of words he waxeth fain:
He riseth and he walketh and he talketh without tongue;
And returneth to the tomb where his kith and kin are lain.
No living wight is he, yet in honour he abides;
Nor dead yet he deserveth that Allah him assain?"*

She replied, "The reed-pen."⁺ Quoth he, "What doth the poet refer to in these verses,

*Two vests in one; blood flowing easiest wise;
Rosy red ears and mouth wide open lies;
It hath a cock-like form, its belly pecks
And, if you price it, half a dirham buys?"*

She replied, "The ink-case." Quoth he, "And in these,

*Ho say to men of wisdom, wit and lore,
To sapient, reverend, clever counsellor:
Tell me what was't you saw that bird bring forth
When wandering Arabland and Ajam o'er?
No flesh it beareth and it hath no blood,
Nor down nor any feathers e'er it wore.
'Tis eaten cooked and eke 'tis eaten cold;
'Tis eaten buried 'neath the flames that roar:
It showeth twofold colours, silver white
And yellow brighter than pure golden ore:
'Tis not seen living or we count it dead:
So ree my riddle rich in marvel-store?"*

She replied, "Thou makest longsome the questioning anent an egg worth a mite." Q "And this,

*I waved to and fro and he waved to and fro,
With a motion so pleasant, now fast and now slow;
And at last he sunk down on my bosom of snow;
'Your lover friend?"*

"No friend, my fan";⁺ said she. Q "How many words did Allah speak to Moses?" "It is related of the Apostle that he said, 'God

The 459th and 460th Nights

spoke to Moses fifteen hundred and fifteen words." Q "Tell me of fourteen things that speak to the Lord of the Worlds?" "The seven heavens and the seven earths, when they say, 'We come obedient to Thy command.'"⁺—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 459th night, she said,

It hath reached me, O auspicious King, that when the damsel made the answer, the philosopher continued, "Tell me of Adam and how he was first created?" and she said, "Allah created Adam of clay: the clay He made of foam and the foam of the sea, the sea of darkness, darkness of light, light of a fish, the fish of a rock, the rock of a ruby, the ruby of water, and the water He created by His Omnipotence according to His saying (exalted be His name!), 'His commandment when He willeth aught, is but to say, BE,—and IT IS.'"⁺ Q "What is meant by the poet in these verses,

*An eater lacking mouth and even maw;
Yet trees and beasts to it are daily bread:
Well fed it thrives and shows a lively life,
But give it water and you do it dead?"*

"This," quoth she, "is Fire." "And in these"; he asked,
*Two lovers barred from every joy and bliss,
Who through the livelong night embracing lie:
They guard the folk from all calamities,
But with the rising sun apart they fly?*

She answered, "The leaves of a door." Quoth he, "Tell me of the gates of Gehenna?" Quoth she, "They are seven in number and their names are comprised in these two couplets,

*Jahannam, next Lazá, and third Hatím;
Then count Sa'ir and Sakar eke, five-fold,
Sixth comes Jahím and Háwiyah the seventh;
Here are seven Hells in four lines briefly told."*

Quoth he, "To what doth the poet refer when he saith,
*She wears a pair of ringlets long let down
Behind her, as she comes and goes at speed,
An eye that never tastes of sleep nor sheds
A tear, for ne'er a drop it hath at need;
That never all its life wore stitch of clothes;
Yet robes mankind in every mode of weed?"*

The Tale of Abu al-Husn and his Slave-Girl

Quoth she, "A needle." Q "What is the length and what the breadth of the bridge Al-Sirát?" "Its length is three thousand years' journey, a thousand in descent and a thousand in ascent and a thousand level: it is sharper than a sword and finer than a hair."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 460th night, she said,

It hath reached me, O auspicious King, that when the damsel had described to him Al-Sirat, the philosopher said, "Inform me how many intercessions with Allah hath the Prophet for each soul?" "Three." Q "Was Abu Bakr the first who embraced Al-Islam?" "Yes." Q "Yet Ali became a Moslem before him?" "Ali came to the Prophet, when he was a boy of seven years old, for Allah vouchsafed him knowledge of the way of salvation in his tender youth, so that he never prostrated himself to idols." Quoth he, "Tell me which is the more excellent, Ali or Abbás?" Now she knew that, in propounding this question, Ibrahim was laying a trap for her; for if she said, "Ali is more excellent than Abbas," she would lack excuse with the Caliph for undervaluing his ancestor; so she bowed her head awhile, now reddening, then paling, and lastly said, "Thou askest me of two excellent men, each having his own excellence. Let us return to what we were about." When the Caliph Harun al-Rashid heard her, he stood up and said, "Thou hast spoken well, by the Lord of the Ka'abah, O Tawaddud!" Then quoth Ibrahim the rhetorician, "What meaneth the poet when he saith,

Slim-waisted one, whose taste is sweetest-sweet,

Likest a lance whereon no head we scan:

And all the lieges find it work them weal,

Eaten of afternoon in Ramazan?"

She answered, "The sugar-cane"; and he said, "Tell me of many things." Asked she, "What are they?" and he said, "What is sweeter than honey; what is sharper than the sword; what is swifter than poison; what is the delight of a moment and what the contentment of three days; what is the pleasantest of days; what is the joy of a week; what is that debt the worst debtor denieth not; what is the prison of the tomb; what is the joy of the heart; what is the snare of the soul; what is death-in-life; what is the disease that may not be healed; what is the shame that

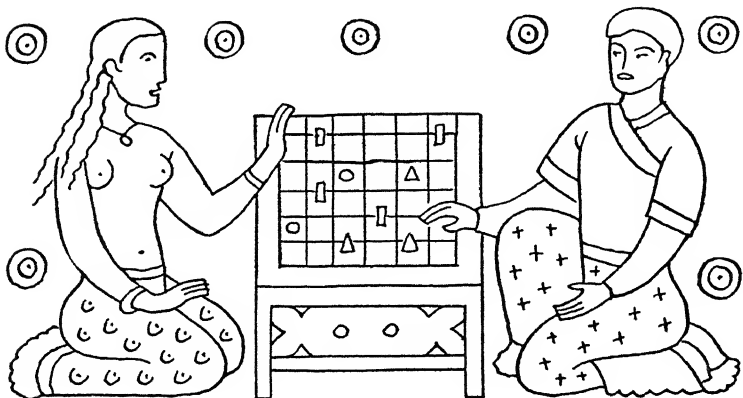
The 461st Night

may not be wiped off; what is the beast that woneth not in cultivated fields, but lodgeth in waste places and hateth the sons of Adam and hath in him somewhat of the make of seven strong and violent beasts?" Quoth she, "Hear what I shall say in reply; then put off thy clothes, that I may explain to thee"; and the Caliph said, "Expound, and he shall doff his clothes." So she said, "Now that, which is sweeter than honey, is the love of pious children to their two parents; that, which is sharper than the sword, is the tongue; that, which is swifter than poison, is the Envier's eye; the delight of a moment is carnal copulation and the contentment of three days is the depilatory for women; the pleasantest of days is that of profit on merchandise; the joy of a week is the bride; the debt, which the worst debtor denieth not, is death; the prison of the tomb is a bad son; the joy of the heart is a woman obedient to her husband (and it is said also that, when fleshmeat descendeth upon the heart, it rejoiceth therein); the snare of the soul is a disobedient slave; death-in-life is poverty; the disease that may not be healed is an ill-nature, and the shame that may not be wiped away is an ill daughter; lastly, the beast that woneth not in cultivated fields, but lodgeth in waste places and hateth the sons of Adam and hath in him somewhat of the make of seven strong and violent beasts, is the locust, whose head is as the head of a horse, its neck as the neck of the bull, its wings as the wings of the vulture, its feet as the feet of the camel, its tail as the tail of the serpent, its belly as the belly of the scorpion and its horns as the horns of the gazelle." The Caliph was astounded at her quickness and understanding, and said to the rhetorician, "Doff thy clothes." So he rose up and cried, "I call all who are present in this assembly to witness that she is more learned than I and every other learned man." And he put off his clothes and gave them to her, saying, "Take them and may Allah not bless them to thee!" So the Caliph ordered him fresh clothes and said, "O Tawaddud, there is one thing left of that for which thou didst engage, namely, chess." And he sent for experts of chess and cards[†] and trictrac. The chess-player sat down before her, and they set the pieces, and he moved and she moved; but, every move he made she speedily countered,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 461st night, she said,

The Tale of Abu al-Hasn and his Slave-Girl

It hath reached me, O auspicious King, that when the damsel was playing chess with the expert in presence of the Commander of the Faithful, Harun al-Rashid, whatever move he made was speedily countered by her, till she beat him and he found himself checkmated. Quoth he, "I did but lead thee on, that thou mightest think thyself skilful: but set up again, and thou shalt see." So they placed the pieces a second time, when he said in himself, "Open thine eyes or she will beat thee." And he fell to moving no



piece, save after calculation, and ceased not to play, till she said, "Thy King is dead!—Checkmate." When he saw this he was confounded at her quickness and understanding; but she laughed and said, "O professor, I will make a wager with thee on this third game. I will give thee the queen and the right-hand castle and the left-hand knight; if thou beat me, take my clothes, and if I beat thee, I will take thy clothes." Replied he, "I agree to this"; and they replaced the pieces, she removing queen, castle and knight.⁺ Then said she, "Move, O master." So he moved, saying to himself, "I cannot but beat her, with such odds," and planned a combination; but, behold, she moved on, little by little, till she made one of her pawns⁺ a queen and pushing up to him pawns and other pieces, to take off his attention, set one in his way and tempted him to take it. Accordingly, he took it and she said to him, "The measure is meted and the loads equally balanced.⁺ Eat till thou art over-full; naught shall be thy ruin, O son of Adam, save thy greed. Knowest thou not that I did but tempt thee, that I might finesse thee? See: this is checkmate!" adding,

The 462nd Night

"So doff off thy clothes." Quoth he, "Leave me my bag-trousers, so Allah repay thee"; and he swore by Allah that he would contend with none, so long as Tawaddud abode in the realm of Baghdad. Then he stripped off his clothes and gave them to her and went away. Thereupon came the backgammon-player, and she said to him, "If I beat thee, this day, what wilt thou give me?" Quoth he, "I will give thee ten suits of brocade of Constantinople, figured with gold, and ten suits of velvet and a thousand gold pieces; and if I beat thee, I ask nothing but that thou write me an acknowledgment of my victory." Quoth she, "To it, then, and do thy best." So they played, and he lost and went away, chattering in Frankish jargon and saying, "By the bounty of the Commander of the Faithful, there is not her like in all the regions of the world!" Then the Caliph summoned players on instruments of music and asked her, "Dost thou know aught of music?" when she answered, "Even so!" He bade bring a worn lute, polished by use, whose owner forlorn and lone was by parting trodden down; and of which quoth one, describing it,

*Allah watered a land, and upsprang a tree
Struck root deep down, and raised head a-sky:
The birds o'ersang it when green its wood;
And the Fair o'ersing now the wood is dry.*

So they brought the lute in a bag of red satin, with tassels of saffron-coloured silk: and she opened the bag, and took it out and behold on it was graven,

*Oft hath a tender bough made lute for maid,
Whose swift sweet lays at feast men's hearts invade:
She sings; it follows on her song, as though
The Bulbuls[†] taught her all the modes she played.*

She laid her lute in her lap and with bosom inclining over it, bent to it with the bending of a mother who suckleth her child; then she preluded in twelve different modes, till the whole assembly was agitated with delight, like a waving sea, and she sang the following,

*Cut short this strangeness, leave unruth of you;
My heart shall love you aye, by youth of you!
Have ruth on one who sighs and weeps and moans,
Pining and yearning for the troth of you.*

The Caliph was ravished and exclaimed, "Allah bless thee and be

merciful to him who taught thee!" whereupon she rose and kissed the ground before him. Then he sent for money and paid her master Abu al-Husn an hundred thousand gold pieces to her price; after which he said to her, "O Tawaddud, ask a boon of me!" Replied she, "I ask of thee that thou restore me to my lord who sold me." "'Tis well," answered the Caliph and restored her to her master and gave her five thousand dinars for herself. Moreover, he appointed Abu al-Husn one of his cup-companions for a permanence,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 462nd night, she said,

It hath reached me, O auspicious King, that the Caliph gave the damsel five thousand dinars for herself and restored her to her master whom he appointed one of his cup-companions for a permanence and assigned him a monthly stipend of a thousand dinars so long as he should live; and he abode with the damsel Tawaddud in all solace and delight of life. Marvel then, O King, at the eloquence of this damsel and the hugeness of her learning and understanding and her perfect excellence in all branches of art and science; and consider the generosity of the Commander of the Faithful, Harun al-Rashid, in that he gave her master this money and said to her, "Ask a boon of me"; and she besought him to restore her to her lord. So he restored her to him and gave her five thousand dinars for herself and made him one of his boon-companions. Where is such generosity to be found after the Abbaside Caliphs?—May Allah Almighty have mercy upon them, one and all!

FOOTNOTES

PAGE 1749—Line 15. "And We will prove you with evil, and with good, for a trial of you; and unto Us shall ye return." (*Koran*, xxi. 36.) The saying is always in the Moslem's mouth.

PAGE 1750—Line 5. Arab. "Sunnat," lit.=a law, especially applied to the habit and practice of the Apostle in religious and semi-religious matters, completing the "Hadis," or his spoken words. Anything unknown is entitled "Bida'ah"—innovation. Hence the strict Moslem is a model Conservative whose exemplar of life dates from the seventh century. This fact may be casuistically explained away; but is not less an obstacle to all progress and

it will be one of the principal dangers threatening Al-Islam. Only fair to say that an "innovation" introduced by a perfect follower of the Prophet is held equal theoretically to a Sunnat; but vulgarly it is said, "The rabble will not take gold which is not coined."

Line 15. Arab. "Arsh"—the ninth Heaven, the Throne of the Deity, above the Seven Heavens of the planets and the Primum Mobile which, in the Ptolemaic system, sets them all in motion.

Line 25. This description of a good Moslem's death is at once concise, pathetic and picturesque.

PAGE 1752—Line 10. This is the first mention of coffee, apparently introduced by the scribe: the word rendered "coffee-makers" is "Kahwajiyah"; an Arab. plur. of a Turkish termination (-ji) to an Arab. word "Kahwah" (before noticed).

Line 10. Picnics are still made to Rauzah (Rodah) island: I have enjoyed many a one, but the ground is all private property.

PAGE 1753—Line 17. Arab. "Hosh," plur. Híshán, the low courts surrounded by mean lodgings which in "native" Cairo still contrast so strongly with the "gingerbread" of the new buildings.

PAGE 1754—Line 3. This is the Moslem equivalent of "thank you." He looks upon the donor as the channel through which Allah sends him what he wants and prays for more to come. Thus "May your shadow never be less" means, May you increase in prosperity so that I may gain thereby! And if a beggar is disposed to be insolent (a very common case), he will tell you his mind pretty freely on the subject, and make it evident to you that all you have is also his and that *La propriété* (when not shared) *est le vol*.

Line 11. I have noticed in my *Pilgrimage* (i. 51-53) the kindly care with which the stranger is treated by Moslems, a marvellous contrast to the ways of "civilization."

Line 14. Arab. "Dimyat," vulg. pronounced "Dumíyat."

PAGE 1757—Line 1. Where the door-keepers sit and receive their friends.

Line 6. This is a traveller's "Kit" in the East.

PAGE 1758—Line 5. Arab. "Takht-rawán," from Persian meaning "moveable throne."

Line 7. The use of the expression proved the speaker to be a Moslem Jinní.

Line 29. The "haunted" house proper, known to the vulgar and

to spiritualists becomes, I have said, amongst Moslems a place tenanted by Jinn.

PAGE 1762—*Line 35.* Needless to say there never was a Sultan or a King of Baghdad nor a Duke of Athens. This story would seem not to have been written by the author of "the Emir bin Tahir," etc., the 424th night.

PAGE 1766—*Line 26.* Plur. of *Álim*=one learned in the law, a D.D. Mohammed did his best to abolish the priest and his craft by making each Moslem paterfamilias a pontifex in his own household and he severely condemned monkery and celibacy. But human nature was too much for him: even before his death ascetic associations began to crop up. Presently the *Olema* in *Al-Islam* formed themselves into a kind of clergy; with the single but highly important difference that they must (or ought to) live by some honest secular calling and not by the "cure of souls"; hence Mahomet IV of Turkey was solemnly deposed. So far and no farther Mohammed was successful and his success has secured for him the lively and lasting hatred of the ecclesiastical caste which he so honestly and wisely attempted to abate. Even to the present day missionaries have a good word for the Guebre and the Buddhist, the Brahmanist and the Confucian, but none for the Moslem: Dr. Livingstone, for one instance of many, evidently preferred the Fetichist, whom he could convert, to the Unitarian Faithful whom he could not.

PAGE 1767—*Line 18.* *i.e.*, they recited seven times (an unusual number), for greater solemnity, the opening Chapter of the Koran which does general duty on such occasions as making covenants and swearing fealty. This proclaiming a King by acclamation suggests the origin of the old and venerable Portuguese institution.

Line 21. By affixing his own seal and that of the King. This in later times was supplanted by the "*Tughrá*," the imperial cypher or counter-mark (much like a writing master's flourish), with which Europe has now been made familiar through the agency of Turkish tobacco.

PAGE 1768—*Line 7.* Arab. "*Wird*"=the twenty-five last chapters of the Koran which are repeated, one or more at a time, after the end of the "*Farz*," or obligatory prayers and *ad libitum* with the *Sunnat* or customary, and the *Náfilah* or supererogatory.

PAGE 1770—*Line 7.* The sensible creed of *Al-Islam* freely allows

anthropophagy when it saves life; a contrast to the sentimentalism of the West which brings a "charge of cannibalism" against unfortunate expeditionists. I particularly allude to the scandalous pulings of the English Press over the gallant and unfortunate Greely voyage. (*The Academy*, Sept. 25, 1884.)

PAGE 1771—*Line 6.* The story is mere Æsopic: the "Two dogs" contains it all. One of Mohammed's sensible sayings is recorded and deserves repetition:—"Empire endureth with infidelity (idolatry, etc.), but not with tyranny."

Line 37. This couplet occurs in the 21st night (vol. i. 253); so I give Torrens (p. 207) by way of variety.

PAGE 1772—*Line 5.* Lane (ii. 636) omits this tale, "as it would not only require a volume of commentary but be extremely tiresome to most readers." Quite true; but it is valuable to Oriental students who are beginning their studies, as an excellent compendium of doctrine and practice according to the Shafi'i School.

Line 29. Pronounce Abou'l-Husn=Father of Beauty, a fancy name.

PAGE 1773—*Line 15.* As in most hot climates so in Egypt the dead are buried at once despite the risk of vivisepulture. This seems an instinct with the Semitic (Arabian) race *teste* Abraham, as with the Gypsy. Hence the Moslems have invoked religious aid. The *Mishkât al-Masâbih* (i. 387) makes Mohammed say, "When any one of you dieth you may not keep him in the house but bear him quickly to his grave"; and again, "Be quick in raising up the bier: for if the dead have been a good man, it is good to bear him gravewards without delay; and if bad, it is frowardness ye put from your necks."

Line 37. This biting of the hand in Al-Harîri expresses bitterness of repentance and he uses more than once the Koranic phrase (chapter vii, 148) "*Sukita fî aydîhim*," lit. where it (the biting) was fallen upon their hands; *i.e.*, when it repented them; "*sukita*" being here not a passive verb as it appears, but an impersonal form uncommon in Arabic. The action is instinctive, a survival of the days when man was a snarling and snapping animal (physically) armed only with claws and teeth.

PAGE 1774—*Line 6.* Arab. "'Alam," applied to many things, an "old man" of stones (*Kákúr*); a sign post with a rag on top.

Line 10. The moon of Ramazan was noticed in the 9th night.

Notes

That of Sha'aban (eighth month) begins the fighting month after the conclusion of the Treuga Dei in Rajab. See the 378th night.

Line 24. These lines have occurred in the 319th night. I give Mr. Payne's version for variety.

Line 26. *i.e.*, in her prime, at fourteen to fifteen.

Line 31. *i.e.*, pale and yellow.

Line 36. The word means the wood; but it alludes to a preparation made by levigating it on a stone called in India "Sandlása." The gruel-like stuff is applied with the right hand to the right side of the neck, drawing the open fingers from behind forwards so as to leave four distinct streaks, then down to the left side, and so on to the other parts of the body.

Line 39. Arab. "Haykal" which included the Porch, the Holy and the Holy of Holies. The word is used as *ναὸς* in a wider sense by Josephus A. J. v. v. 3. In Moslem writings it is applied to a Christian Church generally, on account of its images.

PAGE 1775—*Line 8.* These lines having occurred before, I here quote Mr. Payne.

Line 10. Arab writers often mention the smile of beauty, but rarely, after European fashion, the laugh, which they look upon as undignified. A Moslem will say "Don't guffaw (Kahkahah) in that way; leave giggling and grinning to monkeys and Christians." The Spaniards, a grave people, remark that Christ never laughed. I would draw the reader's attention to a theory of mine that the open-hearted laugh has the sound of the vowels *a* and *o*; while *e*, *i*, and *u* belong to what may be roughly classed as the rogue order.

Line 33. *i.e.*, gaining the love of another, love.

PAGE 1776—*Line 5.* *i.e.*, the abrogated passages and those by which they are abrogated. This division is necessary for "inspired volumes," which always abound in contradictions. But the charge of "opportunism" brought against the Koran is truly absurd; as if "revelation" could possibly be aught save opportune.

Line 16. *Koran*, iv. 160, the chapter "Women."

PAGE 1777—*Line 10.* She unveiled, being a slave-girl for sale. If a free woman show her face to a Moslem, he breaks out into violent abuse, because the act is intended to let him know that he is looked upon as a small boy or an eunuch or a Christian—in fact not a man.

Notes

PAGE 1778—Line 15. Ilah=Heb. El, a most difficult root, meaning strength, interposition, God (Numen) "the" (article) "don't" (do not), etc. etc.

Line 18. As far as I know Christians are the only worshippers who kneel as if their lower legs were cut off and who "join hands" like the captive offering his wrists to be bound (*dare manus*). The posture, however, is not so ignoble as that of the Moslem "Sijdah" (prostration) which made certain North African tribes reject Al-Islam saying, "These men show their hind parts to heaven."

PAGE 1779—Line 1. i.e., saying "I intend (purpose) to pray (for instance) the two-bow prayer (*ruka'tayn*) of the daybreak," etc.

Line 2. So called because it prohibits speaking with others till the prayer is ended.

Line 6. Lit. "any thing opposite"; here used for the Ka'abah towards which men turn in prayer; as Guebres face the sun or fire and idolators their images. "Al-Kiblatayn" (=the two Kiblahs) means Meccah and Jerusalem, which was faced by Moslems as well as Jews and Christians till Mohammed changed the direction. For the occasion of the change see my *Pilgrimage*, ii. 320.

Line 28. Which includes Tayammum or washing with sand. This is a very cleanly practice in a hot, dry land and was adopted long before Mohammed. Cedrenus tells of baptism with sand being administered to a dying traveller in the African desert.

PAGE 1780—Line 1. The Koranic order for Wuzú is concise and as usual obscure, giving rise to a host of disputes and casuistical questions. Its text runs (chap. v.), "O true believers, when you prepare to pray, wash (*Ghusl*) your faces, and your hands unto the elbows; and rub (*Mas-h*) your hands and your feet unto the ankles; and if ye be unclean by having lain with a woman, wash (*Ghusl*) yourselves all over." The purifications and ceremonious ablutions of the Jews originated this command; and the early Christians did very unwisely in not making the bath obligatory. St. Paul (Heb. xi. 22) says, "Let us draw near with a true heart . . . having our hearts sprinkled from an evil conscience and our bodies washed with clean (or pure) water." But this did not suffice. Hence the Eastern Christian, in hot climates where cleanliness should rank before godliness, is distinguished by his dirt which as a holy or reverend man he makes still dirtier, and he

offers an ugly comparison with the Moslem and especially the Hindu. The neglect of commands to wash and prohibitions to drink strong waters are the two grand physical objections of the Christian code of morality.

Line 4. Arab. "Istinshák"=snuffing up water from the palm of the right hand so as to clean thoroughly the nostrils. This "function" is unreasonably neglected in Europe, to the detriment of the mucous membrane and the olfactory nerves.

Line 7. So as to wash between them. The thick beard is combed out with the fingers.

Line 22. Poor human nature! How sad to compare its pretensions with its actualities.

PAGE 1781—*Line 14.* Complete ablution is rendered necessary chiefly by the emission of semen either in copulation or in nocturnal pollution. The water must be pure and not less than a certain quantity, and it must touch every part of the skin beginning with the right half of the person and ending with the left. Hence a plunge-bath is generally preferred.

Line 15. Arab. "Ta'mím," lit. crowning with turband, or tiara, here=covering, i.e., wetting.

Line 19. This practice (saying "I purpose to defer the washing of the feet," etc.) is now somewhat obsolete.

Line 31. Arabs have a prejudice against the hydropathic treatment of wounds, holding that water poisons them: and, as the native produce usually contains salt, soda and magnesia, they are justified by many cases. I once tried water-bandages in Arabia and failed dismally.

PAGE 1782—*Line 2.* The sick man says his prayers lying in bed, etc., and as he best can.

Line 12. i.e., saying, "And peace be on us and on the worshippers of Allah which be pious."

Line 17. i.e., saying, "I seek refuge with Allah from Satan the Stoned."

Line 20. Certain parts should be recited aloud (jahr) and others sotto voce (with mussion=Khafi). No mistake must be made in this matter where a Moslem cannot err.

Line 30. Hence an interest of two-and-a-half per cent. is not held to be "Ribá" or unlawful gain of money by money, usury.

PAGE 1783—*Line 4.* The meal must be finished before the faster

can plainly distinguish the white thread from the black thread (*Koran*, ii. 183); some understand this literally, others apply it to the dark and silvery streak of zodiacal light which appears over the Eastern horizon an hour or so before sunrise. The fast then begins and ends with the disappearance of the sun. I have noticed its pains and penalties in my *Pilgrimage*, i. 110, etc.

Line 14. For the "Azán" or call to prayer see Lane, *M. E.*, chap. xviii. The chant, however, differs in every country, and a practical ear will know the land by its call.

Line 14. Arab. "Hadís" or saying of the Apostle.

PAGE 1784—Line 18. "Al-I'tikaf" resembles the Christian "retreat"; but the worshipper generally retires to a mosque, especially in Meccah. The Apostle practised it on Jabal Hira and other places.

Line 22. The word is the Heb. "Hagg" whose primary meaning is circularity of form or movement. Hence it applied to religious festivals in which dancing round the idol played a prime part; and Lucian of "saltation" says, dancing was from the beginning and coeval with the ancient god, Love. But man danced with joy before he worshipped, and, when he invented a systematic saltation, he made it represent two things, and only two things, love and war, in most primitive form, courtship and fighting.

Line 27. Two adjoining ground-waves in Meccah. For these and for the places subsequently mentioned the curious will consult my *Pilgrimage*, iii. 226, etc.

Line 29. The 'Umrah or lesser Pilgrimage, I have noted, is the ceremony performed in Meccah at any time out of the pilgrim-season proper, i.e., between the eighth and tenth days of the twelfth lunar month Zu 'l-Hijjah. It does not entitle the Moslem to be called Hájj (pilgrim) or Hájí as Persians and Indians corrupt the word.

Line 31. I need hardly note that Mohammed borrowed his pilgrimage-practices from the pagan Arabs who, centuries before his day, danced around the Meccan Ka'abah. Nor can he be blamed for having perpetuated a Gentile rite, if indeed it be true that the Ka'abah contained relics of Abraham and Ishmael.

Line 36. On first sighting Meccah. See the 91st night, p. 666, note.

Line 37. Arab. "Tawáf": the place is called Matáf and the

guide Mutawwif. (*Pilgrimage*, iii. 193, 205.) The seven courses are termed Ashwât.

Line 39. Stoning the Devil at Mina. (*Pilgrimage*, iii. 282.) Hence Satan's title "the Stoned" (lapidated not castrated).

PAGE 1785—Line 5. *Koran*, viii. 66; in the chapter entitled "Spoil," and relating mainly to the "day of Al-Bedr."

Line 10. Arab. "Al-Ikâlah"—cancelling: Mr. Payne uses the technical term "resiliation."

Line 15. Freedman of Abdallah, son of the Caliph Omar and noted as a traditionist.

Line 19. *i.e.*, at a profit: the exchange must be equal—an ordinance intended to protect the poor. Arabs have strange prejudices in these matters; for instance it disgraces a Badawi to take money for milk.

PAGE 1786—Line 7. Arab. "Jamâ'ah," which in theology means the Greek ἐκκλησία, our "Church," the congregation of the Faithful under a lawful head. Hence the Sunnis call themselves "People of the Sunnat and Jamâ'at." In the text it is explained as "Ulfat" or intimacy.

Line 25. Arab. "Al-Khalîl," *i.e.*, of Allah=Abraham. Mohammed, following Jewish tradition, made Abraham rank second amongst the Prophets, inferior only to himself and superior to Hazrat Isa=Jesus. I have noted that Ishmael the elder son succeeded his father. He married Da'alah bint Muzâz bin Omar, a Jurhamite, and his progeny abandoning Hebrew began to speak Arabic (ta'arraba); hence called Muta'arribah or Arabized Arabs. (*Pilgrimage*, iii. 190.) He died at Meccah and was buried with his mother in the space North of the Ka'abah called Al-Hijr which our writers continue to confuse with the city of Al-Hijr. (*ibid.* 165-66.)

PAGE 1787—Line 8. This ejaculation, "In the name of Allah" is, I have noted, equivalent to "saying grace." If neglected it is a sin and entails a curse.

Line 10. The ceremonious posture is sitting upon the shin-bones, not tailor-fashion; and "bolting food" is a sign of boorishness.

Line 18. Arab. "Zidd," the word is a fair specimen of Arabic ambiguity meaning primarily opposite or contrary (as virtue to vice), secondarily an enemy or a friend (as being opposite to an enemy).

Notes

Line 29. "The whole earth (shall be) but His handful on the Resurrection day and in His right hand shall the Heaven be rolled up (or folded together)."—*Koran*, xxxix. 67.

Line 34. See the 81st night.

PAGE 1788—Line 1. *Koran*, lxxviii. 19.

Line 10. Arab. "Al-Munáfik," technically meaning one who outwardly professes Al-Islam while inwardly hating it. Thus the word is by no means synonymous with our "hypocrite," hypocrisy being the homage vice pays to virtue; a homage, I may observe, nowhere rendered more fulsomely than among the so-called Anglo-Saxon race.

PAGE 1789—Line 8. Arab. "Tawakkul alá 'llah": in the imperative the phrase is vulgarly used—"Be off!"

Line 25. i.e., ceremonial impurity which is *sui generis*, a very different thing from general dirtiness.

Line 27. A thick beard is one which does not show the skin; otherwise the wearer is a "Kausaj"; in Pers. "Kúseh." See vol. ii., 1095.

Line 28. Arab. "Al-Khutnah." Nowhere commanded in the *Koran* and being only a practice of the Prophet, the rite is not indispensable for converts, especially the aged and the sick. Our ideas upon the subject are very hazy, for modern "niceness" allows a "Feast of the Circumcision," but no discussion thereon. Moses (alias Osarsiph) borrowed the rite from the Egyptian hierophants who were all thus "purified"; the object being to counteract the over-sensibility of the "sixth sense" and to harden the *glans* against abrasions and infection by exposure to air and friction against the dress. Almost all African tribes practice it but the modes vary and some are exceedingly curious: I shall notice a peculiarly barbarous fashion called Al-Salkh (the flaying) still practised in the Arabian province Al-Asír. (*Pilgrimage*, iii. 80.) There is a difference too between the Hebrew and the Moslem rite. The Jewish operator, after snipping off the foreskin, rips up the prepuce with his sharp thumb-nails so that the external cutis does not retract far from the internal; and the wound, when healed, shows a narrow ring of cicatrice. This ripping is not done by Moslems. They use a stick as a probe passed round between glans and prepuce to ascertain the extent of the frenum and that there is no abnormal adhesion. The foreskin is then drawn forward and fixed by the

forceps, a fork of two bamboo splints, five or six inches long by a quarter thick, or in some cases an iron like our compasses. This is tied tightly over the foreskin so as to exclude about an inch and a half of the prepuce above and three quarters below. A single stroke of the razor drawn directly downwards removes the skin. The slight bleeding is stopped by burnt rags or ashes and healed with cerates, pledgets and fumigations. Thus Moslem circumcision does not prevent the skin retracting.

PAGE 1790—*Line 13.* Of these 6336 versets only some 200 treat on law, civil and ceremonial, fiscal and political, devotional and ceremonial, canonical and ecclesiastical.

Line 23. The learned young woman omitted Ukhnúkh=Enoch, because not in Koran; and if she denoted him by "Idrís," the latter is much out of place.

Line 24. Some say grandson of Shem. (*Koran*, vii. 71.)

Line 24. *Koran*, vii. 63, etc.

Line 24. Father-in-law of Moses. (*Koran*, vii. 83.)

Line 27. Who is the last and greatest of the twenty-five.

Line 32. *Koran*, ii., whose 256th Ayah is the far-famed and sublime Throne-verse which begins "Allah! there is no god but He, the Living, the Eternal One, whom nor slumber nor sleep seizeth on!" The trivial name is taken from the last line, "His throne overstretcheth Heaven and Earth and to Him their preservation is no burden for He is the most Highest, the Supreme." The lines are often repeated in prayers and engraved on agates, etc., as portable talismans.

PAGE 1791—*Line 3.* *Koran*, ii. 159.

Line 8. *Koran*, xvi. 92. The verset ends with, "He warneth you, so haply ye may be mindful."

Line 10. *Koran*, lxx. 38.

Line 14. *Koran*, xxxix. 54.

Line 16. The Sunnis hold that the "Anbiyá" (=prophets, or rather announces of Allah's judgments) were not sinless. But this dogma is branded as most irreverent and sinful by the Shi'ahs or Persian "followers of Ali," who make capital out of this blasphemy and declare that if any prophet sinned he sinned only against himself.

Line 18. *Koran*, xii. 18.

Line 22. *Koran*, ii. 107.

Notes

Line 25. Koran, li. 57. He (Allah) does not use the plurale majestatis.

PAGE 1792—*Line 2. Koran, ii. 28.*

Line 6. Koran, xvi. 100. Satan is stoned in the Miná or Muná basin (442nd night) because he tempted Abraham to disobey the command of Allah by refusing to sacrifice Ishmael. (*Pil.*, iii. 248.)

Line 7. It may also mean "have recourse to God."

Line 20. Abdallah ibn Abbas, before noticed, first cousin of Mohammed and the most learned of the Companions. See D'Herbelot.

Line 26. Koran, xcvi., "Blood-clots," 1 and 2. "Read" may mean "peruse the revelation" (it was the first Koranic chapter communicated to Mohammed), or "recite, preach."

Line 31. Koran, xxvii. 30. Mr. Rodwell (p. 1) holds to the old idea that the "Basmalah" is of Jewish origin, taught to the Kuraysh by Omayyah, of Taif, the poet and Haníf (convert).

PAGE 1793—*Line 1. Koran, ix.:* this was the last chapter revealed and the only one revealed entire except verse 110.

Line 4. Ali was despatched from Al-Medinah to Meccah by the Prophet on his own slit-eared camel to promulgate this chapter; and meeting the assembly at Al-'Akabah he also acquainted them with four things; (1) No Infidel may approach the Meccah temple; (2) naked men must no longer circuit the Ka'abah; (3) only Moslems enter Paradise, and (4) public faith must be kept.

Line 6. Dictionaries give the word "Basmalah" (=saying Bismillah); but the common pronunciation is "Bismalah."

Line 33. Koran, xvii. 110, a passage revealed because the Infidels, hearing Mohammed calling upon The Compassionate, imagined that Al-Rahmán was other deity but Allah. The "names" have two grand divisions, Asmá Jalálí, the fiery or terrible attributes, and the Asmá Jamálí (airy, watery, earthy or) amiable. Together they form the Asmá al-Husna or glorious attributes, and do not include the Ism al-A'azam, the ineffable name which is known only to a few.

Line 37. Koran, ii. 158.

PAGE 1794—*Line 11. Koran, xcvi. before noticed.*

Line 12. A man of Al-Medinah, one of the first of Mohammed's disciples.

Line 13. Koran, lxxiv. 1, etc., supposed to have been addressed by Gabriel to Mohammed when in the cave of Hira or Jabal Núr. He returned to his wife Khadijah in sore terror at the vision of one sitting on a throne between heaven and earth, and bade her cover him up. Whereupon the Archangel descended with this text, supposed to be the first revealed. Mr. Rodwell (p. 3) renders it, "O thou enwrapped in thy mantle!" and makes it No. ii. after a Fatrah or silent interval of six months to three years.

Line 14. There are several versets on this subject (chaps. ii. and xxx.).

Line 15. Koran, cx. 1.

Line 23. The third Caliph; the "Writer of the Koran."

PAGE 1795—Line 1. Koran, v. 4. Sale translates "idols." Mr. Rodwell, "On the blocks (or shafts) of stone," rude altars set by the pagan Arabs before their dwellings.

Line 6. Koran, v. 116. The words are put into the mouth of Jesus.

Line 8. The end of the same verse.

Line 12. Koran, v. 89. Supposed to have been revealed when certain Moslems purposed to practise Christian asceticism, fasting, watching, abstaining from women and sleeping on hard beds. I have said Mohammed would have "no monkery in Al-Islam," but human nature willed otherwise. Mr. Rodwell prefers "Interdict the healthful viands."

Line 21. Koran, iv. 124.

Line 25. Arab. "Mukri." "Kári" is one who reads the Koran to pupils; the Mukri corrects them. "With the passage of the clouds"—without a moment's hesitation.

Line 34. The twenty-first, twenty-fourth and eighteenth Arabic letters.

Line 34. Arab. "Hizb." The Koran is divided into sixty portions, answering to "Lessons" for convenience of public worship.

Line 36. Arab. "Jalálah,"=saying Jalla Jalálu-hu=magnified be His Majesty! or glorified be His Glory.

PAGE 1796—Line 1. Koran, xi. 50.

Line 4. The partition-wall between Heaven and Hell which others call Al-'Urf (in the sing. from the verb meaning he separated or parted). The Jews borrowed from the Guebres the idea of a partition between Heaven and Hell and made it so thin that

the blessed and damned can speak together. There is much dispute about the population of Al-A'aráf, the general idea being that they are men who do not deserve reward in Heaven or punishment in Hell. But it is not a "Purgatory" or place of expiating sins.

Line 5. *Koran*, vii. 154.

Line 6. A play on the word *ayn*, which means "eye" or the eighteenth letter which in olden times had the form of a circle.

Line 9. From misreading these words comes the absurd popular belief of the moon passing up and down Mohammed's sleeves. George B. Airy (*The Athenæum*, Nov. 29, 1884) justly objects to Sale's translation "The hour of judgment approacheth" and translates "The moon hath been dichotomised" a well-known astronomical term when the light portion of the moon is defined in a straight line: in other words when it is really a half-moon at the first and third quarters of each lunation. Others understand, The moon shall be split on the Last Day, the preterite for the future in prophetic style. "Koran Moslems" of course understand it literally.

Line 9. Chapters liv., lv. and lvi.

PAGE 1797—Line 17. We should say, *not* to utter, etc.

Line 21. These well-known "humours of Hippocrates," which reappear in the form of temperaments of European phrenology, are still the base of Eastern therapeutics.

Line 23. The doctrine of the three souls will be intelligible to Spiritualists.

PAGE 1798—Line 9. Arab. "Al-lámi"—the l-shaped, curved, forked.

Line 14. Arab. "Usus," our os sacrum because, being incorruptible, the body will be built up thereon for Resurrection-time. Hence Hudibras sings (iii. 2),

The learned Rabbis of the Jews

Write there's a bone which they call leuz,

I' the rump of man, etc.

It is the Heb. "Uz," whence older scholars derived *os*. Sale (sect. iv.) called it "El Ajb, os coccygis or rump-bone."

Line 32. Arab physiologists had difficulties in procuring "subjects"; and usually practised dissection on the simiads. Their illustrated books are droll; the figures have been copied and recopied till they have lost all resemblance to the originals.

Notes

Line 36. The liver and spleen are held to be congealed blood. Hence the couplet,

*We are allowed two carrions (i.e., with throats uncut) and
two bloods,*

The fish and the locust, the liver and the spleen.

(*Pilgrimage*, iii. 92.)

PAGE 1799—*Line 4.* This is perfectly true and yet little known to the general.

Line 30. *Koran*, xvii. 39.

PAGE 1800—*Line 1.* Arab. "Al-malikhulíya," proving that the Greeks then pronounced the penultimate vowel according to the acute accent—ía; not as we slur it over. In old Hebrew we have the transliteration of four Greek words; in the languages of Hindostan many scores including names of places; and in Latin and Arabic as many hundreds. By a scholar-like comparison of these remains we should find little difficulty in establishing the true Greek pronunciation since the days of Alexander the Great; and we shall prove that it was pronounced according to accent and emphatically *not* quantity. In the next century I presume English boys will be taught to pronounce Greek as the Greeks do.

Line 17. Educated Arabs can quote many a verse bearing upon domestic medicine and reminding us of the lines bequeathed to Europe by the School of Salerno. Such *e.g.* are,

After the noon-meal, sleep, although for moments twain;

After the night-meal, walk, though but two steps be ta'en;

And after swiving stale, though but two drops thou drain.

PAGE 1801—*Line 19.* Arab. "Sarídah" (Tharídah), also called "ghaut"—crumbled bread and hashed meat in broth; or bread, milk and meat. The Sarídah of Ghassán, cooked with eggs and marrow, was held a dainty dish: hence the Prophet's dictum.

Line 38. *Koran*, v. 92. "Lots"—games of chance and "images"—statues.

PAGE 1802—*Line 2.* *Koran*, ii. 216. The word "Maysar" which I have rendered "gambling" or "gaming" (for such is the modern application of the word), originally meant what St. Jerome calls *Βελομαντία* and explains thereby the verse (Ezek. xxi. 22), "The King held in his hand the *lot* of Jerusalem" *i.e.*, the arrow whereon the city-name was written. The Arabs use it for casting lots with ten azlam or headless arrows (for dice) three being blanks and

the rest notched from one to seven. They were thrown by a "Zárib" or punter and the stake was generally a camel. Amongst so excitable a people as the Arabs, this game caused quarrels and bloodshed, hence its prohibition: and the theologians, who everywhere and at all times delight in burdening human nature, have extended the command, which is rather admonitory than prohibitive, to all games of chance. Tarafah is supposed to allude to this practice in his Mu'allakah.

Line 19. Liberal Moslems observe that the Koranic prohibition is not absolute, with threat of Hell for infraction. Yet Mohammed doubtless forbade all inebriatives and the occasion of his so doing is well known. (*Pilgrimage*, ii. 322.)

PAGE 1803—Line 2. I have noticed this soured milk in *Pilgrimage*, i. 362.

Line 24. He does not say the "Caliph" or successor of his uncle Mohammed.

Line 30. The Jewish Korah (Numbers xvi.) fabled by the Koran (xxviii. 76), following a Talmudic tradition, to have been a man of immense wealth. The notion that lying with an old woman, after the menses have ceased, is unwholesome, dates from great antiquity; and the benefits of the reverse process were well known to good King David. The faces of children who sleep with their grandparents (a bad practice now waxing obsolete in England), of a young wife married to an old man and of a young man married to an old woman, show a peculiar wizened appearance, a look of age overlying youth which cannot be mistaken.

PAGE 1804—Line 3. Arab. "Hindibá" (=endubium): the modern term is Shakuríyah=chicorée. I believe it to be very hurtful to the eyes.

Line 11. Arab. "Khuffásh" and "Watwát": in Egypt a woman is called "Watwátíyah" when the hair of her privities has been removed by applying bats' blood. I have often heard of this; but cannot understand how such an application can act depilatory.

Line 15. Dictionaries render the word by "dragon, cockatrice." The Badawin apply it to a variety of serpents mostly large and all considered venomous.

PAGE 1805—Line 17. Arab. "Zarr wa 'urwah," lit.=handle. The button-hole, I have said, is a modern invention; Urwah is also applied to the loopshaped handle of the water-skin, which

is so made for attachment of the Allákah or suspensory thong.

Line 28. *Koran*, lxx. 40; see also the chapter following, v. 16.

Line 31. *Koran*, x. 5; the "her" refers to the sun.

Line 37. *Koran*, xxxvi. 40.

PAGE 1806—*Line 1.* *Koran*, xxii. 60.

Line 2. Arab. "Manázil": these are the Hindu "Nakshatra"; extensively used in meteorology even by Europeans unconsciously: thus they will speak of the Elephantina-storm without knowing anything of the lunar mansion so called. The names in the text are successively Sharatán=two horns of the Ram; (2) the Ram's belly; (3) the Pleiades; (4) Aldebaran; (5) three stars in Orion's head; (6) ditto in Orion's shoulder; (7) two stars above the Twins; (8) Lion's nose and first summer station; (9) Lion's eye; (10) Lion's forehead; (11) Lion's mane; (12) Lion's heart; (13) the Dog, two stars in Virgo; (14) Spica Virginis; (15) foot of Virgo; (16) horns of Scorpio; (17) the Crown; (18) heart of Scorpio; (19) tail of Scorpio; (20) stars in Pegasus; (21) where no constellation appears; (22) the Slaughterer's luck; (23) Glutton's luck; (24) Luck of Lucks, stars in Aquarius; (25) Luck of Tents, stars in Aquarius; (26) the fore-lip or spout of Urn; (27) hind lip of Urn; and (28) in navel of Fish's belly (Batn al-hút); of these 28, to each of the four seasons 7 are allotted.

Line 8. The Hebrew absey, still used by Moslems in chronograms. For mnemonic purposes the 28 letters are distributed into eight words of which the first and second are Abjad and Hawwaz. The last six letters in two words (Thakhiz and Zuzigh) are Arabian, unknown to the Jews and not found in Syriac.

PAGE 1808—*Line 14.* Arab. "Zindík"; properly, one who believes in two gods (the old Persian dualism); in books an atheist, i.e., one who does not believe in a god or gods; and, popularly, a free-thinker who denies the existence of a Supreme Being, rejects revelation for the laws of Nature imprinted on the heart of man and for humanity in its widest sense. Hence he is accused of permitting incestuous marriages and other abominations. We should now call him (for want of something better) an Agnostic.

Line 22. *Koran*, xxxi. 34. The words may still be applied to meteorologists especially of the scientific school. Even the experienced (as the followers of the late Mathieu de la Drôme) reckon far more failures than successes. The Koranic passage enumerates

five things known only to Allah; Judgment-day; rain; sex of child in womb; what shall happen to-morrow and where a man shall die.

Line 34. The fifth and seventh months (January and March) of the Coptic year which, being solar, is still used by Arab and Egyptian meteorologists. Much information thereon will be found in the *Egyptian Calendar* by Mr. Mitchell, Alexandria, 1876. It bears the appropriate motto "Anni certus modus apud solos semper Ægyptios fuit." (Macrobius.) See also Lane *M. E.*, chap. ix.

PAGE 1809—*Line 2.* Vulg. Kiyák; the fourth month, beginning 9th–10th December. The first month is Tút, commencing 10th–11th September.

Line 22. The 8th and 12th months partly corresponding with April and August: Hátúr is the 3rd (November) and Amshír the 6th (February).

PAGE 1810—*Line 7.* Moslems have been compelled to adopt infidel names for the months because Mohammed's Koranic rejection of Nasy or intercalation makes their lunar months describe the whole circle of the seasons in a cycle of about thirty-three and a half years. Yet they have retained the terms which contain the original motive of the denomination. The first month is Muhar-ram, the "Holy," because war was forbidden; it was also known as Safar No. 1. The second Safar—"Emptiness," because during the heats citizens left the towns and retired to Táif and other cool sites. Rab'á (first and second) alluded to the spring-pasturages; Jumádá (first and second) to the "hardening" of the dry ground and, according to some, to the solidification, freezing, of the water in the highlands. Rajab (No. 7) = "worshipping," especially by sacrifice is also known as Al-Asamm the deaf; because being sacred, the rattle of arms was unheard. Sha'abán = "collecting," dispersing, ruining, because the tribal wars recommenced: Rama-zan (intensely hot) has been explained and Shawwál (No. 10) derives from Shaul (elevating) when the he-camels raise their tails in rut. Zú'l-Ka'adah, the sedentary, is the rest time of the year, when fighting is forbidden and Zu'l-Hijjah explains itself as the pilgrimage-month.

Line 24. The lowest of the seven.

Line 29. *Koran*, xxxvii. 5.

PAGE 1811—*Line 11.* Arab. "Faylasúf," an evident corruption from the Greek. Amongst the vulgar it denotes a sceptic, an

atheist; much the same a "Frammásún" or Freemason. The curious reader will consult the *Dabistan*, vol. iii. chap. xi. p. 138 *et seq.* "On the Religion of the Wise" (philosophi), and, Beaconsfield's theft from Shaftesbury.

PAGE 1812—Line 4. *Koran*, xxxvi. 37-38.

Line 11. *Koran*, xxii. 7. The Hour *i.e.*, of Judgment.

Line 15. *Koran*, xx. 58. The Midrasch Tanchumah on Exod. vii. gives a similar dialogue between Pharaoh and Moses. (Rodwell, *in loco*.)

Line 17. Arab. "Sham'ún" or "Shim'ún," usually applied to Simon Peter (as in Acts xv. 14). But the text alludes to Saint Simeon (Luke ii. 25-35). See Gospel of Infancy (ii. 8) and the Gospel of Nicodemus (xii. 3) which makes him a High-Priest.

Line 17. Sálîh the Patriarch's she-camel, miraculously produced from the rock in order to convert the Thamúd-tribe. (*Koran*, vii.)

Line 18. When Abu Bakr was hiding with Mohammed in a cave on the Hill Al-Saur (Thaur or Thúr, *Pilgrimage*, ii. 131) South of Meccah, which must not be confounded with the cave on Jabal Hirá now called Jabal Núr on the way to Arafat (*Pilgrimage*, iii. 246), the fugitives were protected by a bird which built her nest at the entrance (according to another legend it was curtained by a spider's web), whilst another bird (the crow of whom I shall presently speak) tried to betray them. The first bird is popularly supposed to have been a pigeon, and is referred to by Hudibras,

Th' apostles of this fierce religion

Like Mahomet, were ass and widgeon.

The ass I presume alludes to the marvellous beast Al-Burák which the Greeks called *Βράχθαν* from *Βραχ* (Euthymius in Pocock, Spec. A. H. p. 144) and which Indian Moslems picture with human face, ass's ears, equine body and peacock's wings and tail. The "widgeon" I presume to be a mistake or a misprint for pigeon.

PAGE 1813—Line 4. The Arabs are not satisfied with the comparative moderation of the Hebrew miracle, and have added all manner of absurdities. (*Pilgrimage*, ii. 288.)

Line 13. *Koran*, lxxxi. 18. Sale translates "by the morning when it appeareth"; and the word (*tanaffus*) will bear this meaning. Mr. Rodwell prefers, "By the dawn when it clears away the darkness by its breath."

Line 21. As a rule Moslems are absurdly ignorant of arithmetic and apparently cannot master it. Hence in Egypt they used Copts for calculating-machines and further East Hindús. The mildest numerical puzzle, like the above, is sure of success.

PAGE 1814—*Line 6.* The paradiseal tree which supplied every want. Mohammed borrowed it from the Christians (Rev. xxi. 10-21 and xxii. 1-2) who placed in their paradise the Tree of Life which bears twelve sorts of fruits and leaves of healing virtue. (See also the 3rd book of Hermas, his Similitudes.) The Hebrews borrowed it from the Persians. Amongst the Hindus it appears as "Kalpavriksha"; amongst the Scandinavians as Yggdrasil. The curious reader will consult Mr. James Fergusson's learned work, *Tree and Serpent Worship*, etc. London, 1873.

Line 22. Aaron's Rod becomes amongst Moslems (*Koran*, vii. 110) Moses' Staff; the size being that of a top-mast. (*Pilgrimage*, i. 300, 301.) In *Koran*, xx. 18, 19, we find a notice of its uses; and during the Middle Ages it reappeared in the Staff of Wamba the Goth (A.D. 672-680): the witch's broomstick was its latest development.

Line 25. Christ, say the Eutychians, had only one nature, the divine; so he was crucified in effigy.

Line 31. Jesus is compared with Adam in the *Koran* (chap. iii.): his titles are Kalámu 'llah (word of God) because engendered without a father, and Rúhu 'llah (breath of God) because conceived by Gabriel in the shape of a beautiful youth breathing into the Virgin's vulva. Hence Moslems believe in a "miraculous conception" and consequently determine that one so conceived was, like Elias and Khizr, not subject to death; they also hold him born free from "original sin" (a most sinful superstition), a veil being placed before the Virgin and Child against the Evil One who could not touch them. He spoke when a babe in cradle; he performed miracles of physic; he was taken up to Heaven; he will appear as the forerunner of Mohammed on the White Tower of Damascus, and finally he will be buried at Al-Medinah. The Jews on the other hand speak of him as "that man": they hold that he was begotten by Joseph during the menstrual period and therefore a born magician. Moreover he learned the Sham ha-maphrash or Nomen tetragrammaton, wrote it on parchment and placed it in an incision in his thigh, which closed up on the Name being men-

tioned (Buxtorf, *Lex Talmud*, 25-41). Other details are given in the Toldoth Jesu (*Historia Joshuæ Nazareni*). This note should be read by the eminent English littérateur who discovered the fact, which was previously well known to Locke and Carlyle, that "Mohammedans are Christians." So they are and something more.

PAGE 1815—Line 13. In the Kalamdán, or pen-case, there is a little inkstand of metal occupying the top of the long, narrow box.

Line 38. A fair specimen of the type of riddle known as the "surprise."

PAGE 1816—Line 4. *Koran*, xli. 10.

Line 15. *Koran*, xxxvi. 82.

PAGE 1817—Line 11. Here we enter upon a series of disputed points. The Wahhábis deny the intercession of the Apostle (*Pilgrimage*, ii. 76-77). The Shi'ahs place Ali next in dignity to Mohammed and there is a sect (Ali-Iláhi) which believes him to be an Avatar or incarnation of the Deity. For the latter the curious reader will consult the *Dabistan*, ii. 451. The *Koran* by its many contradictions seems to show that Mohammed never could make up his own mind on the subject, thinking himself at times an intercessor and then at others quite sharply denying all intercession.

PAGE 1818—Line 34. Arab. "Kanjifah"—a pack of cards; corrupted from the Persian "Ganjifah." We know little concerning the date or origin of this game in the East, where the packs are quite unlike ours.

PAGE 1819—Line 17. It is interesting to compare this account with the pseudo Ovid and with Tale clxvi. in *Gesta* "Of the game of Schaci." Its Schacarium is the chess-board. Rochus (roccus, etc.) is not from the Germ. Rock (a coat) but from Rukh (Pers. a hero, a knight-errant) Alphinus (Ital. Alfino) is Al-Firzán (Pers. science, wise).

Line 20. Arab. "Baydak" or "Bayzak"; a corruption of the Persian "Piyádah"—a footman, peon, pawn; and proving whence the Arabs derived the game. The Persians are the readiest backgammon-players known to me, better even than the Greeks; they throw the dice from the hand and continue foully abusing the fathers and mothers of the "bones" whilst the game lasts. It is

The 462nd Night

often played in the intervals of dinner by the higher classes in Persia.

Line 23. Metaphor from loading camels and mules. To "eat" a piece is to take it.

PAGE 1820—*Line 29.* Arab. "Bilábil"; a plural of "Bulbul" with a *double entendre* balábil (plur. of ballalah) = heart's troubles, and "balá, bul" = a calamity, nay, etc.

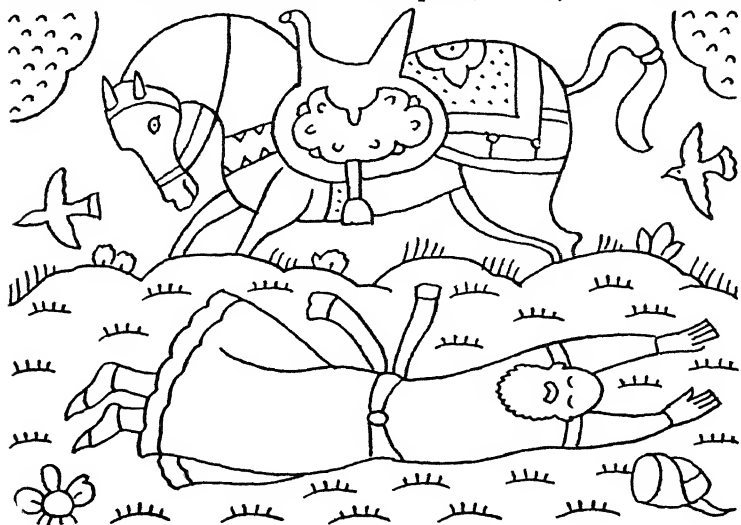
And they tell a tale of

The Angel of Death with the Proud King and the Devout Man

It is related, O auspicious King, that one of the olden monarchs was once minded to ride out in state with the Officers of his realm and the Grandees of his retinue and display to the folk the marvels of his magnificence. So he ordered his Lords and Emirs equip them therefor and commanded his keeper of the wardrobe to bring him of the richest of raiment, such as befitted the King in his state; and he bade them bring his steeds^t of the finest breeds and pedigrees every man heeds; which being done, he chose out of the raiment what rejoiced him most and of the horses that which he deemed best; and, donning the clothes, together with a collar set with margarites and rubies and all manner jewels, mounted and set forth in state, making his destrier prance and curvet among his troops and glorying in his pride and despotic power. And Iblis came to him and, laying his hand upon his nose, blew into his nostrils the breath of hauteur and conceit, so that he magnified and glorified himself and said in his heart, "Who among men is like unto me?" And he became so puffed up with arrogance and self-sufficiency, and so taken up with the thought of his own splendour and magnificence, that he would not vouchsafe a glance to any man. Presently, there stood before him one clad in tattered clothes and saluted him, but he returned not his salam; whereupon the stranger laid hold of his horse's bridle. "Lift thy hand," cried the King, "thou knowest not whose bridle-rein it is whereof thou takest hold." Quoth the other, "I have a need of

The Angel of Death with the Proud King

thee." Quoth the King, "Wait till I alight and then name thy need." Rejoined the stranger, "It is a secret and I will not tell it but in thine ear." So the King bowed his head to him and he said, "I am the Angel of Death and I purpose to take thy soul." Replied the King, "Have patience with me a little, whilst I return to my house and take leave of my people and children and neighbours and wife." "By no means so," answered the Angel; "thou shalt never return nor look on them again, for the fated term of thy life is past." So saying, he took the soul of the King (who fell off his horse's back dead) and departed thence. Presently the Death Angel met a devout man, of whom Almighty Allah had accepted, and saluted him. He returned the salute, and the Angel said to him, "O pious man, I have a need of thee which must be kept secret." "Tell it in my ear," quoth the devotee; and quoth the other, "I am the Angel of Death." Replied the man, "Welcome to thee! and praised be Allah for thy coming! I am aweary of awaiting thine arrival; for indeed long hath been thine absence from the lover which longeth for thee." Said the Angel, "If thou have any business, make an end of it"; but the other answered, saying, "There is nothing so urgent to me as the meeting with my Lord, to whom be honour and glory!" And the Angel said, "How wouldst thou fain have me take thy soul? I am bidden to take it as thou wilt and chooseth." He replied, "Tarry till I make the



The 463rd Night

Wuzu-ablution and pray; and, when I prostrate myself, then take my soul while my body is on the ground.”⁺ Quoth the Angel, “Verily, my Lord (be He extolled and exalted!) commanded me not to take thy soul but with thy consent and as thou shouldst wish; so I will do thy will.” Then the devout man made the minor ablution⁺ and prayed: and the Angel of Death took his soul in the act of prostration and Almighty Allah transported it to the place of mercy and acceptance and forgiveness. And they tell another tale of

The Angel of Death and the Rich King

A certain King had heaped up coin beyond count and gathered store of all precious things, which Allah the Most Highest hath created. So, in order that he might take his pleasure whenas he should find leisure to enjoy all this abounding wealth he had collected, he built him a palace wide and lofty such as befitteth and beseemeth Kings; and set thereto strong doors and appointed, for its service and its guard, servants and soldiers and doorkeepers to watch and ward. One day, he bade the cooks dress him somewhat of the goodliest of food and assembled his household and retainers and boon-companions and servants to eat with him, and partake of his bounty. Then he sat down upon the sofa of his kingship and dominion; and, propping his elbow upon the cushion, addressed himself, saying, “O soul, thou hast gathered together all the wealth of the world; so now take thy leisure therein and eat of this good at thine ease, in long life and prosperity ever rife!”——

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 463rd night, she resumed her story, saying,

It hath reached me, O auspicious King, that hardly had the King made an end of saying to himself, “Eat of this weal at thine ease, in long life and prosperity ever rife!” when a man clad in tattered raiment, with an asker’s wallet hanging at his neck, as he were one who came to beg food, knocked with the door-ring a knock so loud and terrible that the whole palace shook as with quake of earth and the King’s throne trembled. The servants were affrighted and rushed to the door, and when they saw the man who had knocked they cried out at him, saying, “Woe to thee!

The Angel of Death and the Rich King

what manner of unmannerly fashion be this? Wait till the King eateth and we will then give thee of what is left." Quoth he, "Tell your lord to come out and speak with me, for I have of him a pressing need and a matter to heed." They cried, "Away, fool! Who art thou that we should bid our lord come forth to thee?" But he said, "Tell him of this." So they went in and told the King, who said, "Did ye not rebuke him and draw upon him and threaten him!" Now as he spoke, behold, there came another knock at the gate, louder than the first knock, whereupon the servants sprang at the stranger with staves and weapons, to fall upon him and slay him; but he shouted at them, saying, "Bide in your steads, for I am the Angel of Death." Hereat their hearts quaked and their wits forsook them; their understandings were in confusion, their side-muscles quivered in perturbation and their limbs lost the power of motion. Then said the King to them, "Tell him to take a substitute⁺ in my place and one to relieve me in this case." But the Angel answered, saying, "I will take no substitute, and I come not but on thine account, to cause separation between thee and the goods thou hast gathered together and the riches thou hast heaped up and entreaured." When the King heard this, he wept and groaned, saying, "Allah curse the treasure which hath deluded and undone me and diverted me from the service of my Lord! I deemed it would profit me, but to-day it is a regret for me and a calamity to me, and behold, I go forth, empty-handed of it, and leave it to my foes." Thereupon Allah caused the Treasure to speak out and it said, "Wherefore cursest thou me?⁺ Curse thyself, for Allah created both me and eke thyself of the dust and appointed me to be in thine hand, that thou mightest provide thee with me a viaticum for the next world and give alms with me to the poor and the needy and the sick; and build mosques and hospices and bridges and aqueducts, so might I be an aidance unto thee in the world to come. But thou didst garner me and hoard me up and on thine own vanities bestowedst me, neither gavest thou thanks for me, as was due, but wast ungrateful to me; and now thou must leave me to thy foes and thou hast naught save thy regretting and thy repenting. But what is my sin, that thou shouldest revile me?" Then the Angel of Death took the King's soul as he sat on his throne before he ate of the food, and he fell down dead. Quoth Allah Almighty, "While they were

The 464th Night

rejoicing for that which had been given them, we suddenly laid hold on them; and, behold, they were seized with despair.”⁺ And they tell another tale of

The Angel of Death and the King of the Children of Israel

There was a puissant despot among the Kings of the Banú Isráíl, who sat one day upon the throne of his kingship, when he saw come in to him, by the gate of the hall, a man of forbidding aspect and horrible presence. The King was affrighted at his sudden intrusion and his look terrified him; so he sprang up before him and said, “Who art thou, O man? Who gave thee leave to come in to me and who invited thee to enter my house?” Quoth the stranger, “Verily the Lord of the House sent me to thee, nor can any doorkeeper exclude me, nor need I leave to come in to Kings; for I reckon not of a Sultan’s majesty neither of the multitude of his guards. I am he from whom no tyrant is at rest, nor can any man escape from my grasp: I am the Destroyer of delights and the Sunderer of societies.” Now when the King heard this a palsy crept over him⁺ and he fell on his face in a swoon; but presently coming to himself, he asked, “Art thou then the Angel of Death?” and the stranger answered, “Yes.” “I conjure thee, by Allah,” quoth the King, “grant me one single day’s respite, that I may pray pardon of my sins and ask absolution of my Lord and restore to their rightful owners the monies which are in my treasures, so I may not be burdened with the woe of a reckoning nor with the misery of punishment therefor.” Replied the Angel, “Well-away, well-away! This may be in no way.”——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 464th night, she said,

It hath reached me, O auspicious King, that quoth the Death-messenger to the King, “Well-away, well-away! This may be in no way. How can I grant thee a reprieve when the days of thy life are counted and thy breaths numbered and thy moments fixed and written?” “Grant me an hour,” asked the King; but the Angel answered, saying, “The hour was in the account and hath sped, and thou unheeding aught; and hath fled, and thou taking no thought: and now thy breathings are accomplished, and there

The Tale of Iskandar Zu al-Karnayn

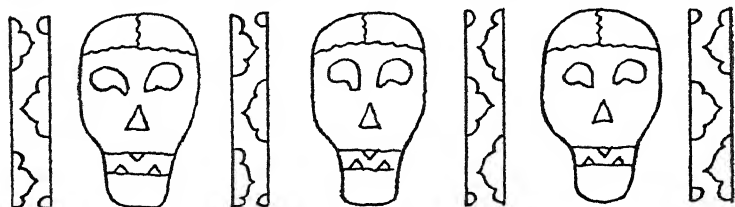
remaineth to thee but one breath." Quoth the King, "Who will be with me when I am transported to my tomb?" Quoth the Angel, "Naught will be with thee but thy works good or evil." "I have no works," said the King; and the Angel, "Doubtless thy long home will be in hell-fire and thy doom the wrath of the Almighty." Then he seized the soul of the King, and he fell off his throne and dropped on the earth dead. And there arose a mighty weeping and wailing and clamour of keening for him among the people of his court, and had they known that to which he went of the wrath of his Lord, their weeping for him had been sorer and their wailing louder and more abounding. And a story is told of

Iskandar Zu al-Karnayn⁺ and a Certain Tribe of Poor Folk

It is related that Iskandar Zu al-Karnayn⁺ once came, in his journeyings, upon a tribe of small folk, who owned naught of the weals of the world and who dug their graves over against the doors of their houses and were wont at all times to visit them and sweep the earth from them and keep them clean and pray at them and worship Almighty Allah at them; and they had no meat save grasses and the growth of the ground. So Iskandar sent a man to summon their King, but he refused to come, saying, "I have no need of him." Thereupon Iskandar went to him and said, "How is it with you and what manner of men are ye? For I see with you forsooth naught of gold or silver, nor find I with you aught of the weals of the world." Answered the King, "None hath his fill of the weals of the world." Iskandar then asked, "Why do you dig your graves before your house-doors?" and the King answered, "That they may be the prospective of our eye-glances; so we may look on them and ever renew talk and thought of death, neither forget the world to come; and on this wise the love of the world be banished from our hearts and we be not thereby distracted from the service of our Lord, the Almighty." Quoth Iskandar, "Why do ye eat grasses?" and the other replied, "Because we abhor to make our bellies the tombs of animals and because the pleasure of eating outstrippeth not the gullet." Then putting forth his hand he brought out a skull of a son of Adam and, laying it

The 465th Night

before Iskandar, said, "O Zu al-Karnayn, Lord of the Two Horns, knowest thou who owned this skull?" Quoth he, "Nay"; and quoth the other, "He who owned this skull was a King of the Kings of the world, who dealt tyrannously with his subjects, specially wronging the weak and wasting his time in heaping up the rubbish of this world, till Allah took his sprite and made the fire his abiding-site; and this is his head." He then put forth his hand and produced another skull and, laying it before Iskandar, said to him, "Knowest thou this?" "No," answered the conqueror; and the other rejoined, "This is the skull of another King,



who dealt justly by his lieges and was kindly solicitous for the folk of his realm and his dominions, till Allah took his soul and lodged him in His Garden and made high his degree in Heaven." Then, laying his hands on Iskandar's head, he said, "Would I knew which of these two art thou." Whereupon Iskandar wept with sore weeping and, straining the King to his bosom, cried, "If thou be minded to company with me, I will commit to thee as Wazir the government of my affairs and share with thee my kingdom." Cried the other, "Well-away, well-away! I have no mind to this." "And why so?" asked Iskandar, and the King answered, "Because all men are thy foes by reason of the wealth and the worlds thou hast won: while all men are my true friends, because of my contentment and pauperdom, for that I possess nothing, neither covet aught of the goods of life; I have no desire to them nor wish for them, neither reck I aught save contentment." So Iskandar pressed him to his breast and kissed him between the eyes and went his way.⁺ And among the tales they tell is one concerning

The Righteousness of King Anushirwan⁺

It is told of Anushirwan, the Just King, that once upon a time he feigned himself sick, and bade his stewards and intendants go

The Tale of the Righteousness of King Anushirwan

round about the provinces of his empire and the quarters of his dominion and seek him out a mud-brick thrown away from some ruined village, that he might use it as medicine, informing his intimates that the leeches had prescribed this to him. So they went the round of the provinces of his reign and of all the lands under his sway and said to him on return, "In all the realm we have found nor ruined site nor castaway mud-brick." At this Anushirwan rejoiced and rendered thanks to the Lord, saying, "I was but minded to try my kingdom and prove mine empire, that I might know if any place therein remained ruined and deserted, so I might rebuild and repeople it; but, since there be no place in it but is inhabited, the affairs of the reign are best-conditioned and its ordinance is excellent; and its populousness⁺ hath reached the pitch of perfection."—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 465th night, she resumed her story, saying,

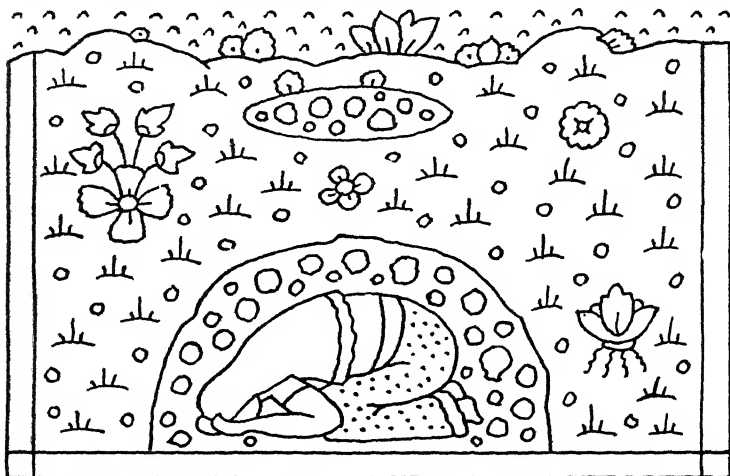
It hath reached me, O auspicious King, that when the high officials returned and reported, "We have found in the empire nor ruined site nor rotten brick," the Just King thanked his God and said, "Verily the affairs of the realm are best-conditioned and its ordinance is excellent and its populousness hath reached the pink of perfection." And ken thou, O King, continued Shahrazad, that these olden Kings strave not and toiled not for the peopling of their possessions, but because they knew that the more populous a country is, the more abundant is that which is desired therein; and because they wist the saying of the wise and the learned to be true without other view, namely, "Religion dependeth on the King, the King on the troops, the troops on the treasury, the treasury on the populousness of the country and its prosperity on the justice done to the lieges." Wherefore they upheld no one in tyranny or oppression; neither suffered their dependants and suite to work injustice, knowing that kingdoms are not established upon tyranny, but that cities and palaces fall into ruin when oppressors are set as rulers over them, and their inhabitants disperse and flee to other governments; whereby ruin falleth upon the realm, the imports fail, the treasuries become empty and the pleasant lives of the subjects are perturbed; for that they love not a tyrant and cease not to offer up successive prayers against him; so that the

The 466th Night

King hath no ease of his kingdom, and the vicissitudes of fortune speedily bring him to destruction. And they tell a tale concerning

The Jewish Kazi and his Pious Wife

Among the Children of Israel one of the Kazis had a wife of surpassing beauty, constant in fasting and abounding in patience and long-suffering; and he, being minded to make the pilgrimage to Jerusalem, appointed his own brother Kazi in his stead, during his absence, and commended his wife to his charge. Now this brother had heard of her beauty and loveliness and had taken a fancy to her. So no sooner was his brother gone than he went to her and sought her love-favours; but she denied him and held fast to her chastity. The more she repelled him, the more he pressed his suit upon her; till, despairing of her and fearing lest she should acquaint his brother with his misconduct whenas he should return, he suborned false witnesses to testify against her of adultery; and cited her and carried her before the King of the time who adjudged her to be stoned. So they dug a pit, and seating her therein stoned her, till she was covered with stones, and the man said, "Be this hole her grave!" But when it was dark a passer-by, making for a neighbouring hamlet, heard her groaning in sore pain; and, pulling her out of the pit, carried her home to his wife, whom he bade dress her wounds. The peasant woman tended her till she recovered and presently gave her her child to be nursed;



The Tale of the Jewish Kazi and his Pious Wife

and she used to lodge with the child in another house by night. Now a certain thief saw her and lusted after her. So he sent to her seeking her love-favours, but she denied herself to him; wherefore he resolved to slay her and, making his way into her lodging by night (and she sleeping), thought to strike at her with a knife; but it smote the little one and killed it. Now when he knew his misdeed, fear overtook him and he went forth the house and Allah preserved from him her chastity. But as she awoke in the morning, she found the child by her side with throat cut; and presently the mother came and seeing her boy dead, said to the nurse, "'Twas thou didst murder him." Therewith she beat her a grievous beating and purposed to put her to death; but her husband interposed and delivered the woman, saying, "By Allah, thou shalt not do on this wise." So the woman, who had somewhat of money with her, fled forth for her life, knowing not whither she should wend. Presently, she came to a village, where she saw a crowd of people about a man crucified to a tree-stump, but still in the chains of life. "What hath he done?" she asked, and they answered, "He hath committed a crime, which nothing can expiate but death or the payment of such a fine by way of alms." So she said to them, "Take the money and let him go"; and, when they did so, he repented at her hands and vowed to serve her, for the love of Almighty Allah till death should release him. Then he built her a cell and lodged her therein; after which he betook himself to woodcutting and brought her daily her bread. As for her, she was constant in worship, so that there came no sick man or demoniac to her, but she prayed for him and he was straightway healed.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 466th night, she said,

It hath reached me, O auspicious King, that when the woman's cell was visited by folk (and she constant in worship), it befel by decree of the Almighty that He sent down upon her husband's brother (the same who had caused her to be stoned), a cancer in the face, and smote the villager's wife (the same who had beaten her) with leprosy, and afflicted the thief (the same who had murdered the child) with palsy. Now when the Kazi returned from his pilgrimage, he asked his brother of his wife, and he told him that she was dead, whereat he mourned sore and accounted

The 467th Night

her with her Maker. After awhile, very many folk heard of the pious recluse and flocked to her cell from all parts of the length and breadth of the earth; whereupon said the Kazi to his brother, "O my brother, wilt thou not seek out yonder pious woman? Haply Allah shall decree thee healing at her hands!" and he replied, "O my brother, carry me to her." Moreover, the husband of the leprous woman heard of the pious devotee and carried his wife to her, as did also the people of the paralytic thief; and they all met at the door of the hermitage. Now she had a place wherefrom she could look out upon those who came to her, without their seeing her; and they waited till her servant came, when they begged admittance and obtained permission. Presently she saw them all and recognized them; so she veiled and cloaked face and body and went out and stood in the door, looking at her husband and his brother and the thief and the peasant-woman; but they could not recognize her. Then said she to them, "Ho folk, ye shall not be relieved of what is with you till ye confess your sins; for, when the creature confesseth his sins the Creator relenteth towards him and granteth him that wherefore he resorteth to him." Quoth the Kazi to his brother, "O my brother, repent to Allah and persist not in thy frowardness, for it will be more helpful to thy relief." And the tongue of the case spake this speech,

*This day oppressor and oppressed meet,
And Allah sheweth secrets we secrete:
This is a place where sinners low are brought;
And Allah raiseth saint to highest seat.
Our Lord and Master shows the truth right clear,
Though sinner froward be or own defeat:
Alas^t for those who rouse the Lord to wrath,
As though of Allah's wrath they nothing weet!
O whoso seekest honours, know they are
From Allah, and His fear with love entreat.*

(Saith the relator), Then quoth the brother, "Now I will tell the truth: I did thus and thus with thy wife"; and he confessed the whole matter, adding, "And this is my offence." Quoth the leprous woman, "As for me, I had a woman with me and imputed to her that of which I knew her to be guiltless, and beat her grievously; and this is my offence." And quoth the paralytic, "And I went in to a woman to kill her, after I had tempted her to

The Tale of the Shipwrecked Woman and her Child

commit adultery and she had refused; and I slew a child that lay by her side; and this is my offence." Then said the pious woman, "O my God, even as Thou hast made them feel the misery of revolt, so show them now the excellence of submission, for Thou over all things art Omnipotent!" And Allah (to whom belong Majesty and Might!) made them whole. Then the Kazi fell to looking on her and considering her straitly, till she asked him why he looked so hard and he said, "I had a wife and were she not dead, I had said thou art she." Hereupon, she made herself known to him and both began praising Allah (to whom belong Majesty and Might!) for that which He had vouchsafed them of the reunion of their loves; but the brother and the thief and the villager's wife joined in imploring her forgiveness. So she forgave them one and all, and they worshipped Allah in that place and rendered her due service, till Death parted them. And one of the Sayyids⁺ hath related this tale of

The Shipwrecked Woman and her Child

"I was circuiting the Ka'abah one dark night, when I heard a plaintive voice, speaking from a contrite heart and saying, 'O Bountiful One, Thy past boon! Indeed, by my heart shall Thy covenant never be undone.' Hearing this voice, my heart fluttered so that I was like to die; but I followed the sound and behold, it came from a woman, to whom I said, 'Peace be with thee, O handmaid of Allah'; whereto she replied, 'And with thee be peace, and the mercy of Allah and His blessings!' Quoth I, 'I conjure thee, by Allah the Most Great, tell me what is the covenant to which thy heart is constant.' Quoth she, 'But that thou adjurest me by the Omnipotent, I would not tell thee my secrets. See what is before me.' So I looked and lo! there was a child lying asleep before her and breathing heavily in his slumber. Said she, 'Know, that I set forth, being big with this boy, to make the pilgrimage to this House and took passage in a ship; but the waves rose against us and the winds blew contrary and the vessel broke up. I saved myself on a plank; and, on that bit of wood, I gave birth to this child; and while he lay on my bosom and the waves beating upon me,'"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 467th night, she said,

The 467th Night

It hath reached me, O auspicious King, that the woman continued, " 'Now while the boy lay on my bosom and the waves beat upon me, there swam up to me one of the sailors, who climbed on the plank and said, 'By Allah, I desired thee whilst thou wast yet in the ship, and now I have come at thee: so yield thy body to me, or I will throw thee into the sea.' Said I, 'Out on thee! hast thou no memory of that which thou hast seen and is it no warning to thee?' Quoth he, 'I have seen the like of this many a time and come off safe and care not.' Quoth I, 'O fellow, we are now in a calamity, whence we hope to be delivered by obedience to Allah and not by disobedience.' But he persisted with me, and I feared him and thought to put him off; so I said to him, 'Wait till this babe shall sleep'; but he took the child off my lap and threw him into the sea. Now when I saw this desperate deed, my heart sank and sorrow was sore upon me; so I raised my eyes heavenwards and said, 'O Thou that interposest between a man and his heart, intervene between me and this leonine brute; for Thou over all things art Omnipotent!' And by Allah, hardly had I spoken when a beast rose out of the sea and snatched him off the plank. When I saw myself alone my sorrows redoubled and my grief and longing for my child, and I recited,

*My coolth of eyes, the darling child of me
Is lost, and racked my heart with agony;
My body wrecked, and red-hot coals of love*



The Tale of the Shipwrecked Woman and her Child

*Burning my liver with sore pangs, I see.
In this my sorrow shows no gleam of joy;
Save Thy high grace and my expectancy:
Hast seen, O Lord, what unto me befel;
My son aye lost and parting pangs I dree:
Take ruth on us and make us meet again;
For now my stay and only hope's in Thee!*

I abode in this condition a day and a night; and, when morning dawned, I caught sight of the sails of a vessel shining afar off, nor did the waves cease to drive me and the winds to waft me on, till I reached the ship, whose sails I had sighted. The sailors took me up and I looked and behold, my babe was amongst them: so I threw myself upon him and said, 'O folk, this is my child: how and whence came ye by him?' Quoth they, 'Whilst we were sailing along the seas the ship suddenly stood still and lo! that which stayed us was a beast, as it were a great city, and this babe on its back, sucking his thumbs. So we took him up.' Now when I heard this, I told them my tale and all that had betided me and returned thanks to my Lord for His goodness, and vowed to Him that never, whilst I lived, would I stir from His House nor swerve from His service; and since then I have never asked of Him aught but He hath given it me.' Now when she had made an end of her story" (quoth the Sayyid), "I put my hand to my alms-pouch and would have given to her, but she exclaimed, 'Away from me, thou idle man! Have I not told thee of His mercies and the graciousness of His dealings and shall I take an alms from other than His hand?' And I could not prevail with her to accept aught of me: so I left her and went away, reciting these couplets,

*How many boons conceals the Deity,
Eluding human sight in mystery:
How many graces come on heels of stresses,
And fill the burning heart with jubilee:
How many a sorrow in the morn appears,
And turns at night-tide into gladdest gree:
If things go hard with thee some day, yet trust
Th' Eterne, th' Almighty God of Unity:
And pray the Prophet that he intercede;
Through intercession every wish shalt see.*

And she left not the service of her Lord, cleaving unto His House,

The 468th Night

till death came to her." And a tale is also told by Málík bin Dínár⁺ (Allah have mercy on him!) of

The Pious Black Slave

"We were once afflicted with drought at Bassorah and went forth sundry times to pray for rain, but saw no sign of our prayers being accepted. So I went, I and 'Itaa al-Salamí and Sábit al-Banáni and Naja al-Bakáa and Mohammed bin Wási'a and Ayyúb al-Sukhtiyáni and Habíb al-Farsi and Hassán bin Abi Sinán and 'Otbah al-Ghulám and Sálìh al-Muzani,⁺ till we reached the oratory,⁺ when the boys came out of the schools and we prayed for rain, but saw no sign of acceptance. So about mid-day the people went away and I and Sabit al-Banani tarried in the place of prayer till nightfall, when we saw a black of comely face, slender of shank⁺ and big of belly, approach us, clad in a pair of woollen drawers; if all he wore had been priced, it would not have fetched a couple of dirhams. He brought water and made the minor ablution, then, going up to the prayer-niche, prayed two inclinations deftly, his standing and bowing and prostration being exactly similar in both. Then he raised his glance heavenwards, and said, 'O my God and my Lord and Master, how long wilt Thou reject Thy servants in that which offereth no hurt to Thy sovereignty? Is that which is with Thee wasted or are the treasures of Thy Kingdom annihilated? I conjure Thee, by Thy love to me forthwith to pour out upon us Thy rain-clouds of grace!' He spake and hardly had he made an end of speaking, when the heavens clouded over and there came a rain, as if the mouths of waterskins had been opened; and when we left the oratory, we were knee-deep in water,"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 468th night, she said,

It hath reached me, O auspicious King, that "hardly had he spoken when the heavens clouded over and there came a rain, as if the mouths of waterskins had been opened. And when we left the oratory we were knee-deep in water, and we were lost in wonder at the black. So I accosted him and said to him, 'Woe to thee, O black, art thou not ashamed of what thou saidst?' He turned to me and asked, 'What said I?' and I, 'Thy saying to Allah, "By Thy love of me"; and what giveth thee to know that

The Tale of the Pious Black Slave

He loveth thee?" Replied he, 'Away from me, O thou distracted by the world from the care of thine own soul. Where was I, when He gave me strength to profess the unity of the Godhead and vouchsafed unto me the knowledge of Him? How deemest thou that He aided me thus except of His love to me?' adding, 'Verily, His love to me is after the measure of my love to Him.' Quoth I, 'Tarry awhile with me, so may Allah have mercy on thee!' But he said, 'I am a chattel and the Book enjoineeth me to obey my lesser master.' So we followed him afar off, till we saw him enter the house of a slave-broker. Now the first half of the night was past and the last half was longsome upon us, so we went away; but next morning, we repaired to the slave-dealer and said to him, 'Has thou a lad to sell us for service?' He answered, 'Yes, I have an hundred lads or so and they are all for sale.' Then he showed us slave after slave; till he had shown us some seventy; but my friend was not amongst them, and the dealer said, 'These are all I have.' But, as we were going out from him we saw a ruinous hut behind his house and going in behold, we found the black standing there. I cried, 'Tis he, by the Lord of the Ka'abah!' and turning to the dealer, said to him, 'Sell me yonder slave.' Replied he, 'O Abu Yahya, this is a pestilent unprofitable fellow, who hath no concern by night but weeping and by day but repentance.' I rejoined, 'It is for that I want him.' So the dealer called him, and he came out, showing drowsiness. Quoth his master, 'Take him at thine own price, so thou hold me free of all his faults.' I bought him for twenty dinars and asked, 'What is his name?' and the dealer answered, 'Maymún, the monkey'; and I took him by the hand and went out with him, intending to go home; but he turned to me and said, 'O my lesser lord, why and wherefore didst thou buy me? By Allah, I am not fit for the service of God's creatures!' Replied I, 'I bought thee that I might serve thee myself; and on my head be it.' Asked he, 'Why so?' and I answered, 'Wast thou not in company with us yesterday in the place of prayer?' Quoth he, 'And didst thou hear me?' and quoth I, 'It was I accosted thee yesterday and spoke with thee.' Thereupon he advanced till we came to a mosque, where he entered and prayed a two-bow prayer; after which he said, 'O my God and my Lord and Master, the secret that was between me and Thee Thou hast discovered unto Thy creatures and hast

The 469th Night

brought me to shame before the worldling. How then shall life be sweet to me, now that other than Thou hath happened upon that which is between Thee and me? I conjure Thee to take my soul to Thee forthright.’⁺ So saying, he prostrated himself, and I awaited awhile without seeing him raise his head; so I shook him and behold, he was indeed dead, the mercy of Almighty Allah be upon him! I laid him out stretching his arms and legs and looked at him, and lo! he was smiling. Moreover, whiteness had got the better of blackness on his brow, and his face was radiant with light like a young moon. As we wondered at his case, the door opened and a young man came in to us and said, ‘Peace be with you! May Allah make great our reward and yours for our brother Maymun! Here is his shroud: wrap him in it.’ So saying, he gave us two robes, never had we seen the like of them, and we shrouded him therein. And now his tomb is a place whither men resort to pray for rain and ask their requirements of Allah (be He extolled and exalted!); and how excellently well saith the poet on this theme,

*The heart of Gnostic⁺ homed in heavenly Garth
Heaven decks, and Allah’s porters aid afford.
Lo! here they drink old wine commingled with
Tasnim,⁺ the wine of union with the Lord.
Safe is the secret ’twixt the Friend and them;
Safe from all hearts but from that Heart adored.”*

And they recount another anecdote of

The Devout Tray-maker and his Wife

There was once, among the Children of Israel, a man of the worthiest, who was strenuous in the service of his Lord and abstained from things worldly and drave them away from his heart. He had a wife who was a helpmate meet for him and who was at all times obedient to him. They earned their living by making trays⁺ and fans, whereat they wrought all through the light hours; and, at nightfall, the man went out into the streets and highways seeking a buyer for what they had made. They were wont to fast continually by day⁺ and one morning they arose, fasting, and worked at their craft till the light failed them, when the man went forth, according to custom, to find purchasers for his wares, and fared on till he came to the door of the house of a certain

The Tale of the Devout Tray-maker and his Wife

man of wealth, one of the sons of this world, high in rank and dignity. Now the tray-maker was fair of face and comely of form, and the wife of the master of the house saw him and fell in love with him and her heart inclined to him with exceeding inclination; so, her husband being absent, she called her hand-maid and said to her, "Contrive to bring yonder man to us." Accordingly the maid went out to him and called him and stopped him as though she would buy what he held in hand.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 469th night, she said,

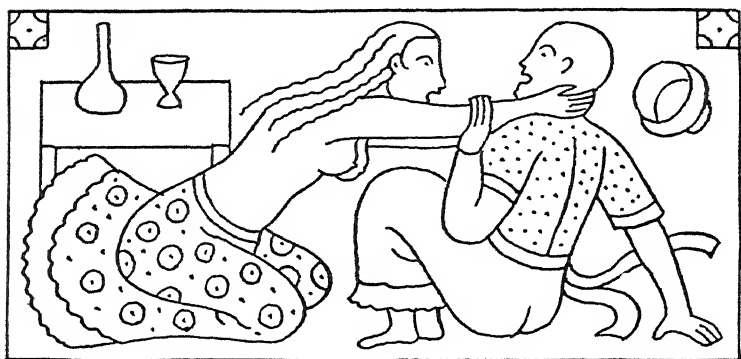
It hath reached me, O auspicious King, that the maid-servant went out to the man and asked him, "Come in; my lady hath a mind to buy some of thy wares, after she hath tried them and looked at them." The man thought she spoke truly and, seeing no harm in this, entered and sat down as she bade him, and she shut the door upon him. Whereupon her mistress came out of her room and, taking him by the gaberdine,⁺ drew him within and said, "How long shall I seek union of thee? Verily my patience is at an end on thine account. See now, the place is perfumed and provision prepared and the householder is absent this night, and I give to thee my person without reserve, I whose favours kings and captains and men of fortune have sought this long while, but I have regarded none of them." And she went on talking thus to him, whilst he raised not his eyes from the ground, for shame before Allah Almighty and fear of the pains and penalties of His punishment; even as saith the poet,

*'Twixt me and riding many a noble dame,
Was naught but shame which kept me chaste and pure:
My shame was cure to her; but haply were
Shame to depart, she ne'er had known a cure.*

The man strove to free himself from her, but could not; so he said to her, "I want one thing of thee." She asked, "What is that?" and he answered, "I wish for pure water and that I may carry it to the highest place of thy house and do somewhat therewith and cleanse myself of an impurity, which I may not disclose to thee." Quoth she, "The house is large and hath closets and corners and privies at command." But he replied, "I want nothing but to be at a height." So she said to her slave-girl, "Carry him up to the belvedere on the house-terrace." Accordingly the maid

The 469th Night

took him up to the very top and, giving him a vessel of water, went down and left him. Then he made the ablution and prayed a two-bow prayer; after which he looked at the ground, thinking to throw himself down, but seeing it afar off, feared to be dashed to pieces by the fall.* Then he bethought him of his disobedience to Allah, and the consequences of his sin; so it became a light matter to him to offer up his life and shed his blood; and he said, "O my God and my Lord, Thou seest that which is fallen on me; neither is my case hidden from Thee. Thou indeed over all things art Omnipotent and the tongue of my case reciteth and saith,



*I show my heart and thoughts to Thee, and Thou
Alone my secret's secrecy canst know.
If I address Thee fain I cry aloud;
Or, if I'm mute, my signs for speech I show.
O Thou to whom no second be conjoined!
A wretched lover seeks Thee in his woe.
I have a hope my thoughts as true confirm;
And heart that fainteth as right well canst trow.
To lavish life is hardest thing that be,
Yet easy an Thou bid me life forego;
But, an it be Thy will to save from stowre,
Thou, O my Hope, to work this work hast power!"*

Then the man cast himself down from the belvedere; but Allah sent an angel who bore him up on his wings and brought him down to the ground, whole and without hurt or harm. Now when he found himself safe on the ground, he thanked and praised Allah (to whom belong Majesty and Might!) for His merciful

The Tale of the Devout Tray-maker and his Wife

protection of his person and his chastity; and he went straight to his wife who had long expected him, and he empty-handed. Then seeing him, she asked him why he had tarried and what was come of that he had taken with him and why he returned empty-handed; whereupon he told her of the temptation which had befallen him, and she said, "Alhamdolillah—praised be God—for delivering thee from seduction and intervening between thee and such calamity!" Then she adled, "O man, the neighbours use to see us light our oven every night; and, if they see us fireless this night, they will know that we are destitute. Now it behoveth in gratitude to Allah, that we hide our destitution and conjoin the fast of this night to that of the past and continue it for the sake of Allah Almighty." So she rose and, filling the oven with wood, lighted it, to baffle the curiosity of her women-neighbours, reciting these couplets,

*Now I indeed will hide desire and all repine;
And light up this my fire that neighbours see no sign:*



The 470th Night

*Accept I what befalls by order of my Lord;
Haply He too accept this humble act of mine.—*

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 470th night, she said,

It hath reached me, O auspicious King, that after the goodwife had lit the fire to baffle the curiosity of her women-neighbours, she and her husband made the Wuzu-ablution and stood up to pray, when behold, one of the neighbours' wives came and asked leave to take a fire-brand from the oven. "Do what thou wilt with the oven," answered they; but, when she came to the fire, she cried out, saying, "Ho, such an one (to the tray-maker's wife), take up thy bread ere it burn!" Quoth the wife to her husband, "Hearest thou what she saith?" Quoth he, "Go and look." So she went up to the oven, and behold, it was full of fine bread and white. She took up the scones and carried them to her husband, thanking Allah (to whom belong Majesty and Might!) for His abounding good and great bounty; and they ate of the bread and drank water and praised the Almighty. Then said the woman to her husband, "Come let us pray to Allah the Most Highest, so haply He may vouchsafe us what shall enable us to dispense with the weariness of working for daily bread and devote ourselves wholly to worshipping and obeying Him." The man rose in assent and prayed, whilst his wife said, "Amen," to his prayer, when the roof clove in sunder and down fell a ruby, which lit the house with its light. Hereat, they redoubled in praise and thanksgiving to Allah praying what the Almighty willed,⁺ and rejoiced at the ruby with great joy. And the night being far spent, they lay down to sleep and the woman dreamt that she entered Paradise and saw therein many chairs ranged and stools set in rows. She asked what the seats were and it was answered her, "These are the chairs of the prophets and those are the stools of the righteous and the pious." Quoth she, "Which is the stool of my husband such an one?" and it was said to her, "It is this." So she looked and seeing a hole in its side asked, "What may be this hole?" and the reply came, "It is the place of the ruby that dropped upon you from your house-roof." Thereupon she awoke, weeping and bemoaning the defect in her husband's stool among the seats of the Righteous; so she told him the dream and said to him, "Pray Allah, O man, that this ruby return to its place; for endurance of hunger and poverty

The Tale of Al-Hajjaj and the Pious Man

during our few days here were easier than a hole in thy chair among the just in Paradise.”⁺ Accordingly, he prayed to his Lord, and lo! the ruby flew up to the roof and away whilst they looked at it. And they ceased not from their poverty and their piety, till they went to the presence of Allah, to whom be Honour and Glory! And they also tell a tale of

Al-Hajjaj and the Pious Man

Al-Hajjāj bin Yusuf al-Sakafi had been long in pursuit of a certain man of the notables, and when at last he was brought before him, he said, “O enemy of Allah, He hath delivered thee over to me”; and cried, “Hale him to prison and lay him by the heels in heavy fetters and build a closet over him, that he may not come forth of it nor any go in to him.” So they bore him to jail and summoned the blacksmith with the irons; and every time the smith gave a stroke with his hammer, the prisoner raised his eyes to heaven and said, “Is not the whole Creation and the Empire thereof His?”⁺ Then the jailors built the cage⁺ over him and left him therein, lorn and lone, whereupon longing and consternation entered into him and the tongue of his case recited these verses,

*O, Wish of wistful men, for Thee I yearn;
My heart seeks grace of one no heart shall spurn.
Unhidden from thy sight is this my case;
And for one glance of thee I pine and burn.
They jailed and tortured me with sorest pains:
Alas for lone one can no aid discern!
But, albe lone, I find Thy name befriends
And cheers, though sleep to eyes shall ne’er return:
An thou accept of me, I care for naught;
And only Thou what’s in my heart canst learn!*

Now when night fell dark, the jailor left his watchmen to guard him and went to his house; and on the morrow, when he came to the prison, he found the fetters lying on the ground and the prisoner gone; whereat he was affrighted and made sure of death. So he returned to his place and bade his family farewell, after which he took in his sleeve his shroud and the sweet herbs for his corpse, and went in to Al-Hajjaj. And as he stood before the presence, the Governor smelt the perfumes and asked, “What is that?” when the jailor answered, “O my lord, it is I who have

The 471st Night

brought it." "And what moved thee to that?" enquired the Governor; whereupon he told him his case,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 471st night, she said,

It hath reached me, O auspicious King, that when the jailor told his case to Al-Hajjaj, the Governor cried, "Woe to thee! Didst thou hear him say aught?" Answered the jailor, "Yes! whilst the blacksmith was hammering his irons, he ceased not to look up heavenwards and say, 'Is not the whole Creation and the Empire thereof His?'" Rejoined Al-Hajjaj, "Dost thou not know that He, on whom he called in thy presence, delivered him in thine absence?" And the tongue of the case recited on this theme,

O Lord, how many a grief from me hast driven

Nor can I sit or stand without Thy hold:

How many many things I cannot count,

Thou sav'st from many many and manifold!

And they also tell a tale of

The Blacksmith who could Handle Fire Without Hurt

It reached the ears of a certain pious man that there abode in such a town a blacksmith, who could put his hand into the fire and pull out the iron red-hot, without the flames doing him aught of hurt.⁺ So he set out for the town in question and asked for the blacksmith; and, when the man was shown to him, he watched him at work and saw him do as had been reported to him. He waited till he had made an end of his day's work; then, going up to him, saluted him with the salam and said, "I would be thy guest this night." Replied the smith, "With gladness and goodly gree!" and carried him to his place, where they supped together and lay down to sleep. The guest watched, but saw no sign in his host of praying through the night or of special devoutness and said in his mind, "Haply he hideth himself from me." So he lodged with him a second and a third night, but found that he did not exceed the devotions prescribed by the law and custom of the Prophet and rose but little in the dark hours to pray. At last he said to him, "O my brother, I have heard of the gift with which Allah hath favoured thee and have seen the truth of it with mine eyes.

The Tale of the Blacksmith who could Handle Fire



Moreover, I have taken note of thine assiduity in religious exercises, but find in thee no such piety as distinguisheth those who work saintly miracles: whence, then, cometh this to thee?" "I will tell thee," answered the smith. "Know that I was once passionately enamoured of a slave-girl and oftentimes sued her for love-lesse, but could not prevail upon her, because she still held fast by her chastity. Presently there came a year of drouth and hunger and hardship; food failed and there befel a sore famine. As I was sitting one day at home, somebody knocked at the door; so I went out and behold, she was standing there; and she said to me, 'O my brother, I am sorely an-hungered and I lift mine eyes to thee, beseeching thee to feed me for Allah's sake!' Quoth I, 'Wottest thou not how I love thee and what I have suffered for thy sake? Now I will not give thee one bittock of bread and except thou yield thy person to me.' Quoth she, 'Death, but not disobedience to the Lord!' Then she went away and returned after two days with the same prayer for food as before. I made her a like answer, and she entered and sat down in my house being nigh upon death. I set

The 472nd and 473rd Nights

food before her, whereupon her eyes brimmed with tears and she cried, 'Give me meat for the love of Allah, to whom belong Honour and Glory!' But I answered, 'Not so, by Allah, except thou yield thyself to me.' Quoth she, 'Better is death to me than the wrath and wreak of Allah the Most Highest'; and she rose and left the food untouched"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 472nd night, she said,

It hath reached me, O auspicious King, that when the man set food before her, the woman said, " 'Give me meat for the love of Allah, to whom be Honour and Glory!' But I answered, 'Not so, by Allah, except thou yield to me thy person.' Quoth she, 'Better is death than the wrath and wreak of Allah'; and she rose and left the food untouched and went away repeating these couplets,

*O Thou, the One, whose grace doth all the world embrace;
Thine ears have heard, Thine eyes have seen my case!*

Privation and distress have dealt me heavy blows;

The woes that weary me no utterance can trace.

I am like one athirst who eyes the landscape's eye,

Yet may not drink a draught of streams that rail and race.

My flesh would tempt me by the sight of savoury food

Whose joys shall pass away and pangs maintain their place.

She then disappeared for two days, when she again came and knocked at the door; so I went out to her, and lo! hunger had taken away her voice; but, after a rest she said, 'O my brother, I am worn out with want and know not what to do, for I cannot show my face to any man but to thee. Say, wilt thou feed me for the love of Allah Almighty?' But I answered, 'Not so, except thou yield to me thy person.' And she entered my house and sat down. Now I had no food ready; but, when the meat was dressed and I laid it in a saucer, behold, the grace of Almighty Allah entered into me and I said to myself, 'Out on thee! This woman, weak of wit and faith, hath refrained from food till she can no longer, for stress of hunger; and, while she refuseth time after time, thou canst not forbear from disobedience to the Lord!' And I said, 'O my God, I repent to Thee of that which my flesh purposed!' Then I took the food and carrying it to her, said, 'Eat, for no harm shall betide thee: this is for the love of Allah, to whom belong Honour and Glory!' Then she raised her eyes to

The Tale of the Devotee and the Devout King

heaven and said, 'O my God, if this man say sooth, I pray Thee forbid fire to harm him in this world and the next, for Thou over all things art Omnipotent and Prevalent in answering the prayer of the penitent!' Then I left her and went to put out the fire in the brasier.* Now the season was winter and the weather cold, and a live coal fell on my body: but by the decree of Allah (to whom be Honour and Glory!) I felt no pain and it became my conviction that her prayer had been answered. So I took the coal in my hand, and it burnt me not; and going in to her, I said, 'Be of good cheer, for Allah hath granted thy prayer!' "—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 473rd night, she said,

It hath reached me, O auspicious King, that the blacksmith continued: "So I went in to her and said, 'Be of good cheer, for Allah hath granted thy prayer!' Then she dropped the morsel from her hand and said, 'O my God, now that Thou hast shown me my desire of him and hast granted me my prayer for him, take Thou my soul, for Thou over all things art Almighty!' And straightway He took her soul to Him, the mercy of Allah be upon her!" And the tongue of the case extemporized on this theme,

*She prayed: the Lord of grace her prayer obeyed;
And spared the sinner, who for sin had prayed:
He showed her all she prayed Him to grant;
And Death (as prayed she) her portion made:
Unto his door she came and prayed for food,
And sued his ruth for what her misery made:
He leant to error following his lusts,
And hoped to enjoy her as her wants persuade;
But he knew little of what Allah willed;
Nor was Repentance, though unsought, denayed.
Fate comes to him who flies from Fate, O Lord,
And lot and daily bread by Thee are weighed.*

And they also tell of

The Devotee to Whom Allah gave a Cloud for Service and the Devout King

There was once, among the Children of Israel, a man of the devout, for piety acclaimed and for continence and asceticism

The 474th Night

enfamed, whose prayers were ever granted and who by supplication obtained whatso he wanted; and he was a wanderer in the mountains and was used to pass the night in worship. Now Almighty Allah had subjected to him a cloud which travelled with him wherever he went, and poured on him its water-treasures in abundance that he might make his ablutions and drink. After a long time when things were thus, his fervour somewhat abated, whereupon Allah took the cloud away from him and ceased to answer his prayers. On this account, great was his grief and long was his woe, and he ceased not to regret the time of grace and the miracle vouchsafed to him and to lament and bewail and bemoan himself, till he saw in a dream one who said to him, "An thou wouldest have Allah restore to thee thy cloud, seek out a certain King, in such a town, and beg him to pray for thee: so will Allah (be He extolled and exalted!) give thee back thy cloud and bespread it over thee by virtue of his pious prayers." And he began repeating these couplets,

*Wend to that pious prayerful Emir,
Who can with gladness thy condition cheer;
An he pray Allah, thou shalt win thy wish;
And heavy rain shall drop from welkin clear.
He stands all Kings above in potent worth;
Nor to compare with him doth aught appear:
Near him thou soon shalt hap upon thy want,
And see all joy and gladness draw thee near:
Then cut the wolds and wilds unfounted till
The goal thou goest for anigh shalt spear!*

So the hermit set out for the town named to him in the dream; and, coming thither after long travel, enquired for the King's palace which was duly shown to him. And behold, at the gate he found a slave-officer sitting on a great chair and clad in gorgeous gear; so he stood to him and saluted him; and he returned his salam and asked him, "What is thy business?" Answered the devotee, "I am a wronged man, and come to submit my case to the King." Quoth the officer, "Thou hast no access to him this day; for he hath appointed unto petitioners and enquirers one day in every seven" (naming the day), "on which they may go in to him; so wend thy ways in welfare till then." The hermit was vexed with the King for thus veiling himself from the folk and

The Tale of the Devotee and the Devout King

said in thought, "How shall this man be a saint of the saints of Allah (to whom belong Majesty and Might!) and he on this wise?" Then he went away and awaited the appointed day. Now (quoth he) when it came, I repaired to the palace, where I found a great number of folk at the gate, expecting admission; and I stood with them, till there came out a Wazir robed in gorgeous raiment and attended by guards and slaves, who said, "Let those, who have petitions to present, enter." So I entered with the rest and found the King seated facing his officers and grandees who were ranged according to their several ranks and degrees. The Wazir took up his post and brought forward the petitioners, one by one, till it came to my turn, when the King looked on me and said, "Welcome to the 'Lord of the Cloud'! Sit thee down till I make leisure for thee." I was confounded at his words and confessed his dignity and superiority; and, when the King had answered the petitioners and had made an end with them, he rose and dismissed his Wazirs and Grandees; then, taking my hand he led me to the door of the private palace, where we found a black slave, splendidly arrayed, with helm on head, and on his right hand and his left, bows and coats of mail. He rose to the King; and, hastening to obey his orders and forestall his wishes, opened the door. We went in, hand in hand, till we came to a low wicket, which the King himself opened and led me into a ruinous place of frightful desolation and thence passed into a chamber, wherein was naught but a prayer-carpet, an ewer for ablution and some mats of palm-leaves. Here the King doffed his royal robes and donned a coarse gown of white wool and a conical bonnet of felt. Then he sat down and making me sit, called out to his wife, "Ho, such an one!" and she answered from within saying, "Here am I." Quoth he, "Knowest thou who is our guest to-day?" Replied she, "Yes, it is the 'Lord of the Cloud.' " The King said, "Come forth: it mattereth not for him." And behold, there entered a woman, as she were a vision, with a face that beamed like the new moon; and she wore a gown and veil of wool.—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 474th night, she resumed her story, saying,

It hath reached me, O auspicious King, that when the King called to his wife, she came forth from the inner room; and her

The 475th Night

face beamed like the new moon; and she wore a gown and a veil of wool. Then said the King, "O my brother, dost thou desire to hear our story or that we should pray for thee and dismiss thee?" Answered the hermit: "Nay, I wish to hear the tale of you twain, for that to me were preferable." Said the King, "My forefathers handed down the throne, one to the other, and it descended from great one to great one, in unbroken succession, till the last died and it came to me. Now Allah had made this hateful to me, for I would fain have gone awandering over earth and left the folk to their own affairs; but I feared lest they should fall into confusion and anarchy and misgovernment so as to swerve from divine law, and the union of the Faith be broken up. Wherefore, abandoning my own plans, I took the kingship and appointed to every head of them a regular stipend; and donned the royal robes; and posted slave-officers at the doors, as a terror to the dishonest and for the defence of honest folk and the maintenance of law and limitations. Now when free of this, I entered this place and, doffing my royal habit, donned these clothes thou seest; and this my cousin, the daughter of my father's brother, hath agreed with me to renounce the world and helpeth me to serve the Lord. So we are wont to weave these palm-leaves and earn, during the day, a wherewithal to break our fast at nightfall; and we have lived on this wise nigh upon forty years. Abide thou with us (so Allah have mercy on thee!) till we sell our mats; and thou shalt sup and sleep with us this night and on the morrow wend thy ways with that thou wishest, Inshallah!" So he tarried with them till the end of the day, when there came a boy five years old who took the mats they had made and carrying them to the market, sold them for a carat;† and with this bought bread and beans and returned with them to the King. The hermit broke his fast and lay down to sleep with them; but in the middle of the night they both arose and fell to praying and weeping. When daybreak was near, the King said, "O my God, this Thy servant beseecheth Thee to return him his cloud; and to do this Thou art able; so, O my God, let him see his prayer granted and restore him his cloud." The Queen amen'd to his orisons and behold, the cloud grew up in the sky; whereupon the King gave the hermit joy and the man took leave of them and went away, the cloud accompanying him as of old. And whatsoever he required of Allah after this, in the names of

The Moslem Champion and the Christian Damsel

the pious King and Queen, He granted it without fail and the man made thereon these couplets,

*My Lord hath servants fain of piety;
Hearts in the Wisdom-garden ranging free:
Their bodies' lusts at peace, and motionless
For breasts that bide in purest secrecy.
Thou seest all silent, awesome of their Lord,
For hidden things unseen and seen they see.*

And they tell a tale of

The Moslem Champion and the Christian Damsel

The Commander of the Faithful, Omar bin al-Khattáb (whom Allah accept!), once levied for holy war an army of Moslems, to encounter the foe before Damascus, and they laid close siege to one of the Christians' strongholds. Now there were amongst the Moslems two men, brothers, whom Allah had gifted with fire and bold daring against the enemy; so that the commander of the besieged fortress said to his chiefs and braves, "Were but yonder two Moslems ta'en or slain, I would warrant you against the rest of their strain." Wherefore they left not to set for them all manner of toils and snares and ceased not to manœuvre and lie in wait and ambush for them, till they took one of them prisoner and slew the other, who died a martyr. They carried the captive to the Captain of the fort, who looked at him and said, "Verily, to kill this man were indeed a pity; but his return to the Moslem would be a calamity."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 475th night, she said,

It hath reached me, O auspicious King, that when the enemy carried their Moslem captive before the Captain of the fort, the Christian looked at him and said, "Verily to kill this man were a pity indeed; but his return to the Moslem would be a calamity. Oh that he might be brought to embrace the Nazarene Faith and be to us an aid and an arm!" Quoth one of his Patrician Knights, "O Emir, I will tempt him to abjure his faith, and on this wise: we know that the Arabs are much addicted to women, and I have a daughter, a perfect beauty, whom when he sees, he will be seduced by her." Quoth the Captain, "I give him into thy charge." So he carried him to his place and clad his daughter in raiment,

The 476th Night

such as added to her beauty and loveliness. Then he brought the Moslem into the room and set before him food and made the fair girl stand in his presence, as she were a handmaid obedient to her lord and awaiting his orders that she might do his bidding. When the Moslem saw the evil sent down upon him, he commended himself to Allah Almighty and closing his eyes, applied himself to worship and to reciting the Koran. Now he had a pleasant voice and a piercing wit; and the Nazarene damsel presently loved him with passionate love and pined for him with



extreme repine. This lasted seven days, at the end of which she said to herself, "Would to Heaven he would admit me into the Faith of Al-Islam!" And the tongue of her case recited these couplets,

*Wilt turn thy face from heart that's all thine own,
This heart thy ransom and this soul thy wone?
I'm ready home and kin to quit for aye,
And every Faith for that of sword^d disown:
I testify that Allah hath no mate:
This proof is stablished and this truth is known.
Haply shall deign He union grant with one
Averse, and hearten heart love-overthrown;
For ofttimes door erst shut, is opened wide,
And after evil case all good is shown.*

At last her patience failed her and her breast was straitened and she threw herself on the ground before him, saying, "I conjure thee by thy Faith, that thou give ear to my words!" Asked he, "What

The Moslem Champion and the Christian Damsel

are they?" and she answered, "Expound unto me Al-Islam." So he expounded to her the tenets of the Faith, and she became a Moslemah, after which she was circumcised⁺ and he taught her to pray. Then said she to him, "O my brother, I did but embrace Al-Islam for thy sake and to win thy favours." Quoth he, "The law of Al-Islam forbiddeth sexual commerce save after a marriage before two legal witnesses, and a dowry and a guardian are also requisite. Now I know not where to find witnesses or friend or parapherne; but, an thou can contrive to bring us out of this place, I may hope to make the land of Al-Islam, and pledge myself to thee that none other than thou in all Al-Islam shall be wife to me." Answered she, "I will manage that"; and, calling her father and mother, said to them, "Indeed this Moslem's heart is softened and he longeth to enter the faith, so I will grant him that which he desireth of my person; but he saith: 'It befitteth me not to do this in a town where my brother was slain. Could I but get outside it my heart would be solaced and I would do that which is wanted of me.' Now there is no harm in letting me go forth with him to another town, and I will be a surety to you both and to the Emir for that which ye wish of him." Therefore her father went to their Captain and told him this, whereat he joyed with exceeding joy and bade him carry them forth to a village that she named. So they went out and made the village where they abode the rest of their day, and when night fell, they got ready for the march and went their way, even as saith the poet,

"The time of parting," cry they, "draweth nigh":

"How oft this parting-threat?" I but reply:

I've naught to do but cross the wild and wold

And, mile by mile, o'er fountless wastes to fly,

If the belovèd seek another land

Sons of the road, whereso they wend, wend I.

I make desire direct me to their side,

The guide to show me where the way doth lie.

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 476th night, she said,

It hath reached me, O auspicious King, that the prisoner and the lady abode in the village the rest of their day and, when night fell, made ready for the march and went upon their way; and travelled all night without stay or delay. The young Moslem,

The 477th Night

mounting a swift blood-horse and taking up the maiden behind him, ceased not devouring the ground till it was bright morning, when he turned aside with her from the highway and, alighting, they made the Wuzu-ablution and prayed the dawn-prayer. Now as they were thus engaged behold, they heard the clank of swords and clink of bridles and men's voices and tramp of horse; whereupon he said to her, "Ho, such an one, the Nazarenes are after us! What shall we do? the horse is so jaded and broken down that he cannot stir another step." Exclaimed she, "Woe to thee! art thou then afraid and affrighted?" "Yes," answered he; and she said, "What didst thou tell me of the power of thy Lord and His readiness to succour those who succour seek? Come, let us humble ourselves before Him and beseech Him: haply He shall grant us His succour and endue us with His grace, extolled and exalted be He!" Quoth he, "By Allah, thou sayst well!" So they began humbling themselves and supplicating Almighty Allah and he recited these couplets,

*Indeed I hourly need thy choicest aid,
And should, though crown were placed upon my head:
Thou art my chiefest want, and if my hand
Won what it wisheth, all my wants were sped.
Thou hast not anything withholdest Thou;
Like pouring rain Thy grace is showered:
I'm shut therefrom by sins of me, yet Thou,
O Clement, deignest pardon-light to shed.
O Care-Dispeller, deign dispel my grief!
None can, save Thou, dispel a grief so dread.*

Whilst he was praying and she was saying, "Amen," and the thunder of horse-tramp nearing them, lo! the brave heard the voice of his dead brother, the martyr, speaking and saying, "O my brother, fear not, nor grieve! for the host whose approach thou hearest is the host of Allah and his Angels, whom He hath sent to serve as witnesses to your marriage. Of a truth Allah hath made His Angels glorify you and He bestoweth on you the meed of the meritorious and the martyrs; and He hath rolled up the earth for you as it were a rug so that, by morning, you will be in the mountains of Al-Medinah. And thou, when thou foregatherest with Omar bin al-Khattab (of whom Allah accept!) give him my salutation and say to him: 'Allah abundantly requite thee for Al-

The Moslem Champion and the Christian Damsel

Islam, because thou hast counselled faithfully and hast striven diligently.'” Thereupon the Angels lifted up their voices in salutation to him and his bride, saying, “Verily, Almighty Allah appointed her in marriage to thee two thousand years before the creation of your father Adam (with whom be peace evermore!).” Then joy and gladness and peace and happiness came upon the twain; confidence was confirmed and established was the guidance of the pious pair. So when dawn appeared, they prayed the accustomed prayer and fared forward. Now it was the wont of Omar, son of Al-Khattab (Allah accept him!), to rise for morning-prayer in the darkness before dawn and at times he would stand in the prayer-niche with two men behind him, and begin reciting the Chapter entitled “Cattle”⁺ or that entitled “Women,”⁺ whereupon the sleeper awoke and he who was making his Wuzu-ablution accomplished it and he who was afar came to prayer; nor had he made an end of the first bow, ere the mosque was full of folk; then he would pray his second bow quickly, repeating a short chapter. But, on that morning he hurried over both first and second inclinations, repeating in each a short chapter; then, after the concluding salutation, turning to his companions, he said to them, “Come, let us fare forth to meet the bride and bridegroom”; at which they wondered, not understanding his words. But he went out and they followed him, till they came to the gate of the city, where they met the young Moslem who, when the day broke and the standards of Al-Medinah appeared to him, had pushed forward for the gate closely followed by his bride. There he was met by Omar who bade make a marriage-feast; and the Moslems came and ate. Then the young Moslem went in unto his bride and Almighty Allah vouchsafed him children,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 477th night, she said,

It hath reached me, O auspicious King, that Omar (on whom be peace!) bade make a marriage-feast; and the Moslems came and ate. Then the young Moslem went in unto his bride and Almighty Allah vouchsafed him children, who fought in the Lord's way and preserved genealogies, for they gloried therein. And how excellent is what is said on such theme,

*I saw thee weep before the gates and 'plain,
Whilst only curious night reply would deign:*

The 477th Night

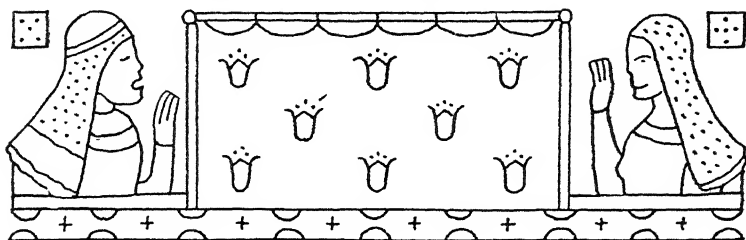
*Hath eye bewicht thee, or hath evil lot
'Twixt thee and door of friend set bar of bane?
Wake up this day, O wretch, persist in prayer,
Repent as wont repent departed men.
Haply shall wash thy sins Forgiveness-showers;
And on thine erring head some ruth shall rain:
And prisoner shall escape despite his bonds;
And slave from thralldom freedom shall attain.*

And they ceased not to be in all solace and delight of life, till there came to them the Destroyer of delights and the Sunderer of societies. And a tale is told by Sîdî Ibrahim bin Al-Khawwâs⁺ (on whom be the mercy of Allah!) concerning himself and

The Christian King's Daughter and the Moslem

"My spirit urged me, once upon a time, to go forth into the country of the Infidels; and I strove with it and struggled to put away from me this inclination; but it would not be rejected. So I fared forth and journeyed about the land of the Unbelievers and traversed it in all its parts; for divine grace enveloped me and heavenly protection encompassed me, so that I met not a single Nazarene but he turned away his eyes and drew off from me, till I came to a certain great city at whose gate I found a gathering of black slaves, clad in armour and bearing iron maces in their hands. When they saw me, they rose to their feet and asked me, 'Art thou a leech?' and I answered, 'Yes.' Quoth they, 'Come speak to our King,' and carried me before their ruler, who was a handsome personage of majestic presence. When I stood before him, he looked at me and said, 'Art a physician, thou?' 'Yes,' quoth I; and quoth he to his officers, 'Carry him to her, and acquaint him with the condition before he enter.' So they took me out and said to me, 'Know that the King hath a daughter, and she is stricken with a sore disease, which no doctor hath been able to cure: and no leech goeth in to her and treateth, without healing her, but the King putteth him to death. So be-think thee what thou seest fitting to do.' I replied, 'The King drove me to her; so carry me to her.' Thereupon they brought me to her door and knocked; and behold, I heard her cry out from within, saying, 'Admit to me the physician, lord of the wondrous secret!' And she began reciting,

The Christian King's Daughter and the Moslem



*Open the door! the leech now draweth near;
 And in my soul a wondrous secret spear:
 How many of the near far distant are!+
 How many distant far are nearest near!
 I was in strangerhood amidst you all:
 But willed the Truth+ my solace should appear.
 Joined us the potent bonds of Faith and Creed;
 We met as dearest fere greets dearest fere:
 He sued for interview whenas pursued
 The spy, and blamed us envy's jibe and jeer:
 Then leave your chiding and from blame desist,
 For fie upon you! not a word I'll hear.
 I care for naught that disappears and fleets;
 My care's for Things nor fleet nor disappear.*

And lo! a Shaykh, a very old man, opened the door in haste and said to me, 'Enter.' So I entered and found myself in a chamber strewn with sweet-scented herbs and with a curtain drawn across one corner, from behind which came a sound of groaning and grame, weak as from an emaciated frame. I sat down before the curtain and was about to offer my salam when I bethought me of his words (whom Allah save and assain!), 'Accost not a Jew nor a Christian with the salam salutation;+ and, when ye meet them in the way, constrain them to the straitest part thereof.' So I withheld my salutation, but she cried out from behind the curtain, saying, 'Where is the salutation of Unity and Indivisibility, O Khawwás?' I was astonished at her speech and asked, 'How knowest thou me?' whereto she answered, 'When the heart and thoughts are whole, the tongue speaketh eloquently from the secret recesses of the soul. I begged Him yesterday to send me one of His saints, at whose hands I might have deliverance, and behold, it was cried to me from the dark places of my house, "Grieve not;

The 478th Night

for we soon will send thee Ibrahim the Basket-maker.”’ Then I asked her, ‘What of thee?’ and she answered, ‘It is now four years since there appeared to me the Manifest Truth, and He is the Relator and the Ally, and the Uniter and the Sitter-by; whereupon my folk looked askance upon me with an evil eye and taxed me with insanity and suspected me of depravity, and there came not in to me doctor but terrified me, nor visitor but confounded me.’ Quoth I, ‘And who led thee to the knowledge of what thou wottest?’ Quoth she, ‘The manifest signs and visible portents of Allah; and, when the path is patent to thee, thou espiest with thine own eyes both proof and prover.’ Now whilst we were talking, behold, in came the old man appointed to guard her and said, ‘What doth thy doctor?’ and she replied, ‘He knoweth the hurt and hath hit upon the healing.’”——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 478th night, she said,

It hath reached me, O auspicious King, that “when the Shaykh, her guardian, went in to her he said, ‘What doth thy doctor?’ and she replied, ‘He knoweth the hurt and hath hit upon the healing.’ Hereupon he manifested joy and gladness and accosted me with a cheerful countenance, then went and told the King, who enjoined to treat me with all honour and regard. So I visited her daily for seven days, at the end of which time she said to me, ‘O Abú Ishák, when shall be our flight to the land of Al-Islam?’ ‘How canst thou go forth,’ replied I, ‘and who would dare to aid thee?’ Rejoined she, ‘He who sent thee to me, driving thee as it were’; and I observed, ‘Thou sayest sooth.’ So when the morrow dawned, we fared forth by the city-gate and all eyes were veiled from us, by commandment of Him who when He desireth aught, saith to it, ‘Be,’ and it becometh;+ so that I journeyed with her in safety to Meccah, where she made a home hard by the Holy House of Allah and lived seven years; till the appointed day of her death. The earth of Meccah was her tomb, and never saw I any more steadfast in prayer and fasting than she; Allah send down upon her His mercies and have compassion on him who saith,

When they to me had brought the leech (and surely showed

The signs of flowing tears and pining malady),

The face-veil he withdrew from me, and ’neath it naught

The Prophet and the Justice of Providence

Save breath of one unsouled, unbodied, could he see.

Quoth he, "This be a sickness Love alone shall cure;

Love hath a secret from all guess of man wide free."

Quoth they, "An folk ignore what here there be with him

Nature of ill and eke its symptomology,

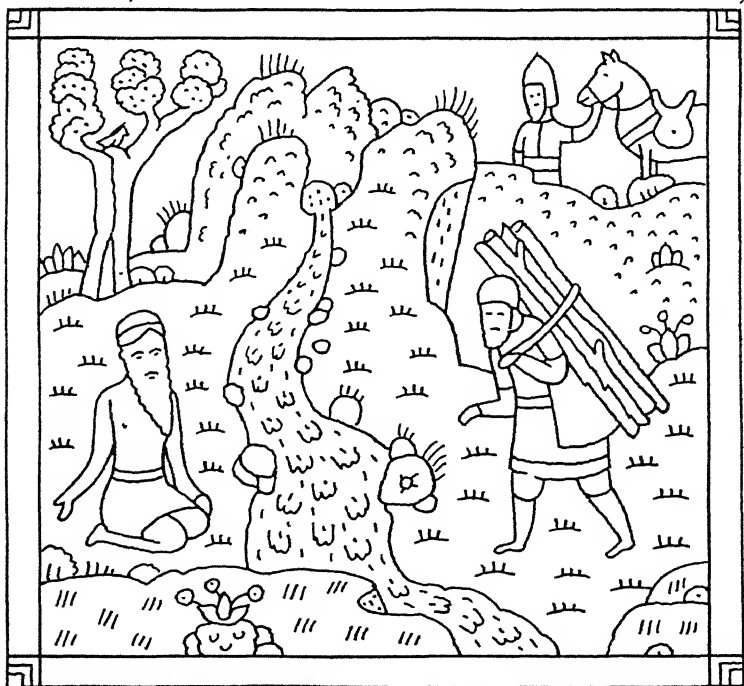
How then shall medicine work a cure?" At this quoth I

"Leave me alone; I have no guessing specialty."

And they tell a tale of

The Prophet and the Justice of Providence

A certain Prophet[†] made his home for worship on a lofty mountain, at whose foot was a spring of running water, and he was wont to sit by day on the summit, that no man might see him, calling upon the name of Allah the Most Highest and watching those who frequented the spring. One day, as he sat looking upon the fountain, behold, he espied a horseman who came up and dismounted thereby and taking a bag from his neck, set it down beside him, after which he drank of the water and rested awhile,



The 479th Night

then he rode away, leaving behind him the bag which contained gold pieces. Presently up came another man to drink of the spring, who saw the bag and finding it full of money took it up; then, after satisfying his thirst, he made off with it in safety. A little after came a woodcutter wight with a heavy load of fuel on his back, and sat down by the spring to drink, when lo! back came the first horseman in great trouble and asked him, "Where is the bag which was here?" and when he answered, "I know nothing of it," the rider drew his sword and smote him and slew him. Then he searched his clothes, but found naught; so he left him and wended his ways. Now when the Prophet saw this, he said, "O Lord, one man hath taken a thousand dinars and another man hath been slain unjustly." But Allah answered him, saying, "Busy thyself with thy devotions, for the ordinance of the universe is none of thine affair. The father of this horseman had violently despoiled of a thousand dinars the father of the second horseman; so I gave the son possession of his sire's money. As for the woodcutter, he had slain the horseman's father, wherefore I enabled the son to obtain retribution for himself." Then cried the Prophet, "There is none other god than Thou! Glory be to Thee only! Verily, Thou art the Knower of Secrets."†—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 479th night, she said,

It hath reached me, O auspicious King, that when the Prophet was bidden by inspiration of Allah to busy himself with his devotions and learned the truth of the case, he cried, "There is none other god but Thou! Glory be to Thee only! Verily, Thou and Thou alone wottest hidden things." Furthermore, one of the poets hath made these verses on the matter,

*The Prophet saw whatever eyes could see,
And fain of other things enquired he;
And, when his eyes saw things misunderstood,
Quoth he, "O Lord, this slain from sin was free.
This one hath won him wealth withouten work;
Albe appeared he garbed in penury.
And that in joy of life was slain, although
O man's Creator free of sin he be."
God answered, "'Twas his father's good thou saw'st
Him take; by heirship not by roguery;*

The Tale of the Ferryman and the Hermit

*Yon woodman too that horseman's sire had slain;
Whose son avenged him with just victory:
Put off, O slave of Me, this thought for I
In men have set mysterious secrecy!
Bow to Our Law and humble thee, and learn
For good and evil issues Our decree."*⁺

And a certain pious man hath told us the tale of

The Ferryman of the Nile and the Hermit

I was once a ferryman on the Nile and used to ply between the eastern and the western banks. Now one day, as I sat in my boat, there came up to me an old man of a bright and beaming countenance, who saluted me and I returned his greeting; and he said to me, "Wilt thou ferry me over for the love of Allah Almighty?" I answered, "Yes," and he continued, "Wilt thou moreover give me food for Allah's sake?" to which again I answered, "With all my heart." So he entered the boat and I rowed him over to the eastern side, remarking that he was clad in a patched gown and carried a gourd-bottle and a staff. When he was about to land, he said to me, "I desire to lay on thee a heavy trust." Quoth I, "What is it?" Quoth he, "It hath been revealed to me that my end is nearhand and that to-morrow about noon thou wilt come and find me dead under yonder tree. Wash me and wrap me in the shroud thou wilt see under my head and after thou hast prayed over me, bury me in this sandy ground and take my gown and gourd and staff, which do thou deliver to one who shall come and demand them of thee." I marvelled at his words, and I slept there. On the morrow I awaited till noon the event he had announced, and then I forgot what he had said till near the hour of afternoon-prayer, when I remembered it and hastening to the appointed place, found him under the tree, dead, with a new shroud under his head, exhaling a fragrance of musk. So I washed him and shrouded him and prayed over him, then dug a hole in the sand and buried him, after I had taken his ragged gown and bottle and staff, with which I crossed the Nile to the western side and there nighted. As soon as morning dawned and the city gate opened, I sighted a young man known to me as a loose fellow, clad in fine clothes and his hands stained with Henna, who said to me, "Art thou not such an one?" "Yes," answered I;

The 479th Night

and he said, "Give me the trust." Quoth I, "What is that?" Quoth he, "The gown, the gourd and the staff." I asked him, "Who told thee of them?" and he answered, "I know nothing save that I spent yesternight at the wedding of one of my friends singing and carousing till daylight, when I lay me down to sleep and take my rest; and behold, there stood by me a personage who said, 'Verily Allah Almighty hath taken such a saint to Himself and hath appointed thee to fill his place; so go thou to a certain



person (naming the ferryman), and take of him the dead man's gown and bottle and staff, for he left them with him for thee.' " So I brought them out and gave them to him; whereupon he doffed his clothes and, donning the gown, went his way and left me.⁺ And when the glooms closed around me, I fell a-weeping; but, that night, while sleeping I saw the Lord of Holiness (glorified and exalted be He!) in a dream saying, "O my servant, is it grievous to thee that I have granted to one of My servants to return to Me? Indeed, this is of My bounty, that I vouchsafe to whom I will, for I over all things am Almighty." So I repeated these couplets,

*Lover with lovèd,⁺ loeth will and aim!
All choice (an couldst thou know) were sinful shame.
Or grant He favour and with union grace,
Or from thee turn away, He hath no blame.
An from such turning thou no joy enjoy
Depart! the place for thee no place became.
Or canst His near discern not from His far?*

The Island King and the Pious Israelite

*Then Love's in vain and thou'rt a-rear and lame.
If pine for Thee afflict my sprite, or men
Hale me to death, the rein Thy hand shall claim!
So turn Thee to or fro, to me 'tis one;
What Thou ordainest none shall dare defame:
My love hath naught of aim but Thine approof
And if Thou say we part I say the same.*

And of the tales they tell is one concerning

The Island King and the Pious Israelite

There was once a notable of the Children of Israel, a man of wealth who had a pious and blessed son. When his last hour drew nigh, his son sat down at his head and said to him, "O my lord, give me an injunction." Quoth the father, "O dear son, I charge thee, swear not by Allah or truly or falsely." Then he died and certain lewd fellows of the Children of Israel heard of the charge he had laid on his son and began coming to the latter and saying, "Thy father had such and such monies of mine, and thou knowest it; so give me what was entrusted to him or else make oath that there was no trust." The good son would not disobey his sire's injunction, so gave them all they claimed; and they ceased not to deal thus with him, till his wealth was spent and he fell into straitest predicament. Now the young man had a pious and blessed wife, who had borne him two little sons; so he said to her, "The folk have multiplied their demands on me and, while I had the wherewithal to free myself of debt, I rendered it freely; but naught is now left us, and if others make demands upon me, we shall be in absolute distress, I and thou; our best way were to save ourselves by fleeing to some place, where none knoweth us, and earn our bread among the lower of the folk." Accordingly, he took ship with her and his two children, knowing not whither he should wend; but, "When Allah judgeth, there is none to reverse His judgment";⁺ and quoth the tongue of the case,

*O flier from thy home when foes affright!
Whom led to weal and happiness such flight,
Grudge not this exile when he flees abroad
Where he on wealth and welfare may alight.
An pearls for ever did abide in shell,
The kingly crown they ne'er had deckt and dight.*

The 480th and 481st Nights

The ship was wrecked, yet the man saved himself on a plank and his wife and children also saved themselves, but on other planks. The waves separated them and the wife was cast up in one country and one of the boys in another. The second son was picked up by a ship, and the surges threw the father on a desert island, where he landed and made the Wuzu-ablution. Then he called the prayer-call,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 480th night, she said,

It hath reached me, O auspicious King, that when the man landed upon the island, he made the Wuzu-ablution to free himself from the impurities of the sea and called the call to prayer and stood up to his devotions, when, behold, there came forth of the sea, creatures of various kinds and prayed with him. When he had finished, he went up to a tree and stayed his hunger with its fruits; after which he found a spring of water and drank thereof and praised Allah, to whom be honour and glory! He abode thus three days and whenever he stood up to pray, the sea-creatures came out and prayed in the same manner as he prayed. Now after the third day, he heard a voice crying aloud and saying, "O thou just man, and pious, who didst so honour thy father and revere the decrees of thy Lord, grieve not, for Allah (be He extolled and exalted!) shall restore to thee all which left thy hand. In this isle are hoards and monies and things of price which the Almighty



The Island King and the Pious Israelite

willeth thou shalt inherit, and they are in such a part of this place. So bring thou them to light; and verily, we will send ships unto thee; and do thou bestow charity on the folk and bid them to thee." So he sought out that place, and the Lord discovered to him the treasures in question. Then ships began resorting to him, and he gave abundant largess to the crews, saying to them, "Be sure ye direct the folk unto me and I will give them such and such a thing and appoint to them this and that." Accordingly, there came folk from all parts and places, nor had ten years passed over him ere the island was peopled and the man became its King.⁺ No one came to him but he entreated him with munificence, and his name was noised abroad, through the length and breadth of the earth. Now his elder son had fallen into the hands of a man who reared him and taught him polite accomplishments; and, in like manner, the younger was adopted by one who gave him a good education and brought him up in the ways of merchants. The wife also happened upon a trader who entrusted to her his property and made a covenant with her that he would not deal dishonestly by her, but would aid her to obey Allah (to whom belong Majesty and Might!); and he used to make her the companion of his voyages and his travels. Now the elder son heard the report of the King and resolved to visit him, without knowing who he was; so he went to him and was well received by the King, who made him his secretary. Presently the other son heard of the King's piety and justice and was also taken into his service as a steward. Then the brothers abode awhile, neither knowing the other, till it chanced that the merchant, in whose home was their mother, also hearing of the King's righteous and generous dealing with the lieges, freighted a ship with rich stuffs and other excellent produce of the land, and taking the woman with him, set sail for the island. He made it in due course and landing, presented himself with his gift before the King; who rejoiced therein with exceeding joy and ordered him a splendid return-present. Now, there were, among the gifts, certain aromatic roots of which he would have the merchant acquaint him with the names and uses; so he said to him, "Abide with us this night."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 481st night, she said,

It hath reached me, O auspicious King, that when the King

The 481st Night

said, "Abide with us this night," the merchant replied, "We have in the ship one to whom I have promised to entrust the care of her to none save myself; and the same is a holy woman whose prayers have brought me weal and I have felt the blessing of her counsels." Rejoined the King, "I will send her some trusty men, who shall pass the night in the ship and guard her and all that is with her." The merchant agreed to this and abode with the King, who called his secretary and steward and said to them, "Go and pass the night in this man's ship and keep it safe, Inshallah!" So they went up into the ship and seating themselves, this on the poop and that on the bow, passed a part of the night in repeating the names of Allah (to whom belong Majesty and Might!). Then quoth one to the other, "Ho, such an one! The King bade us keep watch and I fear lest sleep overtake us; so, come, let us discourse of stories of fortune and of the good we have seen and the trials of life." Quoth the other, "O my brother, as for my trials Fate parted me from my mother and a brother of mine, whose name was even as thine; and the cause of our parting was this. My father took ship with us from such a place, and the winds rose against us and were contrary, so that the ship was wrecked and Allah broke our fair companionship." Hearing this the first asked, "What was the name of thy mother, O my brother?" and the second answered, "So and so." Said the elder, "And of thy father?" Said the younger, "So and so." Thereat brother threw himself upon brother saying, "By Allah, thou art my very brother!" And each fell to telling the other what had befallen him in his youth, whilst the mother heard all they said, but held her peace and in patience possessed her soul. Now when it was morning, one said to the other, "Come, brother, let us go to my lodging and talk there"; and the other said, "'Tis well." So they went away and presently, the merchant came back and finding the woman in great trouble, said to her, "What hath befallen thee and why this concern?" Quoth she, "Thou sentest to me yesternight men who tempted me to evil, and I have been in sore annoy with them." At this, he was wroth and, repairing to the King, reported the conduct of his two trusty wights. The King summoned the twain forthwith, as he loved them for their fidelity and piety; and, sending for the woman, that he might hear from her own lips what she had to say against them, thus bespake her,

The Tale of Abu al-Hasan and Abu Ja'afar

"O woman, what hath betided thee from these two men in whom I trust?" She replied, "O King, I conjure thee by the Almighty, the Bountiful One, the Lord of the Empyrean, bid them repeat the words they spoke yesternight." So he said to them, "Say what ye said and conceal naught thereof." Accordingly, they repeated their talk, and lo! the King rising from his throne, gave a great cry and threw himself upon them, embracing them and saying, "By Allah, ye are my very sons!" Therewith the woman unveiled her face and said, "And by Allah, I am their very mother." So they were united and abode in all solace of life and its delight till death parted them; and so glory be to Him who delivereth His servant when he resorteth to Him, and disappointeth not his hope in Him and his trust! And how well saith the poet on the subject,

*Each thing of things hath his appointed tide
When 'tis, O brother, granted or denied.
Repine not an affliction hit thee hard;
For woe and welfare aye conjoint abide:
How oft shall woman see all griefs surround
Yet feel a joyance thrill what lies inside!
How many a wretch, on whom the eyes of folk
Look down, shall grace exalt to pomp and pride!
This man is one long suffering grief and woe;
Whom change and chance of Time hath sorely tried:
The World divided from what held he dearest,
After long union scattered far and wide;
But deigned his Lord unite them all again,
And in the Lord is every good descried.
Glory to Him whose Providence rules all
Living, as surest proofs for us decide.
Near is the Near One; but no wisdom clearer
Shows him, nor distant wayfare brings Him nearer.*

And this tale is told of

Abu al-Hasan and Abu Ja'afar the Leper⁺

I had been many times to Meccah (Allah increase its honour!) and the folk used to follow me for my knowledge of the road and remembrance of the water-stations. It happened one year that I was minded to make the pilgrimage to the Holy House and visitation of the tomb of His Prophet (on whom be blessing and

The 482nd Night

peace!), and I said in myself, "I well know the way and will fare alone." So I set out and journeyed till I came to Al-Kadisiyah⁺ and, entering the mosque there, saw a man suffering from black leprosy seated in the prayer-niche. Quoth he on seeing me, "O Abu al-Hasan, I crave thy company to Meccah." Quoth I to myself, "I fled from all my companions, and how shall I company with lepers?" So I said to him, "I will bear no man company"; and he was silent at my words. Next day I walked on alone, till I came to Al-Akabah,⁺ where I entered the mosque and found the leper seated in the prayer-niche. So I said to myself, "Glory be to Allah! how hath this fellow preceded me hither?" But he raised his head to me and said with a smile, "O Abu al-Hasan, He doth for the weak that which surpriseth the strong!" I passed that night confounded at what I had seen; and, as soon as morning dawned, set out again by myself; but when I came to Arafat⁺ and entered the mosque, behold, there was the leper seated in the niche! So I threw myself upon him and kissing his feet said, "O my lord, I crave thy company." But he answered, "This may in no way be." Then I began weeping and wailing at the loss of his converse, when he said, "Spare thy tears which will avail thee naught!"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 482nd night, she said,

It hath reached me, O auspicious King, that Abu al-Hasan continued:—Now when I saw the leper-man seated in the prayer-niche, I threw myself upon him and said, "O my lord, I crave thy company"; and fell to kissing his feet. But he answered, "This may in no way be!" Then I began weeping and wailing at the loss of his company when he said, "Spare thy tears which will avail thee naught!" and he recited these couplets,

*Why dost thou weep when I depart and thou didst parting
claim;*

*And cravest union when we ne'er shall reunite the same?
Thou lookedest on nothing save my weakness and disease;
And saidst "Nor goes nor comes, or night or day, this
sickly frame."*

*Seest not how Allah (glorified His glory ever be!)
Deigneth to grant His slave's petition wherewithal he
came.*

If I, to eyes of men be that and only that they see,

The Tale of Abu al-Hasan and Abu Ja'afar

*And this my body show itself so full of grief and grame,
And have I naught of food that shall supply me to the
place*

*Where crowds unto my Lord resort impelled by single aim,
I have a high Creating Lord whose mercies aye are hid;
A Lord who hath none equal and no fear is known to Him.
So fare thee safe and leave me lone in strangerhood to
wone*

For He, the only One, consoles my loneliness so lone.



Accordingly, I left him; but every station I came to, I found he had foregone me, till I reached Al-Medinah, where I lost sight of him and could hear no tidings of him. Here I met Abu Yazid al-Bustami and Abu Bakr al-Shibli and a number of other Shaykhs and learned men, to whom with many complaints, I told my case and they said, "Heaven forbid that thou shouldst gain his company after this! He was Abu Ja'afar the leper, in whose name folk at all times pray for rain and by whose blessing-prayers their end attain." When I heard their words, my desire for his company redoubled and I implored the Almighty to reunite me with him. Whilst I was standing on Arafat,⁺ one pulled me from behind, so I turned and behold, it was my man. At this sight I cried out with a loud cry and fell down in a fainting fit; but, when I came to myself he had disappeared from my sight. This increased my yearning for him and the ceremonies were tedious to me and I prayed Almighty Allah to give me sight of him; nor was it but a few days after, when lo! one pulled me from behind, and I turned and it was he again. Thereupon he said, "Come, I conjure thee and ask thy want of me." So I begged him to pray for me three prayers; first, that

The 482nd Night

Allah would make me love poverty; secondly, that I might never lie down at night upon provision assured to me; and thirdly, that He would vouchsafe me to look upon His bountiful Face. So he prayed for me as I wished, and departed from me. And indeed Allah hath granted me what the devotee asked in prayer: to begin with He hath made me so love poverty that, by the Almighty! there is naught in the world dearer to me than it, and secondly since such a year, I have never lain down to sleep upon assured provision; withal hath He never let me lack aught. As for the third prayer, I trust that He will vouchsafe me that also, even as He hath granted the two precedent, for right Bountiful and Beneficent is His Godhead, and Allah have mercy on him who said:†

*Garb of Fakir, renouncement, lowliness;
His robe of tatters and of rags his dress;
And pallor ornamenting brow as though
'Twere wanness such as waning crescents show.
Wasted him prayer a-through the long-lived night,
And flooding tears ne'er cease to dim his sight.
Memory of Him shall cheer his lonely room:
Th' Almighty nearest is in nightly gloom.
The Refuge helpeth such Fakir in need;
Help e'en the cattle and the wingèd breed:
Allah for sake of him of wrath is fain,
And for the grace of him shall fall the rain;
And if he pray one day for plague to stay,
'Twill stay, and 'bate man's wrong and tyrants slay.
While folk are sad, afflicted one and each,
He in his mercy's rich, the generous leech:
Bright shines his brow; an thou regard his face
Thy heart illumined shines by light of grace.
O thou who shunnest souls of worth innate,
Departs thee (woe to thee!) of sins the weight.
Thou thinkest to overtake them, while thou bearest
Follies, which slay thee whatso way thou farest.
Didst wot their worth thou hadst all honour showed,
And tears in streamlets from thine eyes had flowed.
To catarrh-troubled men flowers lack their smell;
And brokers ken for how much clothes can sell;
So haste and with thy Lord reunion sue,*

Notes

*And haply Fate shall lend thee aidance due,
Rest from rejection and estrangement-stress,
And Joy thy wish and will shall choicely bless.
His court wide open for the suer is dight:—
One, very God, the Lord, th' Almighty might.*

FOOTNOTES

PAGE 1842—Line 17. The popular English idea of the Arab horse is founded upon utter unfact. Book after book tells us, "There are three distinct breeds of Arabians—the *Attechi*, a very superior breed; the *Kadishi*, mixed with these and of little value; and the *Kochlani*, highly prized and very difficult to procure." "Attechi" may be At-Tázi (the Arab horse, or hound) or some confusion with "At" (Turk.), a horse. "Kadish" (Gadish or Kidish) is a nag, a gelding, a hackney, a "pacer" (generally called "Rahwán"). "Kochlani" is evidently "Kohláni," the Kohl-eyed, because the skin round the orbits is dark as if powdered. This is the true blue blood; and the bluest of all is "Kohláni al-Ajúz" (of the old woman), a name thus accounted for: an Arab mare dropped a filly when in flight; her rider perforce galloped on and presently saw the foal appear in camp, when it was given to an old woman for nursing and grew up to be famous. The home of the Arab horse is the vast plateau of Al-Najd: the Tahámah or lower maritime regions of Arabia, like Malabar, will not breed good beasts. The pure blood all descends from five collateral lines called Al-Khamsah (the Cinque). Literary and pedantic Arabs derive them from the mares of Mohammed, a native of the dry and rocky region, Al-Hijaz, whither horses are all imported. Others go back (with the Koran, chap. xxviii) to Solomon, possibly Salmán, a patriarch fourth in descent from Ishmael and some 600 years older than the Hebrew King. The Badawi derive the five from Rabí'at al-Faras (R. of the mare) fourth in descent from Adnán, the fount of Arab genealogy. But they differ about the names: those generally given are Kahilan (Kohaylat), Saklári (which the Badawin pronounce Saglári), Abayán, and Hamdáni; others substitute Manákhí (the long-maned), Tanís and Jalfún. These require no certificate amongst Arabs; for strangers a simple statement is considered enough. The Badawin despise all half-breeds (Arab sires and country mares), Syrian,

Turkish, Kurdish and Egyptian. They call these (first mentioned in the reign of Ahmes, 1600 B.C.) the "sons of horses"; as opposed to "sons of mares," or thoroughbreds. Nor do they believe in city-bred animals. I have great doubts concerning our old English sires, such as the Darley Arabian which looks like a Kurdish half-bred, the descendant of those Cappadocians so much prized by the Romans: in Syria I rode a "Harfúshí" (Kurd) the very image of it. There is no difficulty in buying Arab stallions except the price. Of course the tribe does not like to part with what may benefit the members generally; but offers of £500 to £1,000 would overcome men's scruples. It is different with mares, which are almost always the joint property of several owners. The people too dislike to see a hat on a thoroughbred mare: "What hast thou done that thou art ridden by that ill-omened Kafir?" the Badawin used to mutter when they saw a highly respectable missionary at Damascus mounting a fine Ruwalá mare. The feeling easily explains the many wars about horses occurring in Arab annals, e.g., about Dáhis and Ghabrá. (C. de Perceval, *Essais*, vol. ii.)

PAGE 1844—Line 2. The stricter kind of Eastern Jew prefers to die on the floor, not in bed, as was the case with the late Mr. Emmanuel Deutsch, who in his well-known article on the Talmud had the courage to speak of "Our Saviour." But as a rule the Israelite, though he mostly appears as a Deist, a Unitarian, has a fund of fanatical feelings which crop up in old age and near death. The "converts" in Syria and elsewhere, whose Judaism is intensified by "conversion," when offers are made to them by the missionaries repair to the Khákhám (scribe) and, after abundant wrangling determine upon a *modus vivendi*. They are to pay a proportion of their wages, to keep careful watch in the cause of Israel and to die orthodox. In Istria there is a legend of a Jew Prior in a convent who was not discovered till he announced himself most unpleasantly on his death-bed. For a contrary reason to Jewish humility, the Roman Emperors preferred to die standing.

Line 6. He wished to die in a state of ceremonial purity; as has before been mentioned.

PAGE 1845—Line 16. Arab. "Badal": in Sind (not to speak of other places) it was customary to hire a pauper "badal" to be hanged instead of a rich man. Sir Charles Napier signed many a death-warrant before he ever heard of the practice.

Line 27. Arab. "La'an"—curse. The word is in every mouth though strongly forbidden by religion. Even of the enemies of Al-Islam the learned say, "Ila'an Yezíd wa lá tazíd"—curse Yezid but do not exceed (*i.e.*, refrain from cursing the others). This, however, is in the Shafi'í school and the Hanafís do not allow it (*Pil.*, i. 198). Hence the Moslem when scrupulous uses na'al (shoe) for la'an (curse) as Ina'al abúk (for Ila'an abu'-k) or, *drat* (instead of *damn*) your father. Men must hold Supreme Intelligence to be of feeble kind if put off by such miserable pretences.

PAGE 1846—Line 2. *Koran*, vi. 44, speaking of the Infidels. It is a most unamiable chapter, with such assertions as "Allah leadeth into error whom He pleaseth," etc.

Line 19. Alluding to the "formication" which accompanies a stroke of paralysis.

PAGE 1847—Line 13. Pronounce Zool Karnayn.

Line 15. *i.e.*, the Koranic and our mediæval Alexander, Lord of the two Horns (East and West) much "Matagrobolized" and very different from him of Macedon. The title is variously explained, from two protuberances on his head or helm, from two long locks and, possibly, from the ram-horns of Jupiter Ammon. The anecdote in the text seems suggested by the famous interview (probably a *canard*) with Diogenes: see in the *Gesta*, Tale cxlvi., "The answer of Diomedes the Pirate to Alexander." Iskandar was originally called Marzbán (Lord of the Marches), son of Marzabah; and, though descended from Yunán, son of Japhet, the eponymus of the Greeks, was born obscure, the son of an old woman. According to the Persians he was the son of the Elder Dáráb (Darius Codomannus of the Kayanian or Second dynasty), by a daughter of Philip of Macedon; and was brought up by his grandfather. When Abraham and Isaac had rebuilt the Ka'abah they foregathered with him and Allah sent him forth against the four quarters of the earth to convert men to the faith of the Friend or to cut their throats; thus he became one of the four world-conquerors with Nimrod, Solomon, Bukht al-Nasr (Nabochodonosor); and he lived down two generations of men. His Wazir was Aristú (the Greek Aristotle) and he carried a couple of flags, white and black, which made day and night for him and facilitated his conquests. At the end of Persia, where he was invited by the people, on account of the cruelty of his half

brother Darab II, he came upon two huge mountains on the same line, behind which dwelt a host of abominable pygmies, two spans high, with curious eyes, ears which served as mattresses and coverlets, huge fanged mouths, lions' claws and hairy hind quarters. They ate men, destroyed everything, copulated in public and had swarms of children. These were Yájúj and Májúj (Gog and Magog) descendants of Japhet. Sikandar built against them the famous wall with stones cemented and riveted by iron and copper. The "Great Wall" of China, the famous bulwark against the Tartars, dates from 320 B.C. (Alexander of Macedon died 324 B.C.); and as the Arabs knew Canton well before Mohammed's day, they may have built their romance upon it. The Guebres consigned Sikandar to hell for burning the Nusks or sections of the Zendavesta.

PAGE 1848—*Line 27.* These terrific preachments to Eastern despots (who utterly ignore them) are a staple produce of Oriental tale-literature and form the chiaro-oscuro, as it were, of a picture whose lights are brilliant touches of profanity and indelicate humour. It certainly has the charm of contrast. Much of the above is taken from the Sikandar-nameh (Alexander Book) of the great Persian poet, Nizámi, who flourished A.H. 515-597, between the days of Firdausi (ob. A.D. 1021) and Sa'adi (ob. A.D. 1291). In that romance Sikandar builds, "where the sun goes down," a castle of glittering stone which kills men by causing excessive laughter and surrounds it with yellow earth like gold. Hence the City of Brass. He also converts, instead of being converted by, the savages of the text. He finds a stone of special excellence which he calls Almás (diamond); and he obtains it from the Valley of Serpents by throwing down flesh to the eagles. Lastly he is accompanied by "Bilínás" or "Bilínús," who is apparently Apollonius of Tyana.

Line 29. I have explained the beautiful name in the 389th night: He is still famous for having introduced into Persia the fables of Pilpay (Bidyapati, the lord of lore) and a game which the genius of Persia developed into chess.

PAGE 1849—*Line 13.* Here we find an eternal truth, of which Malthusians ever want reminding; that the power of a nation simply consists in its numbers of fighting men and in their brute bodily force. The conquering race is that which raises most foot-

pounds: hence the North conquers the South in the Northern hemisphere and *vice versa*.

PAGE 1852—Line 29. Arab. "Wayha," not so strong as "Woe to," etc. Al-Hariri often uses it as a formula of affectionate remonstrance.

PAGE 1853—Line 16. As a rule (much disputed) the Sayyid is a descendant from Mohammed through his grandchild Hasan, and is a man of the pen; whereas the Sharif derives from Husayn and is a man of the sword. The Najib al-taraf is the son of a common Moslemah by a Sayyid, as opposed to the "Najib al-tarafayn," when both parents are of Apostolic blood. The distinction is not noticed in Lane's *Modern Egyptians*. The Sharif is a fanatic and often dangerous, as I have instanced in *Pil.*, iii. 132.

PAGE 1856—Line 1. A theologian of Bassorah (eighth century): surnamed Abú Yahyá. The prayer for mercy denotes that he was dead when the tale was written.

Line 9. A theologian of Bassorah (eighth century).

Line 10. Arab. "Musallá"; lit. a place of prayer; an oratory, a chapel, opp. to "Jámi'"=a (cathedral) mosque.

Line 14. According to all races familiar with the negro, a calf like a shut fist planted close under the ham is, like the "cucumber shin" and "lark heel," a good sign in a slave. Shapely calves and well-made legs denote the idle and the ne'er-do-well. I have often found this true although the rule is utterly empirical. Possibly it was suggested by the contrast of the nervous and lymphatic temperaments.

PAGE 1858—Line 4. These devotees address Allah as a lover would his beloved. The curious reader will consult for instances the *Dabistan* on *Tasawwuf* (ii. 221; i., iii. end, and *passim*).

Line 19. Arab. "Ma'rifat," Pers. Dánish; the knowledge of the Truth. The seven steps are (1) Sharí'at, external law like night; (2) Taríkat, religious rule like the stars; (3) Hakíkat, reality, truth like the moon; (4) Ma'arifat like the sun; (5) Kurbat, proximity to Allah; (6) Wasílat, union with Allah, and (7) Suknat, dwelling in Allah. (*Dabistan*, iii. 29.)

Line 22. Name of a fountain of Paradise: see the 49th night, vol. i, p. 541.

Line 32. Arab. "Atbák"; these trays are made of rushes, and the fans of palm-leaves or tail-feathers.

Line 35. Except on the two great Festivals when fasting is forbidden. The only religion which has shown common sense in this matter is that of the Guebres or Parsis: they consider fasting neither meritorious nor lawful; and they honour Hormuzd by good living "because it keeps the soul stronger." Yet even they have their food superstitions, e.g., in Gate No. xxiv: "Beware of sin specially on the day thou eatest flesh, for flesh is the diet of Ahrimán." And in India the Guebres have copied the Hindus in not slaughtering horned cattle for the table.

PAGE 1859—*Line 17.* Arab. "Jallábiyah," a large-sleeved robe of coarse stuff worn by the poor.

PAGE 1860—*Line 5.* His fear was that his body might be mutilated by the fall.

PAGE 1862—*Line 26.* The phrase means "offering up many and many a prayer."

PAGE 1863—*Line 2.* A saying of Mohammed is recorded "Al-fakru fakhrí" (poverty is my pride!), intelligible in a man who never wanted for anything. Here he is diametrically opposed to Ali who honestly abused poverty; and the Prophet seems to have borrowed from Christendom, whose "Lazarus and Dives" shows a man sent to Hell because he enjoyed a very modified Heaven in this life and which suggested that one of the man's greatest miseries is an ecclesiastical virtue—"Holy Poverty"—represented in the Church as a bride young and lovely. If a "rich man can hardly enter the kingdom" what must it be with a poor man whose conditions are far more unfavourable? Going to the other extreme we may say that Poverty is the root of all evil and the more so as it curtails man's power of benefiting others. Practically I observe that those who preach and praise it the most, practise it the least willingly: the ecclesiastic has always some special reasons, a church or a school is wanted; but not the less he wishes for more money. In Syria this Holy Poverty leads to strange abuses. At Bayrut I recognized in most impudent beggars well-to-do peasants from the Kasrawán district, and presently found out that whilst their fields were under snow they came down to the coast, enjoyed a genial climate and lived on alms. When I asked them if they were not ashamed to beg, they asked me if I was ashamed of following in the footsteps of the Saviour and Apostles. How much wiser was Zoroaster who found in the Supreme Paradise (Minuwán-

minu) "many persons, rich in gold and silver who had worshipped the Lord and had been grateful to Him." (*Dabistan*, i. 265.)

Line 17. *Koran*, vii. 52.

Line 17. Arab. "Al-bayt"=the house. The Arabs had probably learned this pleasant mode of confinement from the Chinese whose *Kea* or *Cangue* is well known. The Arabian form of it is "Ghull," or portable pillory, which reprobates will wear on Judgment Day.

PAGE 1864—Line 23. This commonest conjuring trick in the West becomes a miracle in the credulous East.

PAGE 1867—Line 5. Arab. "Kánún"; the usual term is *Mankal* (pron. *Mangal*) a pan of copper or brass. Some of these "chafing-dishes" stand four feet high and are works of art. Lane (*M. E.* chap. iv.) gives an illustration of the simpler kind, together with the "Azikí," a smaller pan for heating coffee. See the 538th night.

PAGE 1870—Line 28. See vol. ii., p. 1087. The system is that of the Roman *As* and *Unciæ*. Here it would be the twenty-fourth part of a *dinar* or *miskal*; something under 5d. I have already noted that all Moslem rulers are religiously bound to some handicraft, if it be only making toothpicks. Mohammed abolished kingship proper as well as priestcraft.

PAGE 1872—Line 17. Al-Islam, where salvation is found under the shade of the swords.

PAGE 1873—Line 3. Moslems like the Classics (Aristotle and others) hold the clitoris (*Zambúr*) to be the *sedes et scaturigo veneris* which, says Sonnini, is mere profanity. In the babe it protrudes beyond the labia and snipping off the head forms female circumcision. This rite is supposed by Moslems to have been invented by Sarah who so mutilated Hagar for jealousy and was afterwards ordered by Allah to have herself circumcised at the same time as Abraham. It is now (or should be) universal in Al-Islam and no Arab would marry a girl "unpurified" by it. Son of an "uncircumcised" mother (*Ibn al-bazrá*) is a sore insult. As regards the popular idea that Jewish women were circumcised till the days of Rabbi Gershom (A.D. 1000) who denounced it as a scandal to the Gentiles, the learned Prof. H. Graetz informs me, with some indignation, that the rite was never practised and that the great Rabbi contended only against polygamy. Female circumcision, however, is I believe the rule amongst some outlying tribes of Jews. The rite is the proper complement of male circumcision,

evening the sensitiveness of the genitories by reducing it equally in both sexes: an uncircumcised woman has the venereal orgasm much sooner and oftener than a circumcised man, and frequent coitus would injure her health; hence I believe, despite the learned historian, that it is practised by some Eastern Jews. "Excision" is universal amongst the negroids of the Upper Nile (Werne), the Somál and other adjacent tribes. The operator, an old woman, takes up the instrument, a knife or razor-blade fixed into a wooden handle, and with three sweeps cuts off the labia and the head of the clitoris. The parts are then sewn up with a packneedle and a thread of sheepskin; and in Dar-For a tin tube is inserted for the passage of urine. Before marriage the bridegroom trains himself for a month on beef, honey and milk; and, if he can open his bride with the natural weapon, he is a sworder to whom no woman in the tribe can deny herself. If he fail, he tries penetration with his fingers and by way of last resort whips out his whittle and cuts the parts open. The sufferings of the first few nights must be severe. The few Somáli prostitutes who practised at Aden always had the labiæ and clitoris excised and the skin showing the scars of coarse sewing. The moral effect of female circumcision is peculiar. While it diminishes the heat of passion it increases licentiousness, and breeds a debauchery of mind far worse than bodily unchastity, because accompanied by a peculiar cold cruelty and a taste for artificial stimulants to "luxury." It is the sexlessness of a spayed canine imitated by the suggestive brain of humanity.

PAGE 1875—Line 13. *Koran*, vi. So called because certain superstitions about Cattle are therein mentioned.

Line 13. *Koran*, iv; because it treats of marriages, divorces, etc.

PAGE 1876—Line 11. Sidi (contracted from Sayyidí=my lord) is a title still applied to holy men in Morocco and the Maghrib; on the East African coast it is assumed by negro and negroid Moslems, e.g., Sidi Mubárah Bombay; and "Seedy boy" is the Anglo-Indian term for a Zanzibarman. "Khawwás" is one who weaves palm-leaves (Khos) into baskets, mats, etc.; here, however, it may be an inherited name.

PAGE 1877—Line 3. i.e., in spirit; the "strangers yet" of poor dear Richard Monckton Milnes, Lord Houghton.

Line 6. Al-Hakk=the Truth, one of the ninety-nine names of Allah.

Notes

Line 22. The Moslem is still unwilling to address Salám (Peace be with you) to the Christian, as it is obligatory (Farz) to a Moslem (*Koran*, chap. iv. and lxviii.). He usually evades the difficulty by saluting the nearest Moslem or by a change of words Allah Yahdí-k (Allah direct thee to the right way) or "Peace be upon us and the righteous worshippers of Allah" (not you) or Al-Samm (for Salam) alayka=poison to thee. The idea is old: Alexander of Alexandria in his circular letter describes the Arian heretics as "men whom it is not lawful to salute or to bid God-speed."

PAGE 1878—Line 30. *Koran*, xxvi. 82. I have before noted that this famous phrase was borrowed from the Hebrews, who borrowed it from the Egyptians.

PAGE 1879—Line 10. The story of Moses and Khizr has been noticed before. See *Koran*, chap. xviii. 64 *et seq.* It is also related, says Lane (ii. 642), by Al-Kazwíni in the *Ajáib al-Makhlúkát*. This must be "The Angel and the Hermit" in the *Gesta Romanorum*, Tale lxxx. which possibly gave rise to Parnell's Hermit; and Tale cxxvii. "Of Justice and Equity." The Editor says it "contains a beautiful lesson": I can find only excellent excuses for "doing evil that good may come of it."

PAGE 1880—Line 21. *Koran*, chap. v. 108.

PAGE 1881—Line 6. The doggrel is phenomenal.

PAGE 1882—Line 13. He went in wonder and softened heart to see the miracle of saintly affection.

Line 21. In Sufistical parlance, the creature is the lover and the Creator the Beloved: worldly existence is Disunion, parting, severance; and the life to come is Reunion. The basis of the idea is the human soul being a *divinæ particula auræ*, a disjoined molecule from the Great Spirit, imprisoned in a jail of flesh; and it is so far valuable that it has produced a grand and pathetic poetry; but Common Sense asks, Where is the proof? And Reason wants to know, What does it all mean?

PAGE 1883—Line 32. *Koran*, xiii. 41.

PAGE 1885—Line 11. Robinson Crusoe, with a touch of Arab prayerfulness. Also the story of the Knight Placidus in the *Gesta* (cx.), Boccaccio, etc.

PAGE 1887—Line 33. Arabs note two kinds of leprosy, "Bahak" or "Baras" the common or white, and "Juzám" the black leprosy;

The 483rd Night

the leprosy of the joints, mal rouge. Both are attributed to undue diet as eating fish and drinking milk; and both are treated with tonics, especially arsenic. Leprosy is regarded by Moslems as a Scriptural malady on account of its prevalence amongst the Israelites who, as Manetho tells us, were expelled from Egypt because they infected and polluted the population. In mediæval Christendom an idea prevailed that the Saviour was a leper; hence the term "morbus sacer"; the honours paid to the sufferers by certain Saints and the Papal address (Clement III. A.D. 1189) dilectis filiis leprosis. (Farrar's *Life of Christ*, i. 149.) For the "disgusting and impetuous lust" caused by leprosy, see Sonnini (p. 560) who visited the lepers at Canea in Candia. He is one of many who describes this symptom; but in the Brazil, where the foul malady still prevails, I never heard of it.

PAGE 1888—Line 2. A city in Irak; famous for the three days' battle which caused the death of Yezdegird, last Sassanian king.

Line 9. A mountain pass near Meccah famous for the "First Fealty of the Steep" (*Pilgrimage*, ii. 126). The mosque was built to commemorate the event.

Line 15. To my surprise I read in Mr. Redhouse's *Mesnevi* (Trübner, 1881), "Arafat, the mount where the victims are slaughtered by the pilgrims" (p. 60). This ignorance is phenomenal. Did Mr. Redhouse never read Burckhardt or Burton?

PAGE 1889—Line 20. *i.e.*, listening to the sermon.

PAGE 1890—Line 12. It is sad doggrell.

And they also tell a tale of

The Queen of the Serpents⁺

There was once, in days of yore and in ages and times long gone before, a Grecian sage called Daniel, who had disciples and scholars; and the wise men of Greece were obedient to his bidding and relied upon his learning. Withal had Allah denied him a man-child. One night, as he lay musing and weeping over the lack of a son who might inherit his lore, he bethought him that Allah (ex-tolled and exalted be He!) heareth the prayer of those who resort to Him and that there is no doorkeeper at the door of His boun-

The Tale of the Queen of the Serpents

ties and that He favoureth whom He will without compt and sendeth no supplicant empty away; nay He filleth their hands with favours and benefits. So he besought the Almighty, the Bountiful, to vouchsafe him a son to succeed him, and to endow him abundantly with His beneficence. Then he returned home and carnally knew his wife who conceived by him the same night.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 483rd night, she said,

It hath reached me, O auspicious King, that the Grecian sage returned home and knew his wife who conceived by him the same night. A few days after this he took ship for a certain place, but the ship was wrecked and he saved himself on one of her planks, while only five leaves remained to him of all the books he had. When he returned home, he laid the five leaves in a box and locking it, gave the key to his wife (who then showed big with child), and said to her, "Know that my decrease is at hand and that the time draweth nigh for my translation from this abode temporal to the home which is eternal. Now thou art with child and after my death wilt haply bear a son: if this be so, name him Hásib Karím al-Dín⁺ and rear him with the best of rearing. When the boy shall grow up and shall say to thee, "What inheritance did my father leave me?" give him these five leaves, which when he shall have read and understood, he will be the most learned man of his time." Then he farewelled her and heaving one sigh, departed the world and all that is therein—the mercy of Allah the Most Highest be upon Him! His family and friends wept over him and washed him and bore him forth in great state and buried him; after which they wended their ways home. But few days passed ere his widow bare a handsome boy and named him Hasib Karim al-Din, as her husband charged her; and immediately after his birth she summoned the astrologers, who calculated his ascendants and drawing his horoscope, said to her, "Know, O woman! that this birth will live many a year; but that will be after a great peril in the early part of his life, wherefrom an he escape, he will be given the knowledge of all the exact sciences." So saying they went their ways. She suckled him two years,⁺ then weaned him, and when he was five years old, she placed him in a school to learn his book, but he would read

The 484th Night

nothing. So she took him from school and set him to learn a trade; but he would not master any craft and there came no work from his hands. The mother wept over this and the folk said to her, "Marry him: haply he will take heart for his wife and learn him a trade." So she sought out a girl and married him to her; but, despite marriage and the lapse of time, he remained idle as before, and would do nothing. One day, some neighbours of hers, who were woodcutters, came to her and said, "Buy thy son an ass and cords and an axe and let him go with us to the mountain and we will all of us cut wood for fuel. The price of the wood shall be his and ours, and he shall provide thee and his wife with his share." When she heard this, she joyed with exceeding joy and bought her son an ass and cords and hatchet; then, carrying him to the woodcutters, delivered him into their hands and solemnly committed him to their care. Said they, "Have no concern for the boy, our Lord will provide for him: he is the son of our Shaykh." So they carried him to the mountain, where they cut firewood and loaded their asses therewith; then returned to the city and, selling what they had cut, spent the monies on their families. This they did on the next day and the third and ceased not for some time, till it chanced one day, a violent storm of rain broke over them, and they took refuge in a great cave till the downfall should pass away. Now Hasib Karim al-Din went apart from the rest into a corner of the cavern and sitting down, fell to smiting the floor with his axe. Presently he noted that the ground sounded hollow under the hatchet; so he dug there awhile and came to a round flagstone with a ring in it. When he saw this, he was glad and called his comrades the woodcutters,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 484th night, she said,

It hath reached me, O auspicious King, that when Hasib Karim al-Din saw the flagstone with the ring, he was glad and called his comrades the woodcutters, who came to him and, finding it was fact, soon pulled up the stone and discovered under it a trap-door, which, being opened, showed a cistern full of bees' honey.[†] Then said they to one another, "This is a large store and we have nothing for it but to return to the city and fetch vessels wherein to carry away the honey, and sell it and divide the price, whilst one of us stands by the cistern, to guard it from outsiders."

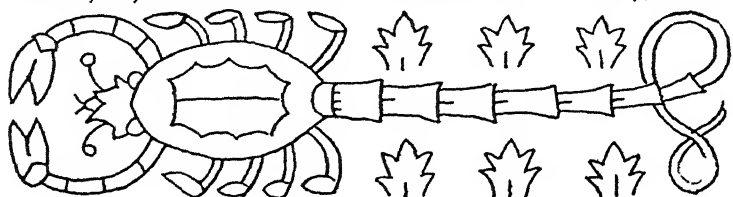
The Tale of the Queen of the Serpents

Quoth Hasib, "I will stay and keep watch over it till you bring your pots and pans." So they left him on guard there and, repairing to the city, fetched vessels, which they filled with honey and loading their asses therewith, carried them to the streets and sold the contents. They returned on the morrow and thus they did several days in succession, sleeping in the town by night and drawing off the stuff by day, whilst Hasib abode on guard by it till but little remained, when they said one to other, "It was Hasib Karim al-Din found the honey, and to-morrow he will come down to the city and complain against us and claim the price of it, saying, 'Twas I found it'; nor is there escape for us but that we let him down into the cistern, to bale out the rest of the honey, and leave him there; so will he die of hunger, and none shall know of him." They all fell in with this plot as they were making for the place; and, when they reached it, one said to him, "O Hasib, go down into the pit and bale out for us the rest of the honey." So he went down and passed up to them what remained of the honey, after which he said to them, "Draw me up, for there is nothing



The 485th Night

left." They made him no answer; but, loading their asses, went off to the city and left him alone in the cistern. Thereupon he fell to weeping and crying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Such was his case; but as regards his comrades, when they reached the city and sold the honey, they repaired to Hasib's mother, weeping, and said to her, "May thy head outlive thy son Hasib!" She asked, "What brought about his death?" and they answered, "We were cutting wood on the mountain-top, when there fell on us a heavy downfall of rain and we took shelter from it in a cavern; and suddenly thy son's ass broke loose and fled into the valley, and he



ran after it, to turn it back, when there came out upon them a great wolf, who tore thy son in pieces and ravined the ass." When the mother heard this, she beat her face and strewed dust on her head and fell to mourning for her son; and she kept life and soul together only by the meat and drink which they brought her every day. As for the woodcutters they opened their shops and became merchants and spent their lives in eating and drinking and laughing and frolicking. Meanwhile Hasib Karim al-Din, who ceased not to weep and call for help, sat down upon the cistern-edge when behold, a great scorpion fell down on him; so he rose and killed it. Then he took thought and said, "The cistern was full of honey; how came this scorpion here?" Accordingly he got up and examined the well right and left, till he found a crevice from which the scorpion had fallen and saw the light of day shining through it. So he took out his woodman's knife and enlarged the hole, till it was big as a window, when he crept through it and, after walking for some time, came to a vast gallery, which led him to a huge door of black iron bearing a padlock of silver wherein was a key of gold. He stole up to the door and, looking through the chink, saw a great light shining within; so he took the key and, opening the door, went on for some time, till he came to a large artificial lake, wherein he caught sight of something that

The Tale of the Queen of the Serpents

shimmered like silver. He walked up to it and at last he saw, hard by, a hillock of green jasper, and on the hill-top a golden throne studded with all manner gems,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 485th night, she said,

It hath reached me, O auspicious King, that when Hasib reached the hillock he found it of green jasper surmounted by a golden throne studded with all manner gems, round which were set many stools, some of gold, some of silver and others of leek-green emerald. He clomb the hillock and, counting the stools, found them twelve thousand in number; then he mounted the throne which was set on the centre and, seating himself thereon, fell to wondering at the lake and the stools, and he marvelled till drowsiness overcame him and he dropt asleep. Presently, he was aroused by a loud snorting and hissing and rustling, so he opened his eyes; and, sitting up, saw each stool occupied by a huge serpent, an hundred cubits in length. At this sight, great fear gat hold of him; his spittle dried up for the excess of his dread and he despaired of life, as all their eyes were blazing like live coals. Then he turned towards the lake and saw that what he had taken for shimmering water was a multitude of small snakes, none knoweth their compt save Allah the Most High. After awhile, there came up to him a serpent as big as a mule, bearing on its back a tray of gold, wherein lay another serpent which shone like crystal and whose face was as that of a woman⁺ and who spake with human speech. And as soon as she was brought up to Hasib, she saluted him and he returned the salutation. Thereupon, one of the serpents seated on the stools came up and, lifting her off the tray, set her on one of the seats and she cried out to the other serpents in their language, whereupon they all fell down from their stools and did her homage. But she signed to them to sit and they did so. Then she addressed Hasib, saying, "Have no fear of us, O youth; for I am the Queen of the Serpents and their Sultánah." When he heard her speak on this wise, he took heart and she bade the serpents bring him somewhat of food.⁺ So they brought apples and grapes and pomegranates and pistachio-nuts and filberts and walnuts and almonds and bananas and set them before him, and the Queen-serpent said, "Welcome, O youth! What is thy name?" Answered

The 486th Night

he, "Hasib Karim al-Din"; and she rejoined, "O Hasib, eat of these fruits, for we have no other meat and fear thou nothing from us at all." Hearing this, he ate his fill and praised Allah Almighty; and presently they took away the trays from before him, and the Queen said, "Tell me, O Hasib, whence thou art and how camest thou hither and what hath befallen thee." So he told her his story from first to last, the death of his father; his birth; his being sent to school where he learnt nothing; his becoming a woodcutter; his finding the honey-cistern; his being abandoned therein; his killing the scorpion; his widening the crevice; his finding the iron door and his coming upon the Queen, and he ended his long tale with saying, "These be my adventures from beginning to end and only Allah wotteth what will betide me after all this!" Quoth the Queen, after listening to his words, "Nothing save good shall betide thee":—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 486th night, she said,

It hath reached me, O auspicious King, that when the Serpent-queen had heard his story she said, "Nothing save good shall betide thee: but I would have thee, O Hasib, abide with me some time, that I may tell thee my history and acquaint thee with the wondrous adventures which have happened to me." "I hear and obey thy hest," answered he; and she began to tell in these words,

The Adventures of Bulukiya

"Know thou, O Hasib, there was once in the city of Cairo a King of the Banu Isra'íl, a wise and a pious, who was bent double by poring over books of learning, and he had a son named Bulúkiyá. When he grew old and weak and was nigh upon death, his Grandees and Officers of state came up to salute him, and he said to them, 'O folk, know that at hand is the hour of my march from this world to the next, and I have no charge to lay on you, save to commend to your care my son Bulukiya.' Then said he, 'I testify that there is no god save *the* God'; and, heaving one sigh, departed the world—the mercy of Allah be upon him! They laid him out and washed him and buried him with a procession of great state. Then they made his son Bulukiya Sultan in his stead; and he ruled the kingdom justly and the people had peace in his time. Now it befel one day that he entered his father's treasures,

The Adventures of Bulukiya

to look about him, and coming upon an inner compartment and finding the semblance of a door, opened it and passed in. And lo! he found himself in a little closet, wherein stood a column of white marble, on the top of which was a casket of ebony; he opened this also and saw therein another casket of gold, containing a book. He read the book and found in it an account of our lord Mohammed (whom Allah bless and preserve!) and how he should be sent in the latter days⁺ and be the lord of the first Prophets and the last. On seeing the personal description Bulukiya's heart was taken with love of him, so he at once assembled all the notables of the Children of Israel, the Cohens or diviners, the scribes and the priests, and acquainted them with the book, reading portions of it to them and adding, 'O folk, needs must I bring my father out of his grave and burn him.' The lieges asked, 'Why wilt thou burn him?' and he answered, 'Because he hid this book from me and imparted it not to me.' Now the old King had excerpted it from the Torah or Pentateuch and the Books of Abraham; and had set it in one of his treasures and concealed it from all living. Rejoined they, 'O King, thy father is dead; his body is in the dust and his affair is in the hands of his Lord; thou shalt not take him forth of his tomb.' So he knew that they would not suffer him to do this thing by his sire and leaving them he repaired to his mother, to whom said he, 'O my mother, I have found, in one of my father's treasures, a book containing a description of Mohammed (whom Allah bless and keep!), a prophet who shall be sent in the latter days; and my heart is captivated with love of him. Wherefore am I resolved to wander over the earth, till I foregather with him; else I shall die of longing for his love.' Then he doffed his clothes and donned an Abá-gown of goat's hair and coarse sandals, saying, 'O my mother, forget me not in thy prayers.' She wept over him and said, 'What will become of us after thee?' but Bulukiya answered, 'I can endure no longer, and I commit my affair and thine to Allah who is Almighty.' Then he set out on foot Syriawards without the knowledge of any of his folk, and coming to the seaboard found a vessel whereon he shipped as one of the crew. They sailed till he made an island, where Bulukiya landed with the crew, but straying away from the rest he sat down under a tree and sleep got the better of him. When he awoke, he sought the ship but found that

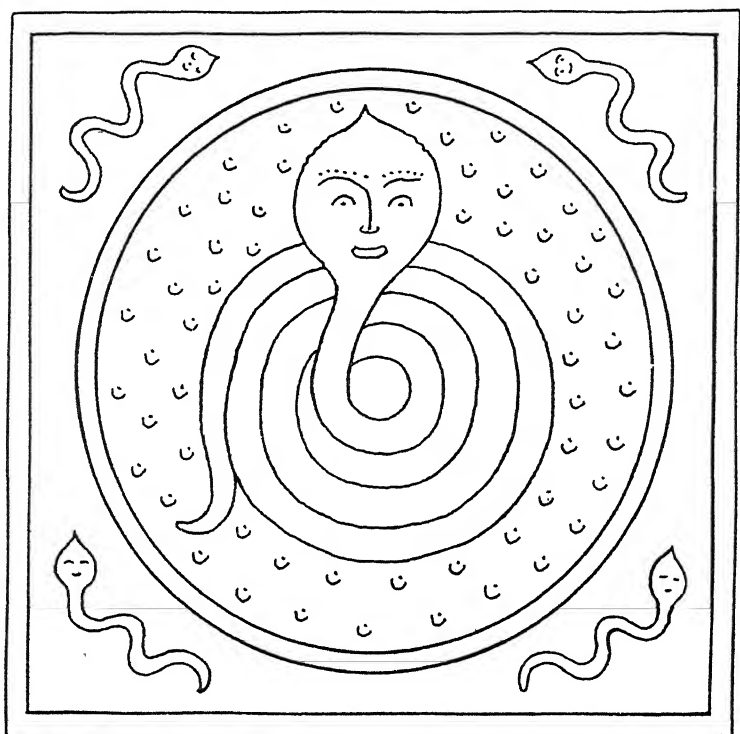
The 487th Night

she had set sail without him, and in that island he saw serpents as big as camels and palm trees, which repeated the names of Allah (be He extolled and exalted!) and blessed Mohammed (whom the Lord assain and save!), proclaiming the Unity and glorifying the Glorious; whereat he wondered"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 487th night, she said,

It hath reached me, O auspicious King, that "when Bulukiya saw the serpents glorifying God and proclaiming the Unity, he wondered with extreme wonder. When they saw him, they flocked to him and one of them said to him, 'Who and whence art thou, and whither goest thou, and what is thy name?' Quoth he, 'My name is Bulukiya; I am of the Children of Israel and, being distracted for love of Mohammed (whom Allah bless and keep!), I come in quest of him. But who are ye, O noble creatures?' Answered they, 'We are of the dwellers in the Jahannam-hell; and Almighty Allah created us for the punishment of Kafirs.' 'And how came ye hither?' asked he, and the Serpents answered, 'Know, O Bulukiya, that Hell⁺ of the greatness of her boiling, breatheth twice a year, expiring in the summer and inspiring in the winter, and hence the summer-heat and winter-cold. When she exaleth, she casteth us forth of her maw, and we are drawn in again with her inhaled breath.' Quoth Bulukiya, 'Say me, are there greater serpents than you in Hell?' and they said, 'Of a truth we are cast out with the expired breath but by reason of our smallness; for in Hell every serpent is so great, that were the biggest of us to pass over its nose it would not feel us.'⁺ Asked Bulukiya, 'Ye sing the praises of Allah and invoke blessings on Mohammed, whom the Almighty assain and save! Whence wot ye of Mohammed?' and they answered, 'O Bulukiya, verily his name is written on the gates of Paradise; and, but for him, Allah had not created the worlds⁺ nor Paradise, nor heaven nor hell nor earth, for He made all things that be, solely on his account, and hath conjoined his name with His own in every place; wherefore we love Mohammed, whom Allah bless and preserve!' Now hearing the serpents' converse did but inflame Bulukiya's love for Mohammed and yearning for his sight; so he took leave of them; and, making his way to the seashore, found there a ship made fast to the beach; he embarked therein as a seaman and sailed nor ceased sailing till he

The Adventures of Bulukiya



came to another island. Here he landed and walking about awhile found serpents great and small, none knoweth their number save Almighty Allah, and amongst them a white Serpent, clearer than crystal, seated in a golden tray borne on the back of another serpent as big as an elephant. Now this, O Hasib, was the Serpent-queen, none other than myself." Quoth Hasib, "And what answer didst thou make him?" Quoth she, "Know, O Hasib, that when I saw Bulukiya, I saluted him with the salam, and he returned my salutation, and I said to him, 'Who and what art thou and what is thine errand and whence comest thou and whither goest thou?' Answered he, 'I am of the Children of Israel; my name is Bulukiya, and I am a wanderer for the love of Mohammed, whose description I have read in the revealed scriptures, and of whom I go in search. But what art thou and what are these serpents about thee?' Quoth I, 'O Bulukiya, I am the Queen of the Serpents; and when thou shalt foregather with Mohammed

The 488th Night

(whom Allah assain and save!) bear him my salutation.' Then Bulukiya took leave of me and journeyed till he came to the Holy City which is Jerusalem. Now there was in that stead a man who was deeply versed in all sciences, more especially in geometry and astronomy and mathematics, as well as in white magic⁺ and Spiritualism; and he had studied the Pentateuch and the Evangel and the Psalms and the Books of Abraham. His name was Affán; and he had found in certain of his books, that whoso should wear the seal ring of our lord Solomon, men and Jinn and birds and beasts and all created things would be bound to obey him. Moreover, he had discovered that our lord Solomon had been buried in a coffin which was miraculously transported beyond the Seven Seas to the place of burial";——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 488th night, she said,

It hath reached me, O auspicious King, that "Affan had found in certain books that none, mortal or spirit, could pluck the seal ring from the lord Solomon's finger; and that no navigator could sail his ship upon the Seven Seas over which the coffin had been carried. Moreover, he had found out by reading that there was a herb of herbs and that if one express its juice and anoint therewith his feet, he should walk upon the surface of any sea that Allah Almighty had created without wetting his soles; but none could obtain this herb, without he had with him the Serpent-queen. When Bulukiya arrived at the Holy City, he at once sat down to do his devotions and worship the Lord; and, whilst he was so doing, Affan came up and saluted him as a True Believer. Then seeing him reading the Pentateuch and adoring the Almighty, he accosted him saying, 'What is thy name, O man; and whence comest thou and whither goest thou?' He answered, 'My name is Bulukiya; I am from the city of Cairo and am come forth wandering in quest of Mohammed, whom Allah bless and preserve!' Quoth Affan, 'Come with me to my lodging that I may entertain thee.' 'To hear is to obey,' replied Bulukiya. So the devotee took him by the hand and carried him to his house where he entreated him with the utmost honour and presently said to him, 'Tell me thy history, O my brother, and how thou camest by the knowledge of Mohammed (whom Allah assain and save!) that thy heart hath been taken with love of him and compelled

The Adventures of Bulukiya

thee to fare forth and seek him; and lastly tell me who it was directed thee in this road.' So he related to him his tale in its entirety; whereupon Affan, who well-nigh lost his wits for wonder, said to him, 'Make tryst for me with the Queen of the Serpents and I will bring thee in company with Mohammed, albeit the date of his mission is yet far distant. We have only to prevail upon the Queen and carry her in a cage to a certain mountain where the herbs grow; and, as long as she is with us, the plants as we pass them will parley with human speech and discover their virtues by the ordinance of Allah the Most High. For I have found in my books that there is a certain herb and all who express its juice and anoint therewith their feet shall walk upon whatsoever sea Almighty Allah hath made, without wetting sole. When we have found the magical herb, we will let her go her way; and then will we anoint our feet with the juice and cross the Seven Seas, till we come to the burial-place of our lord Solomon. Then we will take the ring off his finger and rule even as he ruled and win all our wishes; we will enter the Main of Murks⁺ and drink of the Water of Life, and so the Almighty will let us tarry till the End of Time and we shall foregather with Mohammed, whom Allah bless and preserve!' Hearing these words Bulukiya replied, 'O Affan, I will make tryst for thee with the Serpent-queen and at once show thee her abiding place.' So Affan made him a cage of iron; and, providing himself with two bowls, one full of wine and the other of milk, took ship with Bulukiya and sailed till they came to the island, where they landed and walked upon it. Then Affan set up the cage, in which he laid a noose and withdrew after placing in it the two bowls; when he and Bulukiya concealed themselves afar off. Presently, up came the Queen of the Serpents (that is, myself) and examined the cage. When she (that is I) smelt the savour of the milk, she came down from the back of the snake which bore her tray and, entering the cage, drank up the milk. Then she went to the bowl of wine and drank of it, whereupon her head became giddy and she slept. When Affan saw this, he ran up and locking the cage upon her, set it on his head and made for the ship, he and Bulukiya. After awhile she awoke and finding herself in a cage of iron on a man's head and seeing Bulukiya walking beside the bearer, said to him, 'This is the reward of those who do no hurt to the sons of Adam.'

The 489th Night

Answered he, 'O Queen, have no fear of us, for we will do thee no hurt at all. We wish thee only to show us the herb which, when pounded and squeezed yieldeth a juice, and this rubbed upon the feet conferreth the power of walking dry-shod upon what sea soever Almighty Allah hath created; and when we have found that we will return thee to thy place and let thee wend thy way.' Then Affan and Bulukiya fared on for the hills where grew the herbs; and, as they went about with the Queen, each plant they passed began to speak and avouch its virtues by permission of Allah the Most High. As they were thus doing and the herbs speaking right and left, behold, a plant spoke out and said, 'I am the herb ye seek, and all who gather and crush me and anoint their feet with my juice, shall fare over what sea soever Allah Almighty hath created and yet ne'er wet sole.' When Affan heard this, he set down the cage from his head and, gathering what might suffice them of the herb, crushed it and filling two vials with the juice kept them for future use; and with what was left they anointed their feet. Then they took up the Serpent-queen's cage, and journeyed days and nights, till they reached the island, where they opened the cage and let out her, that is me. When I found myself at liberty, I asked them what use they would make of the juice; and they answered, 'We design to anoint our feet and to cross the Seven Seas to the burial-place of our lord Solomon⁺ and take the seal ring from his finger.' Quoth I, 'Far, far is it from your power to possess yourselves of the ring!' They enquired, 'Wherefore?' and I replied, 'Because Almighty Allah vouchsafed unto our lord Solomon the gift of this ring and distinguished him thereby, for that he said to him, "O Lord, give me a kingdom which may not be obtained after me; for Thou verily art the Giver of kingdoms."⁺ So that ring is not for you.' And I added, 'Had ye twain taken the herb, whereof all who eat shall not die until the First Blast,⁺ it had better availed you than this ye have gotten; for ye shall nowise come at your desire thereby.' Now when they heard this, they repented them with exceeding penitence and went their ways."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 489th night, she said,

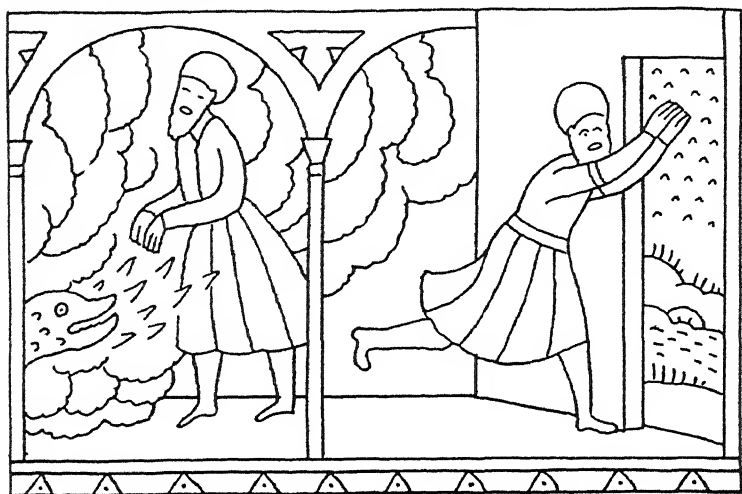
It hath reached me, O auspicious King, that "when Bulukiya and Affan heard these words, they repented them with exceeding

The Adventures of Bulukiya

penitence and went their ways. Such was their case; but as regards myself" (continued the Serpent-queen) "I went in quest of my host and found it fallen in piteous case, the stronger of them having grown weak in my absence and the weaker having died. When they saw me, they rejoiced and flocking about me, asked, 'What hath befallen thee, and where hast thou been?' So I told them what had passed, after which I gathered my forces together and repaired with them to the mountain Kaf, where I was wont to winter, summer-freshing in the place where thou now seest me, O Hasib Karim al-Din. This, then, is my story and what befel me." Thereupon Hasib marvelled at her words and said to her, "I beseech thee, of thy favour, bid one of thy guards bear me forth to the surface of the earth, that I may go to my people." She replied, "O Hasib, thou shalt not have leave to depart from us till winter come, and needs must thou go with us to the mountain Kaf and solace thyself with the sight of the hills and sands and trees and birds magnifying the One God, the Victorious; and look upon Marids and Ifrits and Jinn, whose number none knoweth save Almighty Allah." When Hasib heard this, he was sore chafed and chagrined: then he said to her, "Tell me of Affan and Bulukiya; when they departed from thee and went their way, did they cross the Seven Seas and reach the burial-place of our lord Solomon or not; and if they did had they power to take the ring or not?" Answered she, "Know, that when they left me, they anointed their feet with the juice; and, walking over the water, fared on from sea to sea, diverting themselves with the wonders of the deep, nor ceased they faring till they had traversed the Seven Seas and came in sight of a mountain, soaring high in air, whose stones were emeralds and whose dust was musk; and in it was a stream of running water. When they made it they rejoiced, saying each to other, 'Verily we have won our wish'; and they entered the passes of the mountain and walked on, till they saw from afar a cavern surmounted by a great dome, shining with light. So they made for the cavern, and entering it beheld therein a throne of gold studded with all manner jewels, and about it stools whose number none knoweth save Allah Almighty. And they saw lying at full length upon the throne our lord Solomon, clad in robes of green silk inwoven with gold and brodered with jewels and precious minerals: his right hand was passed over his breast and on

The 490th Night

the middle finger was the seal ring whose lustre outshone that of all other gems in the place. Then Affan taught Bulukiya adjurations and conjurations galore and said to him, 'Repeat these conjurations and cease not repeating until I take the ring.' Then he went up to the throne; but, as he drew near unto it lo! a mighty serpent came forth from beneath it and cried out at him



with so terrible a cry that the whole place trembled and sparks flew from its mouth, saying, 'Begone, or thou art a dead man!' But Affan busied himself with his incantations and suffered himself not to be startled thereby. Then the serpent blew such a fiery blast at him, that the place was like to be set on fire, and said to him, 'Woe to thee! Except thou turn back, I will consume thee!' Hearing these words Bulukiya left the cave, but Affan, who suffered himself not to be troubled, went up to the Prophet: then he put out his hand to the ring and touched it and strove to draw it off the lord Solomon's finger; and behold, the serpent blew on him once more and he became a heap of ashes. Such was his case; but as regards Bulukiya he fell down in a swoon."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 490th night, she said,

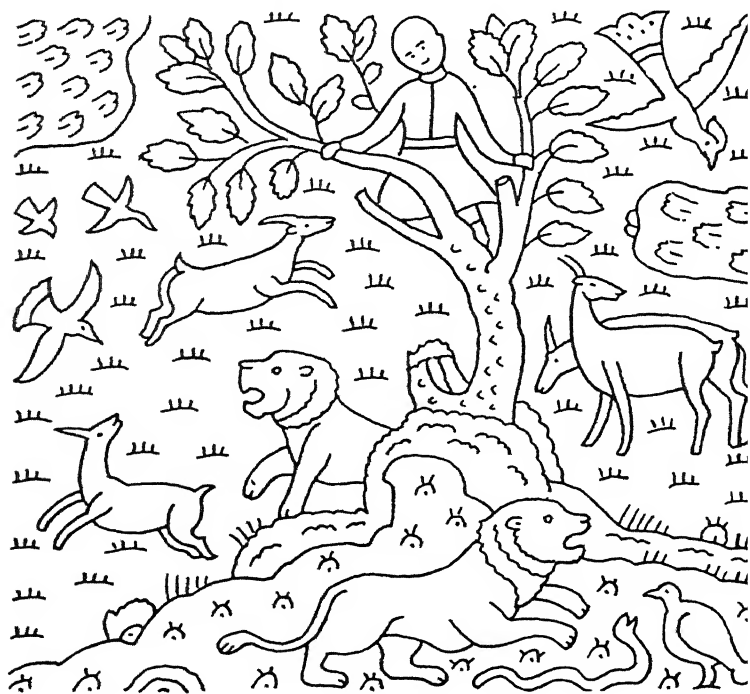
It hath reached me, O auspicious King, that the Queen continued: "When Bulukiya saw Affan burnt up by the fire and become a heap of ashes, he fell down in a swoon. Thereupon the

The Adventures of Bulukiya

Lord (magnified be His Majesty!) bade Gabriel descend earthwards and save him ere the serpent should blow on him. So Gabriel descended without delay and, finding Affan reduced to ashes and Bulukiya in a fit, aroused him from his trance and saluting him, asked, 'How camest thou hither?' Bulukiya related to him his history from first to last, adding, 'Know that I came not hither but for the love of Mohammed (whom Allah assain and save!), of whom Affan informed me that his mission would take place at the End of Time; moreover that none should foregather with him but those who endured to the latter days by drinking of the Water of Life through means of Solomon's seal. So I accompanied him hither and there befel him what befel; but I escaped the fire and now it is my desire that thou inform me where Mohammed is to be found.' Quoth Gabriel, 'O Bulukiya, go thy ways, for the time of Mohammed's coming is yet far distant.' Then he ascended up to heaven forthright, and Bulukiya wept with sore weeping and repented of that which he had done, calling to mind my words, whenas I said to them, 'Far is it from man's power to possess himself of the ring.' Then he descended from the mountain and returned in exceeding confusion to the seashore and passed the night there, marvelling at the mountains and seas and islands around him. When morning dawned, he anointed his feet with the herb-juice and descending to the water, set out and fared on over the surface of the seas days and nights, astonished at the terrors of the main and the marvels and wonders of the deep, till he came to an island as it were the Garden of Eden. So he landed and, finding himself in a great and pleasant island, paced about it and saw with admiration that its dust was saffron and its gravel carnelian and precious minerals; its hedges were of jessamine, its vegetation was of the goodliest of trees and of the brightest of odoriferous shrubs; its brushwood was of Comorin and Sumatran aloes-wood and its reeds were sugar-canes. Round about it were roses and narcissus and amaranths and gilly-flowers and chamomiles and white lilies and violets, and other flowers of all kinds and colours. Of a truth the island was the goodliest place, abounding in space, rich in grace, a compendium of beauty material and spiritual. The birds warbled on the boughs with tones far sweeter than chaunt of Koran and their notes would console a lover whom longings unman. And therein the gazelle frisked free

The 491st Night

and fain and wild cattle roamed about the plain. Its trees were of tallest height; its streams flowed bright; its springs welled with waters sweet and light; and all therein was a delight to sight and sprite. Bulukiya marvelled at the charms of the island but knew that he had strayed from the way he had first taken in company with Affan. He wandered about the place and solaced him with various spectacles until nightfall, when he climbed into a tree to sleep; but as he sat there, musing over the beauty of the site, behold, the sea became troubled and there rose up to the surface a great beast, which cried out with a cry so terrible that every living thing upon the isle trembled. As Bulukiya gazed upon him from the tree and marvelled at the bigness of his bulk, he was presently followed unexpectedly by a multitude of other sea-beasts in kind manifold, each holding in his fore-paw a jewel which shone like a lamp, so that the whole island became as light as day for the lustre of the gems. After awhile, there appeared, from the heart of the island wild beasts of the land, none knoweth their number save



The Adventures of Bulukiya

Allah the Most High; amongst which Bulukiya noted lions and panthers and lynxes and other ferals; and these land-beasts flocked down to the shore; and, foregathering with the sea-beasts, conversed with them till daybreak, when they separated and each went his own way. Thereupon Bulukiya, terrified by what he had seen, came down from the tree and, making the seashore, anointed his feet with the magical juice, and set out once more upon the surface of the water. He fared on days and nights over the Second Sea, till he came to a great mountain skirting which ran a Wady without end, the stones whereof were magnetic iron and its beasts, lions and hares and panthers. He landed on the mountain-foot and wandered from place to place till nightfall, when he sat down sheltered by one of the base-hills on the seaside, to eat of the dried fish thrown up by the sea. Presently, he turned from his meal and behold, a huge panther was creeping up to rend and ravin him; so he anointed his feet in haste with the juice and, descending to the surface of the water, fled walking over the Third Sea, in the darkness, for the night was black and the wind blew stark. Nor did he stay his course till he reached another island, whereon he landed and found there trees bearing fruits both fresh and dry.⁺ So he took of these fruits and ate and praised Allah Almighty; after which he walked for solace about the island till eventide."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 491st night, she said,

It hath reached me, O auspicious King, that "Bulukiya (continued the Queen) walked for solace about the island till eventide, when he lay down to sleep. As soon as day brake, he began to explore the place and ceased not for ten days, after which he again made the shore and anointed his feet and, setting out over the Fourth Sea, walked upon it many nights and days, till he came to a third island of fine white sand without sign of trees or grass. He walked about it awhile but, finding its only inhabitants sakers which nested in the sand, he again anointed his feet and trudged over the Fifth Sea, walking night and day till he came to a little island, whose soil and hills were like crystal. Therein were the veins wherefrom gold is worked; and therein also were marvellous trees whose like he had never seen in his wanderings, for their blossoms were in hue as gold. He landed and walked about for

The 492nd Night

diversion till it was nightfall, when the flowers began to shine through the gloom like stars. Seeing this sight, he marvelled and said, 'Assuredly, the flowers of this island are of those which wither under the sun and fall to the earth, where the winds smite them and they gather under the rocks and become the Elixir,[†] which the folk collect and thereof make gold.' He slept there all that night and at sunrise he again anointed his feet and, descending to the shore, fared on over the Sixth Sea nights and days, till he came to a fifth island. Here he landed and found, after walking an hour or so, two mountains covered with a multitude of trees, whose fruits were as men's heads hanging by the hair, and others whose fruits were green birds hanging by the feet; also a third kind, whose fruits were like aloes, if a drop of the juice fell on a man it burnt like fire; and others, whose fruits wept and laughed, besides many other marvels which he saw there. Then he returned to the seashore and, finding there a tall tree, sat down beneath it till supper-time when he climbed up into the branches to sleep. As he sat considering the wonderful works of Allah behold, the waters became troubled, and there rose therefrom the daughters of the sea, each mermaid holding in her hand a jewel which shone like the morning. They came ashore and, foregathering under the trees, sat down and danced and sported and made merry whilst Bulukiya amused himself with watching and wondering at their gambols, which were prolonged till the morning, when they returned to the sea and disappeared. Then he came down and, anointing his feet, set out on the surface of the Seventh Sea, over which he journeyed two whole months, without getting sight of highland or island or broadland or lowland or shoreland, till he came to the end thereof. And so doing he suffered exceeding hunger, so that he was forced to snatch up fishes from the surface of the sea and devour them raw, for stress of famine. In such case he pushed on till in early forenoon he came to the sixth island, with trees a-growing and rills a-flowing, where he landed and walked about, looking right and left, till he came to an apple tree and put forth his hand to pluck of the fruit, when lo! one cried out to him from the tree, saying, 'An thou draw near to this tree and cut of it aught, I will cut thee in twain.' So he looked and saw a giant forty cubits high, being the cubit of the people of that day; whereat he feared with sore fear and re-

The Adventures of Bulukiya

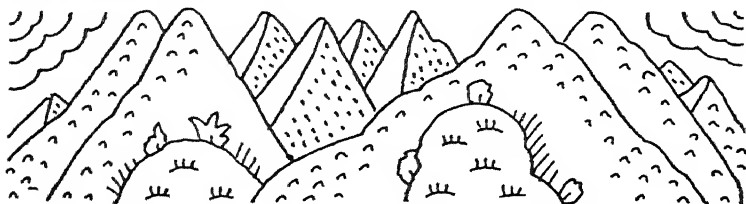
frained from that tree. Then said he to the giant, 'Why dost thou forbid me to eat of this tree?' Replied the other, 'Because thou art a son of Adam and thy father Adam forgot the covenant of Allah and sinned against Him and ate of the tree.' Quoth Bulukiya, 'What thing art thou and to whom belongeth this island, with its trees, and how art thou named?' Quoth the tall one, 'My name is Sharáhiyá and trees and island belong to King Sakhr;⁺ I am one of his guards and in charge of his dominion,' presently adding, 'But who art thou and whence comest thou hither?' Bulukiya told him his story from beginning to end and Sharahiya said, 'Be of good cheer,' and brought him to eat. So he ate his fill and, taking leave of the giant, set out again and ceased not faring on over the mountains and sandy deserts for ten days; at the end of which time he saw, in the distance, a dust-cloud hanging like a canopy in air; and, making towards it, he heard a mighty clamour, cries and blows and sounds of mellay. Presently he reached a great Wady, two months' journey long; and, looking whence the shouts came, he saw a multitude of horsemen engaged in fierce fight and the blood running from them till it railed like a river. Their voices were thunderous and they were armed with lance and sword and iron mace and bow and arrow, and all fought with the utmost fury. At this sight he felt sore affright"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 492nd night, she said,

It hath reached me, O auspicious King, that the Queen continued: "When Bulukiya saw the host in fight, he felt sore affright and was perplexed about his case; but whilst he hesitated, behold, they caught sight of him and held their hands one from other and left fighting. Then a troop of them came up to him, wondering at his make, and one of the horsemen said to him, 'What art thou and whence camest thou hither and whither art wending; and who showed thee the way that thou hast come to our country?' Quoth he, 'I am of the sons of Adam and am come out, distracted for the love of Mohammed (whom Allah bless and preserve!); but I have wandered from my way.' Quoth the horseman, 'Never saw we a son of Adam till now, nor did any ever come to this land.' And all marvelled at him and at his speech. 'But what are ye, O creatures?' asked Bulukiya; and

The 493rd Night

the rider replied, 'We are of the Jänn.' So he said, 'O Knight, what is the cause of the fighting amongst you and where is your abiding place and what is the name of this valley and this land?' He replied, 'Our abiding place is the White Country; and, every year, Allah Almighty commandeth us to come hither and wage war upon the unbelieving Jann.' Asked Bulukiya, 'And where is the White Country?' and the horseman answered, 'It is behind the mountain Kaf, and distant seventy-five years' journey from this place which is termed the Land of Shaddád son of 'Ad: we are here for Holy War; and we have no other business, when we



are not doing battle, than to glorify God and hallow him. Moreover, we have a ruler, King Sakhr hight, and needs must thou go with us to him, that he may look upon thee for his especial delight.' Then they fared on (and he with them) till they came to their abiding place; where he saw a multitude of magnificent tents of green silk, none knoweth their number save Allah the Most High, and in their midst a pavilion of red satin, some thousand cubits in compass, with cords of blue silk and pegs of gold and silver. Bulukiya marvelled at the sight and accompanied them as they fared on and behold, this was the royal pavilion. So they carried him into the presence of King Sakhr, whom he found seated upon a splendid throne of red gold, set with pearls and studded with gems; the Kings and Princes of the Jann being on his right hand, and on his left his Councillors and Emirs and Officers of state, and a multitude of others. The King seeing him bade introduce him, which they did; and Bulukiya went up to him and saluted him after kissing the ground before him. The King returned his salute and said, 'Draw near me, O mortal!' and Bulukiya went close up to him. Hereupon the King, commanding a chair to be set for him by his royal side, bade him sit down and asked him, 'Who art thou?' and Bulukiya answered, 'I am a man, and one of the Children of Israel.' 'Tell me thy

The Adventures of Bulukiya

story,' cried King Sakhr, 'and acquaint me with all that hath befallen thee and how thou camest to this my land.' So Bulukiya related to him all that had occurred in his wanderings from beginning to end."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 493rd night, she said,

It hath reached me, O auspicious King, that the Queen continued: "When Bulukiya related to Sakhr what befel him in his wanderings, he marvelled thereat. Then he bade the servants bring food and they spread the tables and set on one thousand and five hundred platters of red gold and silver and copper, some containing twenty and some fifty boiled camels, and others some fifty head of sheep; at which Bulukiya marvelled with exceeding marvel. Then they ate and he ate with them, till he was satisfied and returned thanks to Allah Almighty; after which they cleared the tables and set on fruits, and they ate thereof, glorifying the name of God and invoking blessings on His prophet Mohammed (whom Allah bless and preserve!). When Bulukiya heard them make mention of Mohammed, he wondered and said to King Sakhr, 'I am minded to ask thee some questions.' Rejoined the King, 'Ask what thou wilt,' and Bulukiya said, 'O King, what are ye and what is your origin and how came ye to know of Mohammed (whom Allah assain and save!) that ye draw near to him and love him?' King Sakhr answered, 'O Bulukiya, of very sooth Allah created the fire in seven stages, one above the other, and each distant a thousand years' journey from its neighbour. The first stage he named Jahannam⁺ and appointed the same for the punishment of the transgressors of the True-believers, who die unrepentant; the second he named Lazá and appointed for Unbelievers; the name of the third is Jahím and is appointed for Gog and Magog.⁺ The fourth is called Sa'ír and is appointed for the host of Iblis. The fifth is called Sakar and is prepared for those who neglect prayer. The sixth is called Hatamah and is appointed for Jews and Christians. The seventh is named Háwiyah and is prepared for hypocrites. Such be the seven stages.' Quoth Bulukiya, 'Haply Jahannam hath least of torture for that it is the uppermost.' 'Yes,' quoth King Sakhr, 'the most endurable of them all is Jahannam; natheless in it are a thousand mountains of fire, in each mountain seventy thousand

The 494th Night

cities of fire, in each city seventy thousand castles of fire, in each castle seventy thousand houses of fire, in each house seventy thousand couches of fire and in each couch seventy thousand manners of torment. As for the other hells, O Bulukiya, none knoweth the number of kinds of torment that be therein save Allah Most Highest.' When Bulukiya heard this, he fell down in a fainting fit, and when he came to himself, he wept and said, 'O King, what will be my case?' Quoth Sakhr, 'Fear not, and know thou that whoso loveth Mohammed (whom Allah bless and keep!) the fire shall not burn him, for he is made free therefrom for his sake; and whoso belongeth to his Faith the fire shall fly him. As for us, the Almighty Maker created us of the fire; for the first that he made in Jahannam were two of His host, whom he called Khalit and Malit. Now Khalit was fashioned in the likeness of a lion, with a tail like a tortoise twenty years' journey in length and ending in a member masculine; while Malit was like a pied wolf whose tail was furnished with a member feminine. Then Almighty Allah commanded the tails to couple and copulate and do the deed of kind, and of them were born serpents and scorpions, whose dwelling is in the fire, that Allah may therewith torment those whom He casteth therein; and these increased and multiplied. Then Allah commanded the tails of Khalit and Malit to couple and copulate a second time, and the tail of Malit conceived by the tail of Khalit and bore fourteen children, seven male and seven female, who grew up and intermarried one with other. All were obedient to their sire, save one who disobeyed him and was changed into a worm which is Iblis (the curse of Allah be upon him!). Now Iblis was one of the Cherubim, for he had served Allah till he was raised to the heavens and cherished[†] by the especial favour of the Merciful One, who made him chief of the Cherubim.'—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 494th night, she said,

It hath reached me, O auspicious King, that the Queen continued: "Iblis served God and became chief of the Cherubim. When, however, the Lord created Adam (with whom be peace!), He commanded Iblis to prostrate himself to him, but he drew back; so Allah Almighty expelled him from heaven and cursed him.[†] This Iblis had issue and of his lineage are the devils; and as

The Adventures of Bulukiya

for the other six males, who were his elders, they are the ancestors of the true-believing Jann, and we are their descendants. Such, O Bulukiya is our provenance.’⁺ Bulukiya marvelled at the King’s words and said, ‘O King, I pray thee bid one of thy guards bear me back to my native land.’ ‘Naught of this may we do,’ answered Sakhr, ‘save by commandment of Allah Almighty; however, an thou desire to leave us and return home, I will mount thee on one of my mares and cause her carry thee to the farthest frontiers of my dominions, where thou wilt meet with the troops of another King, Barákhíyá hight, who will recognize the mare at sight and take thee off her and send her back to us; and this is all we can do for thee, and no more.’ When Bulukiya heard these words he wept and said, ‘Do whatso thou wilt.’ So King Sakhr caused bring the mare and, setting Bulukiya on her back, said to him, ‘Beware lest thou alight from her or strike her or cry out in her face; for if thou do so she will slay thee; but abide quietly riding on her back till she stop with thee; then dismount and wend thy ways.’ Quoth Bulukiya, ‘I hear and I obey’; he then mounted and setting out, rode on a long while between the rows of tents; and stinted not riding till he came to the royal kitchens where he saw the great cauldrons, each holding fifty camels, hung up over the fires which blazed fiercely under them. So he stopped there and gazed with a marvel ever increasing till King Sakhr thinking him to be anhungered, bade bring him two roasted camels; and they carried them to him and bound them behind him on the mare’s crupper. Then he took leave of them and fared on, till he came to the end of King Sakhr’s dominions, where the mare stood still and Bulukiya dismounted and began to shake the dust of the journey from his raiment. And behold, there accosted him a party of men who, recognizing the mare, carried her and Bulukiya before their King Barakhiya. So he saluted him, and the King returned his greeting and seated him beside himself in a splendid pavilion, in the midst of his troops and champions and vassal Princes of the Jann ranged to right and left; after which he called for food and they ate their fill and pronounced the Alhamdolillah. Then they set on fruits, and when they had eaten thereof, King Barakhiya, whose estate was like that of King Sakhr, asked his guest, ‘When didst thou leave King Sakhr?’ And Bulukiya answered, ‘Two days ago.’ Quoth Barakhiya,

The 495th Night

'Dost thou know how many days' journey thou hast come in these two days?' Quoth he, 'No,' and the King rejoined, 'Thou hast come a journey of threescore and ten months.'——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 495th night, she said,

It hath reached me, O auspicious King, that the Queen continued: "Barakhiya said to Bulukiya, 'In two days thou hast come a journey of threescore and ten months; moreover when thou mountedst the mare, she was affrighted at thee, knowing thee for a son of Adam, and would have thrown thee; so they bound on her back these two camels by way of weight to steady her.' When Bulukiya heard this, he marvelled and thanked Allah Almighty for safety. Then said the King, 'Tell me thy adventures and what brought thee to this our land.' So he told him his story from first to last, and the King marvelled at his words, and kept Bulukiya with him two months." Upon this Hasib Karim al-Din, after he had marvelled at her story, again besought the Serpent-queen saying, "I pray thee of thy goodness and graciousness command one of thy subjects conduct me to the surface of the earth, that I may return to my family"; but she answered, "O Hasib, I know that the first thing thou wilt do, after seeing the face of the earth, will be to greet thy family and then repair to the Hammam-bath and bathe; and the moment thou endest thine ablutions will see the last of me, for it will be the cause of my death." Quoth Hasib, "I swear that I will never again enter the Hammam-bath so long as I live, but when washing is incumbent on me, I will wash at home." Rejoined the Queen, "I would not trust thee though thou shouldst swear to me an hundred oaths; for such abstaining is not possible; and I know thee to be a son of Adam for whom no oath is sacred. Thy father Adam made a covenant with Allah the most High, who kneaded the clay whereof He fashioned him forty mornings and made His angels prostrate themselves to him; yet after all his promise did he forget and his oath violate, disobeying the commandment of his Lord." When Hasib heard this, he held his peace and burst into tears; nor did he leave weeping for the space of ten days, at the end of which time he said to the Queen, "Prithee acquaint me with the rest of Bulukiya's adventures." Accordingly, she began again as follows: "Know, O Hasib, that Bulukiya, after abiding two

The Adventures of Bulukiya

months with King Barakhiya, farewelled him and fared on over wastes and deserts nights and days, till he came to a high mountain which he ascended. On the summit he beheld seated a great Angel glorifying the names of God and invoking blessings on Mohammed. Before him lay a tablet covered with characters, these white and those black,⁺ whereon his eyes were fixed, and his two wings were outspread to the full, one to the western and the other to the eastern horizon. Bulukiya approached and sa-



luted the Angel, who returned his salam adding, 'Who art thou and whence comest thou and whither wendest thou and what is thy story?' Accordingly, he repeated to him his history, from first to last, and the Angel marvelled mightily thereat, whereupon Bulukiya said to him, 'I pray thee in return acquaint me with the meaning of this table and what is writ thereon; and what may be thine occupation and thy name.' Replied the Angel, 'My name is Michael, and I am charged with the shifts of night and day; and this is my occupation till the Day of Doom.' Bulukiya wondered at his words and at his aspect and the vastness of his stature and, taking leave of him, fared onwards, night and day, till he came to a vast meadow over which he walked observing that it was traversed by seven streams and abounded in trees. He was struck by its beauty and in one corner thereof he saw a great tree and under it four Angels. So he drew near to them and found the first in the likeness of a man, the second in the likeness of a wild beast, the third in the likeness of a bird and the fourth in the

The 496th Night

likeness of a bull, engaged in glorifying Almighty Allah, and saying, 'O my God and my Master and my Lord, I conjure Thee, by Thy truth and by the decree of Thy Prophet Mohammed (on whom be blessings and peace!) to vouchsafe Thy mercy and grant Thy forgiveness to all things created in my likeness; for Thou over all things art Almighty!' Bulukiya marvelled at what he heard but continued his journey till he came to another mountain and ascending it, found there a great Angel seated on the summit, glorifying God and hallowing Him and invoking blessings on Mohammed (whom Allah assain and save!); and he saw that Angel continually opening and shutting his hands and bending and extending his fingers. He accosted him and saluted him; whereupon the Angel returned his salam and enquired who he was and how he came thither. So Bulukiya acquainted him with his adventures including his having lost the way; and besought him to tell him, in turn, who he was and what was his function and what mountain was that. Quoth the Angel, 'Know, O Bulukiya, that this is the mountain Kaf, which encompasseth the world; and all the countries the Creator hath made are in my grasp. When the Almighty is minded to visit any land with earthquake or famine or plenty or slaughter or prosperity, He biddeth me carry out His commands and I carry them out without stirring from my place; for know thou that my hands lay hold upon the roots of the earth,'—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 496th night, she said,

It hath reached me, O auspicious King, that the Queen continued: "When the Angel said, 'And know thou that my hands lay hold upon the roots of the earth,' he asked, 'And hath Allah created other worlds than this within the mountain Kaf?' The Angel answered, 'Yes, He hath made a world white as silver, whose vastness none knoweth save Himself, and hath peopled it with Angels, whose meat and drink are His praise and hallowing and continual blessings upon His Prophet Mohammed (whom Allah bless and keep!). Every Thursday night⁺ they repair to this mountain and worship in congregation Allah until the morning, and they assign the future recompense of their lauds and litanies to the sinners of the Faith of Mohammed (whom Allah assain and save!) and to all who make the Ghushl-ablution of Fri-

The Adventures of Bulukiya

day; and this is their function until the Day of Resurrection.' Asked Bulukiya, 'And hath Allah created other mountains behind the mountain Kaf?' whereto he answered, 'Yes, behind this mountain is a range of mountains five hundred years' journey long, of snow and ice, and this it is that wardeth off the heat of Jahannam from the world, which verily would else be consumed thereby. Moreover, behind the mountain Kaf are forty worlds, each one the bigness of this world forty times told, some of gold and some of silver and others of carnelian. Each of these worlds hath its own colour, and Allah hath peopled them with angels, that know not Eve nor Adam nor night nor day, and have no other business than to celebrate His praises and hallow Him and make profession of His Unity and proclaim His Omnipotence and supplicate Him on behalf of the followers of Mohammed (whom Allah bless and keep!). And know, also, O Bulukiya, that the earths were made in seven stages, one upon another, and that Allah hath created one of His Angels, whose stature and attributes none knoweth but Himself and who beareth the seven stages upon his shoulders. Under this Angel Almighty Allah hath created a great rock, and under the rock a bull, and under the bull a huge fish, and under the fish a mighty ocean.⁺ God once told Isa (with whom be peace!) of this fish, and he said, "O Lord show me the fish, that I may look upon it." So the Almighty commanded an angel to take Isa and show him the fish. Accordingly, he took him up and carried him (with whom be peace!) to the sea, wherein the fish dwelt, and said, "Look, O Isa, upon the fish." He looked out at first saw nothing, when, suddenly, the fish darted past like lightning. At this sight Isa fell down aswoon, and when he came to himself, Allah spake to him by inspiration, saying, "O Isa, hast thou seen the fish and comprehended its length and its breadth?" He replied, "By Thy honour and glory, O Lord, I saw no fish; but there passed me by a great bull, whose length was three days' journey, and I know not what manner of thing this bull is." Quoth Allah, "O Isa, this that thou sawest and which was three days in passing by thee, was but the head of the fish;⁺ and know that every day I create forty fishes like unto this." And Isa hearing this marvelled at the power of Allah the Almighty.' Asked Bulukiya, 'What hath Allah made beneath this sea which containeth the fish?' and the Angel answered, 'Under

The 497th Night

the sea the Lord created a vast abyss of air, under the air fire, and under the fire a mighty serpent, by name Falak; and were it not for fear of the Most Highest, this serpent would assuredly swallow up all that is above it, air and fire and the Angel and his burden, without sensing it.' —

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 497th night, she said,

It hath reached me, O auspicious King, that the angel said to Bulukiya when describing the serpent, "And were it not for fear of the Most Highest, this serpent would assuredly swallow up all that is above it, air, and fire, and the Angel and his burden, without sensing it. When Allah created this serpent He said to it by inspiration, "I will give thee somewhat to keep for me, so open thy mouth." The serpent replied, "Do whatso Thou wilt"; and opened his mouth and God placed Hell into his maw, saying, "Keep it until the Day of Resurrection. When that time comes, the Almighty will send His angels with chains to bring Hell and bind it until the Day when all men shall meet; and the Lord will order Hell to go open its gates and there will issue therefrom sparks bigger than the mountains." ' When Bulukiya heard these things he wept with sore weeping and, taking leave of the Angel, fared on westwards, till he came in sight of two creatures sitting before a great shut gate. As he drew near, he saw that one of the gatekeepers had the semblance of a lion and the other that of a bull; so he saluted them and they returned his salam and enquired who and whence he was and whither he was bound. Quoth he, 'I am of the sons of Adam, a wanderer for the love of Mohammed (whom Allah assain and save!) and I have strayed from my way.' Then he asked them what they were and what was the gate before which they sat, and they answered, 'We are the guardians of this gate thou seest and we have no other business than the praise and hallowing of Allah and the invocation of blessings on Mohammed (whom may He bless and keep!).' Bulukiya wondered and asked them, 'What is within the gate?' and they answered, 'We wot not.' Then quoth he, 'I conjure you, by the truth of your glorious Lord, open to me the gate, that I may see that which is therein.' Quoth they, 'We cannot, and none may open this gate, of all created beings save Gabriel, the Faithful One, with whom be peace!' Then Bulukiya lifted up his voice

The Adventures of Bulukiya

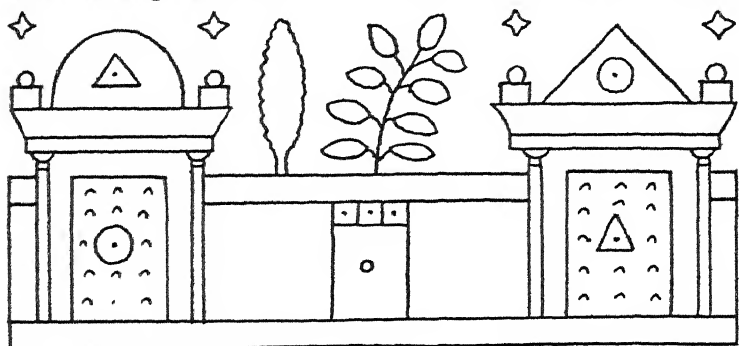
in supplication to Allah, saying, 'O Lord, send me thy messenger Gabriel, the Faithful One, to open for me this gate that I may see what be therein'; and the Almighty gave ear unto his prayer and commanded the Archangel to descend to earth and open to him the gate of the Meeting-place of the Two Seas. So Gabriel descended and, saluting Bulukiya, opened the gate to him, saying, 'Enter this door, for Allah commandeth me to open to thee.' So he entered and Gabriel locked the gate behind him and flew back to heaven. When Bulukiya found himself within the gate, he looked and beheld a vast ocean, half salt and half fresh, bounded on every side by mountain-ranges of red ruby whereon he saw angels singing the praises of the Lord and hallowing Him. So he went up to them and saluted them and having received a return of his salam, questioned them of the sea and the mountains. Replied they, 'This place is situate under the Arsh or empyreal heaven; and this Ocean causeth the flux and flow of all the seas of the world; and we are appointed to distribute them and drive them to the various parts of the earth, the salt to the salt and the fresh to the fresh,[†] and this is our employ until the Day of Doom. As for the mountain-ranges they serve to limit and to contain the waters. But thou, whence comest thou and whither art thou bound?' So he told them his story and asked them of the road. They bade him traverse the surface of the ocean which lay before him: so he anointed his feet with the juice of the herb he had with him, and taking leave of the angels, set out upon the face of the sea and sped on over the water nights and days; and as he was faring, behold, he met a handsome youth journeying along like himself, whereupon he greeted him and he returned his greeting. After they parted he espied four great Angels way-faring over the face of the sea, and their going was like the blinding lightning; so he stationed himself in their road, and when they came up to him, he saluted them and said to them, 'I ask you by the Almighty, the Glorious, to tell me your names and whither are ye bound?' Replied the first Angel, 'My name is Gabriel and these my companions are called Isráfíl and Míká'il and Azrá'il. There hath appeared in the East a mighty dragon, which hath laid waste a thousand cities and devoured their inhabitants; wherefore Allah Almighty hath commanded us to go to him and seize him and cast him into Jahannam.' Bulukiya

The 498th and 499th Nights

marvelled at the vastness of their stature and fared on, as before, days and nights, till he came to an island where he landed and walked about for a while,"—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 498th night, she resumed her story, saying.

It hath reached me, O auspicious King, that "Bulukiya landed on the island and walked about for a while, till he saw a comely young man with light shining from his visage, sitting weeping and lamenting between two built tombs. So he saluted him and he



returned his salutation, and Bulukiya said to him, 'Who art thou and what are these two built tombs between which thou sittest, and wherefore this wailing?' He looked at him and wept with sore weeping, till he drenched his clothes with his tears; then said, 'Know thou, O my brother, mine is a marvellous story and a wondrous; but I would have thee sit by me and first tell me thy name and thine adventures and who thou art and what brought thee hither; after which I will, in turn, relate to thee my history.' So Bulukiya sat down by him and related to him all that had befallen him from his father's death,⁺ adding, 'Such is my history, the whole of it, and Allah alone knoweth what will happen to me after this.' When the youth heard his story, he sighed and said, 'O thou unhappy! How few things thou hast seen in thy life compared with mine! Know, O Bulukiya, that unlike thyself I have looked upon our lord Solomon, in his life, and have seen things past count or reckoning. Indeed, my story is strange and my case out of range, and I would have thee abide with me, till I tell thee my history and acquaint thee how I come to be sitting

The Story of Janshah

here.'” Hearing this much Hasib again interrupted the Queen of the Serpents and said to her, “Allah upon thee, O Queen, release me and command one of thy servants carry me forth to the surface of the earth, and I will swear an oath to thee that I will never enter the Hammam-bath as long as I live.” But she said, “This is a thing which may not be nor will I believe thee upon thine oath.” When he heard this, he wept and all the serpents wept on his account and took to interceding for him with their Queen, saying, “We beseech thee, bid one of us carry him forth to the surface of the earth, and he will swear thee an oath never to enter the bath his life long.” Now when Yamlaykhá (for such was the Queen’s name) heard their appeal, she turned to Hasib and made him swear to her an oath; after which she bade a serpent carry him forth to the surface of the earth. The serpent made ready, but as she was about to go away with him, he turned to Queen Yamlaykha and said, “I would fain have thee tell me the history of the youth whom Bulukiya saw sitting between two tombs.” So she said: “Know, O Hasib, that when Bulukiya sat down by the youth and told him his tale, from first to last, in order that the other might also recount his adventures and explain the cause of his sitting between the two tombs”——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 499th night, she said,

It hath reached me, O auspicious King, that the Queen continued: “When Bulukiya ended his recount, the youth said, ‘How few things of marvel hast thou seen in thy life, O unhappy! Now I have looked upon our lord Solomon while he was yet living and I have witnessed wonders beyond compt and conception.’ And he began to relate

The Story of Janshah⁺

‘Know, O my brother, that my sire was a King called Teghmús, who reigned over the land of Kabul and the Banu Shahlán, ten thousand warlike chiefs, each ruling over an hundred walled cities and a hundred citadels; and he was suzerain also over seven vassal princes, and tribute was brought to him from the broad lands between East and West. He was just and equitable in his rule and Allah Almighty had given him all this and had bestowed on him such mighty empire, yet had He not vouchsafed him a son

The 500th Night

(though this was his dearest wish) to inherit the kingdom after his decease. So one day it befel that he summoned the Olema and astrologers, the mathematicians and almanac-makers, and said, "Draw me my horoscope and look if Allah will grant me a son to succeed me." Accordingly, they consulted their books and calculated his dominant star and the aspects thereof; after which they said to him, "Know, O King, that thou shalt be blessed with a son, but by none other than the daughter of the King of Khorásán." Hearing this Teghmus joyed with exceeding joy and, bestowing on the astrologers and wizards treasure beyond numbering or reckoning, dismissed them. His chief Wazir was a renowned warrior, by name 'Ayn Zár, who was equal to a thousand cavaliers in battle; so him he summoned and, repeating to him what the astrologers had predicted, he said, "O Wazir, it is my will that thou equip thee for a march to Khorasan and demand for me the hand of its King Bahrwán's daughter." Receiving these orders the Wazir at once proceeded to get ready for the journey and encamped without the town with his troops and braves and retinue, whilst King Teghmus made ready as presents for the King of Khorasan fifteen hundred loads of silks and precious stones, pearls and rubies and other gems, besides gold and silver; and he also prepared a prodigious quantity of all that goeth to the equipment of a bride; then, loading them upon camels and mules, delivered them to Ayn Zar, with a letter to the following purport: "After invoking the blessing of Heaven, King Teghmus to King Bahrwan, greeting. Know that we have taken counsel with the astrologers and sages and mathematicians, and they tell us that we shall have boon of a boy-child, and that by none other than thy daughter. Wherefore I have despatched unto thee my Wazir Ayn Zar, with great store of bridal gear, and I have appointed him to stand in my stead and to enter into the marriage contract in my name. Furthermore I desire that of thy favour thou wilt grant him his request without stay or delay; for it is my own, and all graciousness thou showest him, I take for myself; but beware of crossing me in this, for know, O King Bahrwan, that Allah hath bestowed upon me the Kingdom of Kabul, and hath given me dominion over the Banu Shahlan and vouchsafed me a mighty empire; and if I marry thy daughter, we will be, I and thou, as one thing in kingship; and I will send

The Story of Janshah

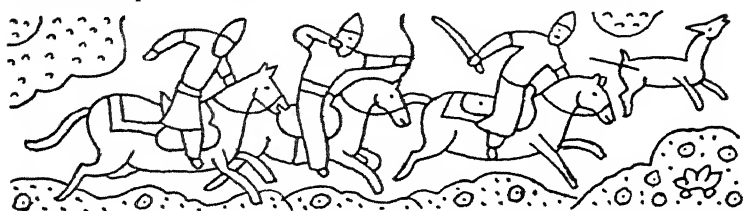
thee every year as much treasure as will suffice thee. And this is my desire of thee." Then King Teghmus sealed the letter with his own ring and gave it to the Wazir, who departed with a great company and journeyed till he drew near the capital of Khorasan. When King Bahrwan heard of his approach, he despatched his principal Emirs to meet him,⁺ with a convoy of food and drink and other requisites, including forage for the steeds. So they fared forth with the train till they met the Wazir; then, alighting without the city, they exchanged salutations and abode there, eating and drinking, ten days; at the end of which time they mounted and rode on into the town, where they were met by King Bahrwan, who came out to greet the Wazir of King Teghmus and alighting, embraced him and carried him to his citadel. Then Ayn Zar brought out the presents and laid them before King Bahrwan, together with the letter of King Teghmus, which when the King read and understood, he joyed with joy exceeding and welcomed the Wazir, saying, "Rejoice in winning thy wish; and know that if King Teghmus sought of me my life, verily I would give it to him." Then he went in forthright to his daughter and her mother and his kinsfolk, and acquainting them with the King of Kabul's demand, sought counsel of them, and they said, "Do what seemeth good to thee." "——"

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 500th night, she said,

It hath reached me, O auspicious King, that King Bahrwan consulted his daughter and her mother and his kinsfolk and they said, "Do what seemeth good to thee." So he returned straightway to the Minister Ayn Zar and notified to him that his desire had been fulfilled; and the Wazir abode with him two months, at the end of which time he said to him, "We beseech thee to bestow upon us that wherefore we came, so we may depart to our own land." "I hear and obey," answered the King. Then he prepared all the gear wanted for the wedding; and when this was done he assembled his Wazirs and all his Emirs and the Grandees of his realm and the monks and priests who tied the knot of marriage between his daughter and King Teghmus by proxy. And King Bahrwan bade decorate the city after the goodliest fashion and spread the streets with carpets. Then he equipped his daughter for the journey and gave her all manner of presents and rari-

The 501st Night

ties and precious metals, such as none may describe; and Ayn Zar departed with the Princess to his own country. When the news of their approach reached King Teghmus, he bade celebrate the wedding festivities and adorn the city; after which he went in unto the Princess and abated her maidenhead; nor was it long before she conceived by him and, accomplishing her months, bare a man-child like the moon on the night of its full. When King Teghmus knew that his wife had given birth to a goodly son, he rejoiced with exceeding joy and, summoning the sages and astrologers and mathematicians, said to them, "I would that ye draw the horoscope of the new-born child with his ascendant and its



aspects and acquaint me what shall befall him in his lifetime." So they made their calculations and found them favourable; but, that he would, in his fifteenth year, be exposed to perils and hardships, and that if he survived, he would be happy and fortunate and become a greater king than his father and a more powerful. The King rejoiced greatly in this prediction and named the boy Janshah. Then he delivered him to the nurses, wet and dry, who reared him excellently well till he reached his fifth year, when his father taught him to read the Evangel and instructed him in the art of arms and lunge of lance and sway of sword, so that in less than seven years he was wont to ride a-hunting, and a-chasing; he became a doughty champion, perfect in all the science of the cavalice and his father was delighted to hear of his knightly prowess. It chanced one day that King Teghmus and his son accompanied by the troops rode out for sport into the wolds and wilds and hunted till mid-afternoon of the third day, when the Prince started a gazelle of a rare colour, which fled before him. So he gave chase to it, followed by seven of King Teghmus's white slaves all mounted on swift steeds, and rode at speed after the gazelle, which fled before them till she brought them to the sea-shore. They all ran at her to take her as their quarry, but—

The Story of Janshah

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 501st night, she said,

It hath reached me, O auspicious King, that when Janshah and the Mamelukes ran at the gazelle, to take her as their quarry, she escaped from them and, throwing herself into the waves, swam out to a fishing bark, that was moored near the shore, and sprang on board. Janshah and his followers dismounted and, boarding the boat, made prize of the gazelle and were minded to return to shore with her, when the Prince espied a great island in the offing and said to his merry men, "I have a longing to visit yonder island." They answered, "We hear and obey," and sailed on till they came to the island, where they landed and amused themselves with exploring the place. Then they again embarked and taking with them the gazelle, set out to return homeward, but the murk of evening overtook them and they missed their way on the main. Moreover a strong wind arose and drave the boat into mid-ocean, so that when they awoke in the morning, they found themselves lost at sea. Such was their case; but as regards King Teghmus, when he missed his son, he commanded his troops to make search for him in separate bodies; so they dispersed on all sides and a company of them, coming to the seashore, found there the Prince's white slave whom he had left in charge of the horses. They asked him what was come of his master and the other six, and he told them what had passed; whereupon they took him with them and returned to the King and acquainted him with what they had learnt. When Teghmus heard their report, he wept with sore weeping and cast the crown from his head, biting his hands for vexation. Then he rose forthright and wrote letters and despatched them to all the islands of the sea. Moreover he got together an hundred ships and filling them with troops, sent them to sail about in quest of Janshah, while he himself withdrew with his troops to his capital, where he abode in sore concern. As for Janshah's mother, when she heard of his loss she buffeted her face and began the mourning ceremonies for her son, making sure that he was dead. Meanwhile, Janshah and his men ceased not driving before the wind and those in search of them cruised about for ten days till, finding no trace, they returned and reported failure to the King. But a stiff gale caught the Prince's craft which went spooning till they made a

The 502nd Night

second island, where they landed and walked about. Presently they came upon a spring of running water in the midst of the island and saw from afar a man sitting hard by it. So they went up to him and saluted him, and he returned their salam, speaking in a voice like the whistle⁺ of birds. Whilst Janshah stood marvelling at the man's speech he looked right and left and suddenly split himself in twain, and each half went a different way.⁺ Then there came down from the hills a multitude of men of all kinds, beyond count and reckoning; and they no sooner reached the spring, than each one divided into two halves and rushed on Janshah and his Mamelukes to eat them. When the voyagers saw this, they turned and fled seawards; but the cannibals pursued them and caught and ate three of the slaves, leaving only three slaves who with Janshah reached the boat in safety; then launching her made for the water and sailed nights and days without knowing whither their ship went. They killed the gazelle and lived on her flesh, till the winds drove them to a third island which was full of trees and waters and flower gardens and orchards laden with all fashion of fruits: and streams strayed under the tree-shade: brief, the place was a Garden of Eden. The island pleased the Prince and he said to his companions, "Which of you will land and explore?" Then said one of the slaves, "That will I do"; but he replied, "This thing may not be; you must all land and explore the place while I abide in the boat." So he set them ashore,——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 502nd night, she said,

It hath reached me, O auspicious King, that the Prince set them ashore, and they searched the island, East and West, but found no one; then they fared on inland to the heart thereof, till they came to a castle compassed about with ramparts of white marble, within which was a palace of the clearest crystal and, set in its centre a garden containing all manner fruits beyond description, both fresh and dry, and flowers of grateful odour and trees and birds singing upon the boughs. Amiddlemost the garden was a vast basin of water, and beside it a great open hall with a raised daïs whereon stood a number of stools surrounding a throne of red gold, studded with all kinds of jewels and especially rubies. Seeing the beauty of the castle and of the garden they entered and

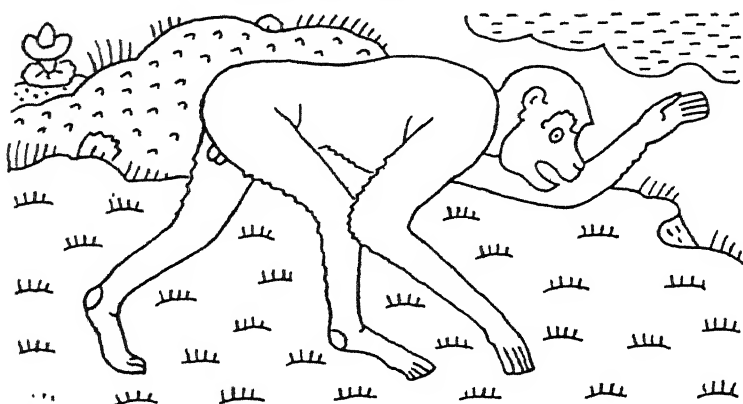
The Story of Janshah

explored in all directions, but found no one there, so after rummaging the castle they returned to Janshah and told him what they had seen. When he heard their report, he cried, "Needs must I solace myself with a sight of it"; so he landed and accompanied them to the palace, which he entered marvelling at the goodliness of the place. They then visited every part of the gardens and ate of the fruits and continued walking till it waxed dark, when they returned to the estrade and sat down, Janshah on the throne in the centre and the three others on the stools ranged to the right and left. Then the Prince, there seated, called to mind his separation from his father's throne-city⁺ and country and friends and kinsfolk; and fell a-weeping and lamenting over their loss, whilst his men wept around him. And as they were thus sorrowing behold, they heard a mighty clamour, that came from seaward, and looking in the direction of the clamour saw a multitude of apes, as they were swarming locusts. Now the castle and the island belonged to these apes, who, finding the strangers' boat moored to the strand, had scuttled it and after repaired to the palace, where they came upon Janshah and his men seated.—Here the Serpent-queen again broke off her recital saying, "All this, O Hasib, was told to Bulukiya by the young man sitting between the two tombs." Quoth Hasib, "And what did Janshah with the apes?" so the Queen resumed her tale:—He and his men were sore affrighted at the appearance of the apes, but a company of them came up to the throne whereon he sat and, kissing the earth before him, stood awhile in his presence with their paws upon their breasts in posture of respect. Then another troop brought to the castle gazelles which they slaughtered and skinned; and roasting pieces of the flesh till fit for food they laid them on platters of gold and silver and spreading the table, made signs to Janshah and his men to eat. The Prince and his followers came down from their seats and ate, and the apes ate with them, till they were satisfied, when the apes took away the meat and set on fruits of which they partook and praised Allah the most Highest. Then Janshah asked the apes by signs what they were and to whom the palace belonged, and they answered him by signals, "Know ye that this island belonged of yore to our lord Solomon, son of David (on both of whom be peace!), and he used to come hither once every year for his solace,"—

The 503rd Night

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 503rd night, she resumed her story, saying,

It hath reached me, O auspicious King, that when Janshah asked the apes by signs to whom the palace belonged, they answered him by signals, "Of a truth this place belonged of yore to our lord Solomon, son of David (on both of whom be peace!), who used to come hither once every year for his solace, and then wend his ways." Presently the apes continued, "And know, O



King, that thou art become our Sultan and we are thy servants; so eat and drink, and whatso thou ever bid us, that will we do." So saying, they severally kissed the earth between the hands of Janshah and all took their departure. The Prince slept that night on the throne and his men on the stools about him, and on the morrow, at daybreak, the four Wazirs or Captains of the apes presented themselves before him, attended by their troops, who ranged themselves about him, rank after rank, until the place was crowded. Then the Wazirs approached and exhorted him by signs to do justice amongst them and rule them righteously; after which the apes cried out to one another and went away, all save a small party which remained in presence to serve him. After awhile, there came up a company of apes with huge dogs in the semblance of horses, each wearing about his head a massive chain; and signed to Janshah and his three followers to mount and go with them. So they mounted, marvelling at the greatness of the dogs, and rode forth, attended by the four Wazirs and a host of

The Story of Janshah

apes like swarming locusts, some riding on dogs and others afoot till they came to the seashore. Janshah looked for the boat which brought him and finding it scuttled turned to the Wazirs and asked how this had happened to it; whereto they answered, "Know, O King, that, when thou camest to our island, we kenned that thou wouldst be Sultan over us and we feared lest ye all flee from us, in our absence, and embark in the boat; so we sank it." When Janshah heard this, he turned to his Mamelukes and said to them, "We have no means of escaping from these apes, and we must patiently await the ordinance of the Almighty." Then they fared on inland and ceased not faring till they came to the banks of a river, on whose other side rose a high mountain, whereon Janshah saw a multitude of Ghuls. So he turned to the apes and asked them, "What are these Ghuls?" and they answered, "Know, O King, that these Ghuls are our mortal foes and we come hither to do battle with them." Janshah marvelled to see them riding horses, and was startled at the vastness of their bulk and the strangeness of their semblance; for some of them had heads like bulls and others like camels. As soon as the Ghuls espied the army of the apes, they charged down to the river-bank and standing there, fell to pelting them with stones as big as maces; and between them there befel a sore fight. Presently, Janshah, seeing that the Ghuls were getting the better of the apes, cried out to his men, saying, "Uncase your bows and arrows and shoot at them your best shafts and keep them off from us." They did so and slew of the Ghuls much people, when there fell upon them sore dismay and they turned to flee; but the apes, seeing Janshah's prowess, forded the river and headed by their Sultan chased the Ghuls, killing many of them in the pursuit, till they reached the high mountain where they disappeared. And while exploring the said mountain Janshah found a tablet of alabaster, whereon was written, "O thou who enterest this land, know that thou wilt become Sultan over these apes and that from them there is no escape for thee, except by the passes that run east and west through the mountains. If thou take the eastern pass, thou wilt fare through a country swarming with Ghuls and wild beasts, Marids and Ifrits, and thou wilt come, after three months' journeying, to the ocean which encompasseth the earth; but, if thou travel by the western pass, it will bring thee, after four

The 504th and 505th Nights

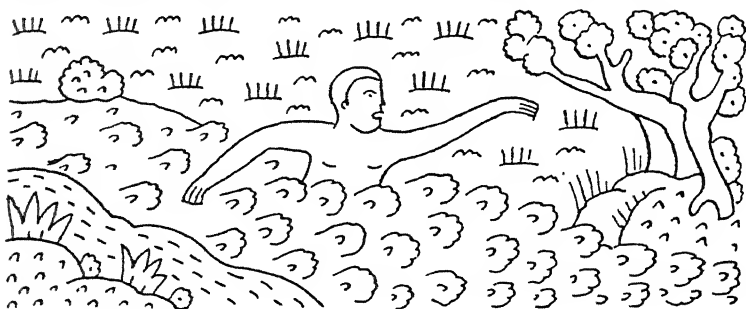
months' journeying, to the head of the Wady of Emmets.⁺ When thou hast followed the road, that leads through this mountain, ten days,"——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 504th night, she said,

It hath reached me, O auspicious King, that Janshah read this much upon the tablet and found, at the end of the inscription, "Then thou wilt come to a great river, whose current is so swift that it blindeth the eyes. Now this river drieth up every Sabbath,⁺ and on the opposite bank lies a city wholly inhabited by Jews, who the faith of Mohammed refuse; there is not a Moslem among the band nor is there other than this city in the land. Better therefore lord it over the apes, for so long as thou shalt tarry amongst them they will be victorious over the Ghuls. And know also that he who wrote this tablet was the lord Solomon, son of David (on both be peace!)." When Janshah read these words, he wept sore and repeated them to his men. Then they mounted again and, surrounded by the army of the apes who were rejoicing in their victory, returned to the castle. Here Janshah abode, Sultaning over them, for a year and a half. And at the end of this time, he one day commanded the ape-army to mount and go forth a-hunting with him, and they rode out into the wolds and wilds, and fared on from place to place, till they approached the Wady of Emmets, which Janshah knew by the description of it upon the alabaster tablet. Here he bade them dismount and they all abode there, eating and drinking a space of ten days, after which Janshah took his men apart one night and said, "I purpose we flee through the Valley of Emmets and make for the town of the Jews; it may be Allah will deliver us from these apes and we will go God's ways." They replied, "We hear and we obey"; so he waited till some little of the night was spent, then, donning his armour and girding his sword and dagger and such like weapons, and his men doing likewise, they set out and fared on westwards till morning. When the apes awoke and missed Janshah and his men, they knew that they had fled. So they mounted and pursued them, some taking the eastern pass and others that which led to the Wady of Emmets, nor was it long before the apes came in sight of the fugitives, as they were about to enter the valley, and hastened after them. When Janshah and his men saw them, they

The Story of Janshah

fled into the Emmet-valley; but the apes soon overtook them and would have slain them, when behold, there rose out of the earth a multitude of ants like swarming locusts, as big as dogs, and charged home upon the apes. They devoured many of their foes, and these also slew many of the ants; but help came to the emmets: now an ant would go up to an ape and smite him and cut him in twain, whilst ten apes could hardly master one ant and bear him away and tear him in sunder. The sore battle lasted till the evening but the emmets were victorious. In the gloaming Janshah and his men took to flight and fled along the sole of the Wady—



And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 505th night, she said,

It hath reached me, O auspicious King, that in the gloaming Janshah and his men took to flight and fled along the sole of the Wady till the morning. With the break of day, the apes were up and at them, which when the Prince saw, he shouted to his men, "Smite with your swords." So they bared their blades and laid on load right and left, till there ran at them an ape, with tusks like an elephant, and smote one of the Mamelukes and cut him in sunder. Then the apes redoubled upon Janshah and he fled with his followers into the lower levels of the valley, where he saw a vast river and by its side a mighty many of ants. When the emmets espied Janshah they pushed on and surrounded him, and one of the slaves fell to smiting them with his sword and cutting them in twain; whereupon the whole host set upon him and slew him. At this pass, behold, up came the apes from over the mountain and fell in numbers upon Janshah; but he tore off his clothes and, plunging into the river, with his remaining servant, struck out for the middle of the stream. Presently, he caught sight of a tree on

The 506th Night

the other bank; so he swam up to it and laying hold of one of its branches, hung to it and swung himself ashore, but as for the last Mameluke the current carried him away and dashed him to pieces against the mountain. Thereupon Janshah fell to wringing his clothes and spreading them in the sun to dry, what while there befel a fierce fight between the apes and the ants, until the apes gave up the pursuit and returned to their own land. Meanwhile, Janshah, who abode alone on the river-bank, could do naught but shed tears till nightfall, when he took refuge in a cavern and there passed the dark hours, in great fear and feeling desolate for the loss of his slaves. At daybreak awaking from his sleep he set out again and fared on nights and days, eating of the herbs of the earth, till he came to the mountain which burnt like fire, and thence he made the river which dried up every Sabbath. Now it was a mighty stream and on the opposite bank stood a great city, which was the capital of the Jews mentioned in the tablet. Here he abode till the next Sabbath, when the river dried up and he walked over to the other side and entered the Jew city, but saw none in the streets. So he wandered about till he came to the door of a homestead, which he opened and entering, espied within the people of the house sitting in silence and speaking not a syllable. Quoth he, "I am a stranger and anhungered"; and they signed to him, as to say, "Eat and drink, but speak not."⁺ So he ate and drank and slept that night and, when morning dawned, the master of the house greeted him and bade him welcome and asked him, "Whence comest thou and whither art thou bound?" At these words Janshah wept sore and told him all that had befallen him and how his father was King of Kabul; whereat the Jew marvelled and said, "Never heard we of that city, but we have heard from the merchants of the caravans that in that direction lieth a land called Al-Yaman." "How far is that land from this place?" asked Janshah, and the Jew answered, "The Cafilah merchants pretend that it is a two years and three months' march from their land hither." Quoth Janshah, "And when doth the caravan come?" Quoth the Jew, "Next year 'twill come."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 506th night, she said,

It hath reached me, O auspicious King, that when the Jew was questioned anent the coming of the caravan, he replied, "Next

The Story of Janshah

year 'twill come." At these words the Prince wept sore and fell a-sorrowing for himself and his Mamelukes; and lamenting his separation from his mother and father and all which had befallen him in his wanderings. Then said the Jew, "O young man, do not weep, but sojourn with us till the caravan shall come, when we will send thee with it to thine own country." So he tarried with the Jew two whole months and every day he went out walking in the streets for his solace and diversion. Now it chanced one day, whilst he paced about the main thoroughfares, as of wont, and was bending his steps right and left, he heard a crier crying aloud and saying, "Who will earn a thousand gold pieces and a slave-girl of surpassing beauty and loveliness by working for me between morning and noontide?" But no one answered him and Janshah said in his mind, "Were not this work dangerous and difficult, he would not offer a thousand dinars and a fair girl for half a day's labour." Then he accosted the crier and said, "I will do the work"; so the man carried him to a lofty mansion where they found one who was a Jew and a merchant, seated on an ebony chair, to whom quoth the crier, standing respectfully before him, "O merchant, I have cried every day these three months, and none hath answered, save this young man." Hearing his speech the Jew welcomed Janshah, led him into a magnificent sitting room and signalled to bring food. So the servants spread the table and set thereon all manner meats, of which the merchant and Janshah ate, and washed their hands. Then wine was served up and they drank; after which the Jew rose and bringing Janshah a purse of a thousand dinars and a slave-girl of rare beauty, said to him, "Take maid and money to thy hire." Janshah took them and seated the girl by his side when the trader resumed, "To-morrow to the work!" and so saying he withdrew and Janshah slept with the damsel that night. As soon as it was morning, the merchant bade his slaves clothe him in a costly suit of silk whenas he came out of the Hammam-bath. So they did as he bade them and brought him back to the house, whereupon the merchant called for harp and lute and wine and they drank and played and made merry till the half of the night was past, when the Jew retired to his Harim and Janshah lay with his slave-girl till the dawn. Then he went to the bath and on his return, the merchant came to him and said, "Now I wish thee to do the work for me." "I hear and obey,"

The 507th Night

replied Janshah. So the merchant bade his slaves bring two she-mules and set Janshah on one, mounting the other himself. Then they rode forth from the city and fared on from morn till noon, when they made a lofty mountain, to whose height was no limit. Here the Jew dismounted, ordering Janshah to do the same; and when he obeyed the merchant gave him a knife and a cord, saying, "I desire that thou slaughter this mule." So Janshah tucked up his sleeves and skirts and going up to the mule, bound her legs with the cord, then threw her and cut her throat; after which he skinned her and lopped off her head and legs and she became a mere heap of flesh. Then said the Jew, "Slit open the mule's belly and enter it and I will sew it up on thee. There must thou abide awhile and whatsoever thou seest in her belly, acquaint me therewith." So Janshah slit the mule's belly and crept into it, where-upon the merchant sewed it up on him and withdrawing to a distance, hid himself in the skirts of the mountain. After a while—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 507th night, she resumed her story, saying,

It hath reached me, O auspicious King, that the merchant

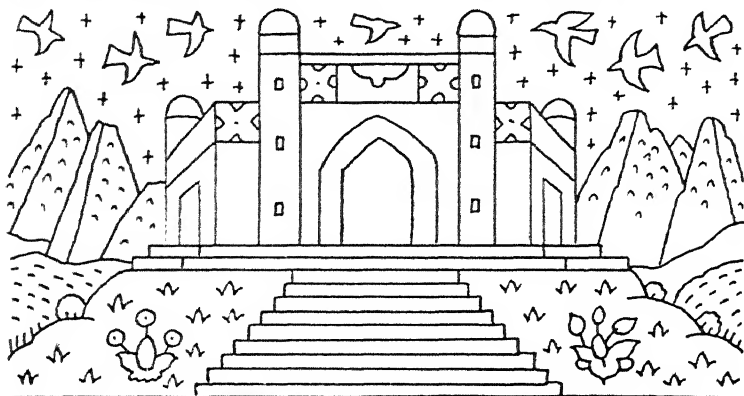


The Story of Janshah

sewed up the mule's belly on Janshah and, withdrawing to a distance, hid himself in the skirts of the mountain. After a while a huge bird swooped down on the dead mule and snatching it up, flew up with it to the top of the mountain, where it set down the quarry and would have eaten it; but Janshah, feeling the bird begin to feed, slit the mule's belly and came forth. When the bird saw him, it took fright at him and flew right away; whereupon he stood up and looking right and left, saw nothing but the carcasses of dead men, mummied by the sun, and exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Then he looked down the precipice and espied the merchant standing at the mountain-foot, looking for him. As soon as the Jew caught sight of him, he called out to him, "Throw me down of the stones which are about thee, that I may direct thee to a way whereby thou mayst descend." So Janshah threw him down some two hundred of the stones, which were all rubies,⁺ chrysolites and other gems of price; after which he called out to him, saying, "Show me the way down and I will throw thee as many more." But the Jew gathered up the stones and, binding them on the back of the mule, went his way without answering a word and left Janshah alone on the mountain top. When the Prince found himself deserted, he began to weep and implore help of Heaven, and thus he abode three days; after which he rose and fared on over the mountainous ground two month's space, feeding upon hill herbs; and he ceased not faring till he came to its skirts and espied afar off a Wady full of fruitful trees and birds harmonious singing the praises of Allah, the One, the Victorious. At this sight he joyed with great joy and stayed not his steps till, after an hour or so, he came to a ravine in the rocks, through which the rain torrents fell into the valley. He made his way down the cleft till he reached the Wady which he had seen from the mountain top and walked on therein, gazing right and left, nor ceased so doing until he came in sight of a great castle, towering high in air. As he drew near the gates he saw an old man of comely aspect and face shining with light standing thereat with a staff of carnelian in his hand, and going up to him, saluted him. The Shaykh returned his salam and bade him welcome, saying, "Sit down, O my son." So he sat down at the door of the castle and the old man said to him, "How camest

The 508th Night

thou to this land, untrodden by son of Adam before thee, and whither art thou bound?" When Janshah heard his words he wept bitterly at the thought of all the hardships he had suffered and his tears choked his speech. Quoth the Shaykh, "O my son, leave weeping; for indeed thou makest my heart ache." So saying, he rose and set somewhat of food before him and said to him, "Eat." He ate and praised Allah Almighty; after which the old man besought him saying, "O my son, I would have thee tell me



thy tale and acquaint me with thine adventures." So Janshah related to him all that had befallen him, from first to last, whereat the Shaykh marvelled with exceeding marvel. Then said the Prince, "Prithee inform me who is the lord of this valley and to whom doth this great castle belong?" Answered the old man, "Know, O my son, this valley and all that is therein and this castle with all it containeth belong to the lord Solomon, son of David (on both be peace!). As for me, my name is Shaykh Nasr,⁺ King of the Birds; for thou must know that the lord Solomon committed this castle to my charge,"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 508th night, she said,

It hath reached me, O auspicious King, that Shaykh Nasr pursued, "Thou must know that the lord Solomon committed this castle to my charge and taught me the language of birds and made me ruler over all the fowls which be in the world; wherefore each and every come hither once in the twelvemonth, and I pass them in review: then they depart; and this is why I dwell here."

The Story of Janshah

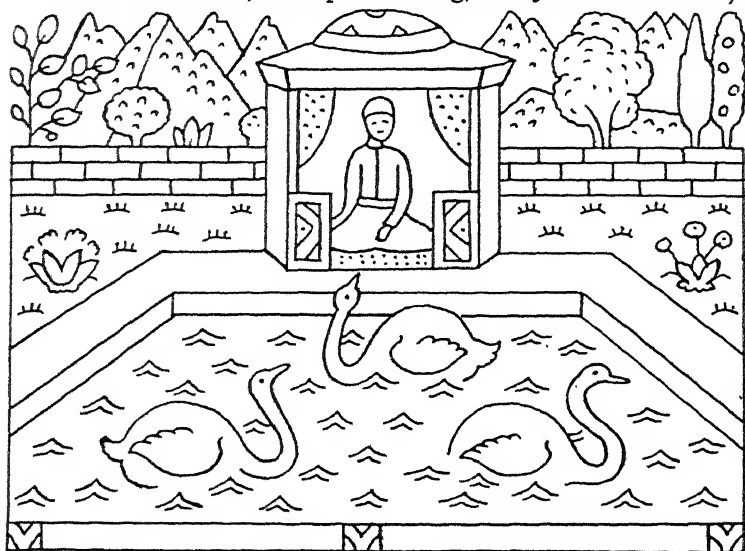
When Janshah heard this, he wept sore and said to the Shaykh, "O my father, how shall I do to get back to my native land?" Replied the old man, "Know, O my son, that thou art near to the mountain Kaf, and there is no departing for thee from this place till the birds come, when I will give thee in charge to one of them, and he will bear thee to thy native country. Meanwhile tarry with me here and eat and drink and divert theyself with viewing the apartments of this castle." So Janshah abode with Shaykh Nasr, taking his pleasure in the Wady and eating of its fruits and laughing and making merry with the old man, and leading a right joyous life till the day appointed for the birds to pay their annual visit to the Governor. Thereupon the Shaykh said to him, "O Janshah, take the keys of the castle and solace thyself with exploring all its apartments and viewing whatever be therein, but as regards such a room, beware and again beware of opening its door; and if gainsay me and open it and enter therethrough nevermore shalt thou know fair fortune." He repeated this charge again and again with much instance; then he went forth to meet the birds, which came up, kind by kind, and kissed his hands. Such was his case; but as regards Janshah, he went round about the castle, opening the various doors and viewing the apartments into which they led, till he came to the room which Shaykh Nasr had warned him not to open or enter. He looked at the door and its fashion pleased him, for it had on it a padlock of gold, and he said to himself, "This room must be goodlier than all the others; would Heaven I wist what is within it, that Shaykh Nasr should forbid me to open its door! There is no help but that I enter and see what is in this apartment; for whatso is decreed unto the creature perforce he must fulfil." So he put out his hand and unlocked the door and entering, found himself before a great basin; and hard by it stood a little pavilion, builded all of gold and silver and crystal, with lattice-windows of jacinth. The floor was paved with green beryl and balass rubies and emeralds and other jewels, set in the ground-work mosaic fashion, and in the midmost of the pavilion was a jetting fountain in a golden basin, full of water and girt about with figures of beasts and birds, cunningly wrought of gold and silver and casting water from their mouths. When the zephyr blew on them, it entered their ears and therewith the figures sang out with birdlike song, each in its own

The 509th Night

tongue. Beside the fountain was a great open saloon with a high daïs whereon stood a vast throne of carnelian, inlaid with pearls and jewels, over which was spread a tent of green silk fifty cubits in width and embroidered with gems fit for seal rings and purfled with precious metals. Within this tent was a closet containing the carpet of the lord Solomon (on whom be peace!); and the pavilion was compassed about with a vast garden full of fruit trees and streams; while near the palace were beds of roses and basil and eglantine and all manner sweet smelling herbs and flowers. And the trees bore on the same boughs fruits fresh and dry and the branches swayed gracefully to the wooing of the wind. All this was in that one apartment and Janshah wondered thereat till he was weary of wonderment; and he set out to solace himself in the palace and the garden and to divert himself with the quaint and curious things they contained. And first looking at the basin he saw that the gravels of its bed were gems and jewels and noble metals; and many other strange things were in that apartment.——

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 509th night, she continued her story, saying,

It hath reached me, O auspicious King, that Janshah saw many



The Story of Janshah

strange things and admirable in that apartment. Then he entered the pavilion and mounting the throne, fell asleep under the tent set up thereover. He slept for a time and, presently awaking, walked forth and sat down on a stool before the door. As he sat, marvelling at the goodliness of that place, there flew up from mid-sky three birds, in dove form but big as eagles, and lighted on the brink of the basin, where they sported awhile. Then they put off their feathers and became three maidens,⁺ as they were moons, that had not their like in the whole world. They plunged into the basin and swam about and disported themselves and laughed, while Janshah marvelled at their beauty and loveliness and the grace and symmetry of their shapes. Presently, they came up out of the water and began walking about and taking their solace in the garden; and Janshah seeing them land was like to lose his wits. He rose and followed them, and when he overtook them, he saluted them and they returned his salam; after which quoth he, "Who are ye, O illustrious Princesses, and whence come ye?" Replied the youngest damsel, "We are from the invisible world of Almighty Allah and we come hither to divert ourselves." He marvelled at their beauty and said to the youngest, "Have ruth on me and deign kindness to me and take pity on my case and on all that hath befallen me in my life." Rejoined she, "Leave this talk and wend thy ways"; whereat the tears streamed from his eyes, and he sighed heavily and repeated these couplets,

*She shone out in the garden in garments all of green,
With open vest and collars and flowing hair beseen:
"What is thy name?" I asked her, and she replied, "I'm
she
Who roasts the hearts of lovers on coals of love and teen."
Of passion and its anguish to her made my moan;
"Upon a rock," she answered, "thy complaints are wasted
clean."
"Even if thy heart," I told her, "be rock in very deed,
Yet hath God made fair water well from the rock, I
ween."⁺*

When the maidens heard his verses, they laughed and played and sang and made merry. Then he brought them somewhat of fruit, and they ate and drank and slept with him till the morning, when they donned their feather-suits, and resuming dove shape flew off

The 510th Night

and went their way. But as he saw them disappearing from sight, his reason well-nigh fled with them, and he gave a great cry and fell down in a fainting fit and lay a-swooning all that day. While he was in this case Shaykh Nasr returned from the Parliament of the Fowls and sought for Janshah, that he might send him with them to his native land, but found him not and knew that he had entered the forbidden room. Now he had already said to the birds, "With me is a young man, a mere youth, whom destiny brought hither from a distant land; and I desire of you that ye take him up and carry him to his own country." And all answered, "We hear and we obey." So he ceased not searching for Janshah till he came to the forbidden door and seeing it open he entered and found the Prince lying a-swoon under a tree. He fetched scented waters and sprinkled them on his face, whereupon he revived and turned"——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 510th night, she said,

It hath reached me, O auspicious King, that when Shaykh Nasr saw Janshah lying a-swoon under the tree he fetched him somewhat of scented waters and sprinkled them on his face. Thereupon he revived and turned right and left, but seeing none by him save the Shaykh, sighed heavily and repeated these couplets,

*Like fullest moon she shines on happiest night,
Soft-sided fair, with slender shape bedight.
Her eye-babes charm the world with gramarye;
Her lips remind of rose and ruby light.
Her jetty locks make night upon her hips;
Ware, lovers, ware ye of that curl's despight!
Yea, soft her sides are, but in love her heart
Outhardens flint, surpasses syenite:
And bows of eyebrows shower glancey shafts
Despite the distance never fail to smite.
Then, ah, her beauty! all the fair it passes;
Nor any rival her who see the light.*

When Shaykh Nasr heard these verses, he said, "O my son, did I not warn thee not to open that door and enter that room? But now, O my son, tell me what thou sawest therein and acquaint me with all that betided thee." So Janshah related to him all that had passed between him and the three maidens, and Shaykh Nasr,

The Story of Janshah

who sat listening in silence, said, "Know, O my son, that these three maidens are of the daughters of the Jann and come hither every year for a day, to divert themselves and make merry until mid-afternoon, when they return to their own country." Janshah asked, "And where is their country?" and the old man answered, "By Allah, O my son, I wot not": presently adding, "but now take heart and put away this love from thee and come with me, that I may send thee to thine own land with the birds." When Janshah heard this, he gave a great cry and fell down in a trance; and presently he came to himself, and said, "O my father, indeed I care not to return to my native land: all I want is to foregather with these maidens and know, O my father, that I will never again name my people, though I die before thee." Then he wept and cried, "Enough for me that I look upon the face of her I love, although it be only once in the year!" And he sighed deeply and repeated these couplets,

*Would Heaven the Phantom⁺ spared the friend at night
And would this love for man were ever dight!*

Were not my heart afire for love of you,

Tears ne'er had stained my cheeks nor dimmed my sight.

By night and day, I bid my heart to bear

Its griefs, while fires of love my body blight.

Then he fell at Shaykh Nasr's feet and kissed them and wept sore, crying, "Have pity on me, so Allah take pity on thee and aid me in my strait, so Allah aid thee!" Replied the old man, "By Allah, O my son, I know nothing of these maidens nor where may be their country; but, O my son, if thy heart be indeed set on one of them, tarry with me till this time next year for they will assuredly reappear; and, when the day of their coming draweth near, hide thyself under a tree in the garden. As soon as they have alighted and doffed their feather-robcs and plunged into the lake and are swimming about at a distance from their clothes, seize the vest of her whom thy soul desireth. When they see thee, they will come a-bank and she, whose coat thou hast taken, will accost thee and say to thee with the sweetest of speech and the most witching of smiles, 'Give me my dress, O my brother, that I may don it and veil my nakedness withal.' But if thou yield to her prayer and give her back the vest thou wilt never win thy wish: nay, she will don it and fly away to her folk and thou wilt nevermore see her

The 511th Night

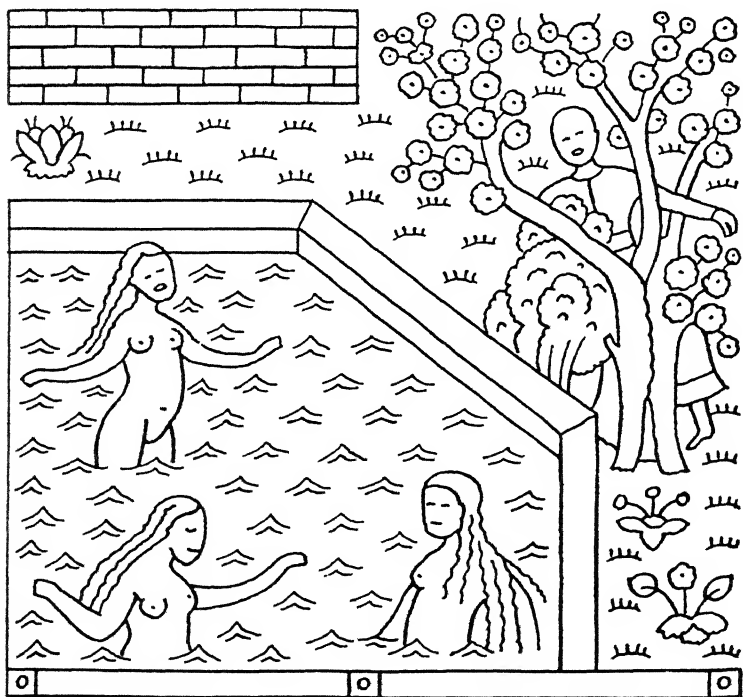
again. Now when thou hast gained the vest, clap it under thine armpit and hold it fast, till I return from the Parliament of the Fowls, when I will make accord between thee and her and send thee back to thy native land, and the maiden with thee. And this, O my son, is all I can do for thee, nothing more."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 511th night, she said,

It hath reached me, O auspicious King, that quoth Shaykh Nasr to Janshah, "Hold fast the feather-robe of her thy soul desireth and give it not back to her till I return from the Parliament of the Fowls. And this, O my son, is all I can do for thee, nothing more." When Janshah heard this, his heart was solaced and he abode with Shaykh Nasr yet another year, counting the days as they passed until the day of the coming of the birds. And when at last the appointed time arrived the old man said to him, "Do as I enjoined thee and charged thee with the maidens in the matter of the feather-dress, for I go to meet the birds"; and Janshah replied, "I hear and I obey, O my father." Then the Shaykh departed whilst the Prince walked into the garden and hid himself under a tree, where none could see him. Here he abode a first day and a second and a third, but the maidens came not; whereat he was sore troubled and wept and sighed from a heart hard tried; and he ceased not weeping and wailing till he fainted away. When he came to himself, he fell to looking now at the basin and now at the welkin, and anon at the earth and anon at the open country, whilst his heart grieved for stress of love-longing. As he was in this case, behold, the three doves appeared in the firmament, eagle-sized as before, and flew till they reached the garden and lighted down beside the basin. They turned right and left; but saw no one, man or Jann; so they doffed their feather-suits and became three maidens. Then they plunged into the basin and swam about, laughing and frolicking; and all were mother-naked and fair as bars of virgin silver. Quoth the eldest, "O my sister, I fear lest there be some one lying ambushed for us in the pavilion." Answered the second, "O sister, since the days of King Solomon, none hath entered the pavilion, be he man or Jann"; and the youngest added, laughing, "By Allah, O my sisters, if there be any hidden there, he will assuredly take none but me." Then they continued sporting and laughing and Janshah's heart kept flutter-

The Story of Janshah

ing for stress of passion; but he hid behind the tree so that he saw without being seen. Presently they swam out to the middle of the basin leaving their clothes on the bank. Hereupon he sprang to his feet, and running like the darting leven to the basin's brink, snatched up the feather-vest of the youngest damsel, her on whom his heart was set and whose name was Shamsah the Sun-maiden. At this the girls turned and seeing him, were affrighted and veiled their shame from him in the water. Then they swam near the shore and looking on his favour saw that he was bright faced as the moon on the night of fullness and asked him, "Who art thou and how camest thou hither and why hast thou taken the clothes of the lady Shamsah?" and he answered, "Come hither to me and I will tell you my tale." Quoth Shamsah, "What deed is this, and why hast thou taken my clothes, rather than those of my sisters?" Quoth he, "O light of mine eyes, come forth of the water, and I will recount thee my case and acquaint thee why I chose thee out." Quoth she, "O my lord and coolth of my eyes and fruit of my



The 512th and 513th Nights

heart, give me my clothes, that I may put them on and cover my nakedness withal; then will I come forth to thee." But he replied, "O Princess of beautiful ones, how can I give thee back thy clothes and slay myself for love-longing? Verily, I will not give them to thee, till Shaykh Nasr, the king of the birds, shall return." Quoth she, "If thou wilt not give me my clothes withdraw a little apart from us, that my sisters may land and dress themselves and lend me somewhat wherewithal to cover my shame." "I hear and obey," answered he, and walked away from them into the pavilion, whereupon the three Princesses came out and the two elder, donning their dress, gave Shamsah somewhat thereof, not enough to fly withal, and she put it on and came forth of the water, and stood before him, as she were the rising full-moon or a browsing gazelle. Then Shamsah entered the pavilion, where Janshah was still sitting on the throne; so she saluted him and taking seat near him, said, "O fair of face, thou hast undone thyself and me; but tell us thy adventures that we may ken how it is with thee." At these words he wept till he drenched his dress with his tears; and when she saw that he was distracted for love of her, she rose and taking him by the hand, made him sit by her side and wiped away the drops with her sleeve; and said she, "O fair of face, leave this weeping and tell us thy tale." So he related to her all that had befallen him and described to her all he had seen,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 512th night, she continued,

It hath reached me, O auspicious King, that the lady Shamsah said to Janshah, "Tell us thy tale"; so he related to her all that had befallen him; and, after she had lent attentive ear she sighed and said, "O my lord, since thou art so fondly in love with me, give me my dress, that I may fly to my folk, I and my sisters, and tell them what affection thou hast conceived for me, and after I will come back to thee and carry thee to thine own country." When he heard this, he wept sore and replied, "Is it lawful to thee before Allah to slay me wrongfully?" She asked, "O my lord, why should I do such wrongous deed?" and he answered, "If I give thee thy gear thou wilt fly away from me, and I shall die forthright." Princess Shamsah laughed at this and so did her sisters; then said she to him, "Be of good cheer and keep thine eyes cool and clear, for I must needs marry thee." So saying, she

The Story of Janshah

bent down to him and embraced him and pressing him to her breast kissed him between the eyes and on his cheeks. They clipped and clasped each other awhile, after which they drew apart and sat down on the throne. Then the eldest Princess went out into the garden and, plucking somewhat of fruits and flowers, brought them into the pavilion; and they ate and drank and laughed and sported and made merry. Now Janshah was singular in beauty and loveliness and slender shape and symmetry and grace, and the Princess Shamsah said to him, "O my beloved, by Allah, I love thee with exceeding love and will never leave thee!" When he heard her words, his breast broadened and he laughed for joy till he showed his teeth; and they abode thus awhile in mirth and gladness and frolic. And when they were at the height of their pleasure and joyance, behold, Shaykh Nasr returned from the Parliament of the Fowls and came in to them; whereupon they all rose to him and saluted him and kissed his hands. He gave them welcome and bade them be seated. So they sat down and he said to Princess Shamsah, "Verily this youth loveth thee with exceeding love; Allah upon thee, deal kindly with him, for he is of the great ones of mankind and of the sons of the kings, and his father ruleth over the land of Kabul and his reign compasseth a mighty empire." Quoth she, "I hear and I obey thy behest"; and, kissing the Shaykh's hands, stood before him in respect. Quoth he, "If thou say sooth, swear to me by Allah that thou wilt never betray him, what while thou abidest in the bonds of life." So she swore a great oath that she would never betray Janshah, but would assuredly marry him, and added, "Know, O Shaykh Nasr, that I never will forsake him." The Shaykh believed in her oath and said to Janshah, "Thanks be to Allah, who hath made you arrive at this understanding!" Hereupon the Prince rejoiced with exceeding joy, and he and Shamsah abode three months with Shaykh Nasr, feasting and toying and making merry.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 513th night, she said,

It hath reached me, O auspicious King, that Janshah and the lady Shamsah abode three months with Shaykh Nasr, feasting and toying and making merry. And at the end of that time she said to Janshah, "I wish to go with thee to thy motherland, where thou shalt marry me and we will abide there." "To hear is to obey,"

The 514th Night

answered he and took counsel with Shaykh Nasr, who said to him, "Go thou home, I commend her to thy care." Then said she, "O Shaykh Nasr, bid him render me my feather-suit." So the Shaykh bade Janshah give it to her, and he went straightways into the pavilion and brought it out for her. Thereupon she donned it and said to him, "Mount my back and shut thine eyes and stop thine ears, so thou mayst not hear the roar of the revolving sphere; and keep fast hold of my feathers, lest thou fall off." He did as she bade him and, as she stretched her wings to fly, Shaykh Nasr said, "Wait a while till I describe to thee the land Kabul, lest you twain miss your way." So she delayed till he had said his say and had bidden them farewell, commending the Prince to her care. She took leave of her sisters and bade them return to her folk and tell them what had befallen her with Janshah; then, rising into the air without stay or delay she flew off, like the wafts of the wind or the lamping leven. Her sisters also took flight and returning home delivered her message to their people. And she stayed not her course from the forenoon till the hour of mid-afternoon prayer (Janshah being still on her back), when she espied afar off a Wady abounding in trees and streams and she said to Janshah, "I am thinking to alight in this valley, that we may solace ourselves amongst its trees and herbage and here rest for the night." Quoth he, "Do what seemeth meet to thee!" So she swooped down from the lift and alighted in the Wady, when Janshah dismounted and kissing her between the eyes,[†] sat with her awhile on the bank of a river there; then they rose and wandered about the valley, taking their pleasure therein and eating of the fruits of the trees, until nightfall, when they lay down under a tree and slept till the morning dawned. As soon as it was day, the Princess arose and, bidding Janshah mount, flew on with him till noon, when she perceived by the appearance of the buildings which Shaykh Nasr had described to her, that they were nearing the city Kabul. So she swooped down from the welkin and alighted in a wide plain, a blooming champaign, wherein were gazelles straying and springs playing and rivers flowing and ripe fruits growing. So Janshah dismounted and kissed her between the eyes; and she asked him, "O my beloved and coolth of mine eyes, knowest thou how many days' journey we have come since yesterday?" and he answered, "No," when she said, "We have

The Story of Janshah

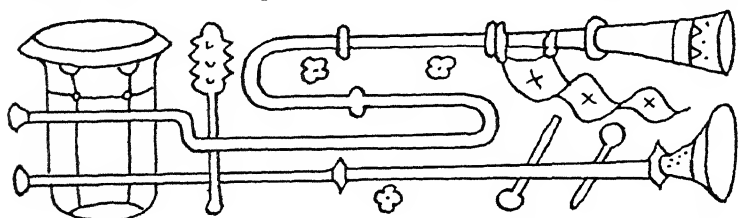
come thirty months' journey." Quoth he, "Praised be Allah for safety!" Then they sat down side by side and ate and drank and toyed and laughed. And whilst they were thus pleasantly engaged, behold, there came up to them two of the King's Mamelukes of those who had been of the Prince's company; one of them was he whom he had left with the horses, when he embarked in the fishing-boat and the other had been of his escort in the chase. As soon as they saw Janshah, both knew him and saluted him; then said they, "With thy leave, we will go to thy sire and bear him the glad tidings of thy coming." Replied the Prince, "Go ye to my father and acquaint him with my case, and fetch us tents, for we will tarry here seven days to rest ourselves till he make ready his retinue to meet us, that we may enter in stateliest state."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 514th night, she continued,

It hath reached me, O auspicious King, that Janshah said to the two Mamelukes, "Go ye to my sire and acquaint him with my case and fetch us tents, for we will abide here seven days to rest ourselves, till he make ready his retinue to meet us, that we may enter in the stateliest state." So the officers hastened back to King Teghmus and said to him, "Good news, O King of the age!" Asked he, "What good tidings bring ye: is my son Janshah come back?" and they answered, "Yes, thy son Janshah hath returned from his strangerhood and is now near at hand in the Kirání mead." Now when the King heard this, he joyed with great joy and fell down in a swoon for excess of gladness; then, coming to himself, he bade his Wazir give each of the Mamelukes a splendid suit of honour and a sum of money. The minister replied, "I hear and obey," and forthright did his bidding and said to them, "Take this in turn for the good tidings ye bring, whether ye lie or say sooth." They replied, "Indeed we lie not, for but now we sat with him and saluted him and kissed his hands and he bade us fetch him tents, for that he would sojourn in the meadow seven days, till such time as the Wazirs and Emirs and Grandees should come out to meet him." Quoth the King, "How is it with my son?" and quoth they, "He hath with him a Houri, as he had brought her out of Paradise." At this, King Teghmus bade beat the kettle-drums and sound the trumpets for gladness, and despatched messengers to announce the good news to Janshah's mother and to

The 515th Night

the wives of the Emirs and Wazirs and Lords of the realm: so the criers spread themselves about the city and acquainted the people with the coming of Prince Janshah. Then the King made ready, and, setting out for the Kirani meadow with his horsemen and footmen, came upon Janshah who was sitting at rest with the lady Shamsah beside him and, behold, all suddenly drew in sight. The Prince rose to his feet and walked forward to meet them; and the troops knew him and dismounted, to salute him and kiss his hands: after which he set out preceded by the men in single file till he came to his sire, who, at sight of his son threw himself from his horse's back and clasped him to his bosom and wept flooding



tears of joy. Then they took horse again with the retinue riding to the right and left and fared forward till they came to the river-banks, when the troops alighted and pitched their tents and pavilions and standards to the blare of trump and the piping of fife and the dub-a-dub of drum and tom-tom. Moreover the King bade the tent pitchers set up a pavilion of red silk for the Princess Shamsah, who put off her scanty raiment of feathers for fine robes and, entering the pavilion, there took seat. And as she sat in her beauty, behold, the King and his son Janshah came in to her, and when she saw Teghmus, she rose and kissed ground before him. The King sat down and seating Janshah on his right hand and Princess Shamsah on his left, bade her welcome and said to his son, "Tell me all that hath befallen thee in this thy long strangerhood." So Janshah related to him the whole of his adventures from first to last, whereat he marvelled with exceeding marvel and turning to the Princess, said, "Laud to Allah for that He hath caused thee to reunite me with my son! Verily this is of His exceeding bounty!"⁺—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 515th night, she pursued,

It hath reached me, O auspicious King, that King Teghmus

The Story of Janshah

said to the lady Shamsah, "Laud to Allah for that He hath caused thee to reunite me with my son! Verily this is of His exceeding bounty. And now I would have thee ask of me what thou wilt, that I may do it in thine honour." Quoth she, "I ask of thee that thou build me a palace in the midst of a flower garden, with water running under it." And the King answered, "I hear and obey." And behold, up came Janshah's mother, attended by all the wives of the Wazirs and Emirs and nobles and city notables. When her son had sight of her, he rose and leaving the tent, went forth to meet her and they embraced a long while, whilst the Queen wept for excess of joy and with tears trickling from her eyes repeated the following verses,

*Joy so o'ercometh me, for stress of joy
In that which gladdeneth me I fain shed tears:—
Tears are become your nature, O my eyes,
Who weep for joyance as for griefs and fears.*

And they complained to each other of all their hearts had suffered from the long separation. Then the King departed to his pavilion and Janshah carried his mother to his own tent, where they sat talking till there came up some of the lady Shamsah's attendants who said, "The Princess is now walking hither in order to salute thee." When the Queen heard this, she rose and going to meet Shamsah, saluted her and seated her awhile by her side. Presently the Queen and her retinue of noble women, the spouses of the Emirs and Grandees, returned with Princess Shamsah to the tent occupied by her daughter-in-law and sat there. Meanwhile, King Teghmus gave great largess to his levies and lieges and rejoiced in his son with exceeding joy, and they tarried there ten days, feasting and merrymaking and living a most joyous life. At the end of this time, the King commanded a march and they all returned to the capital, so he took horse surrounded by all the troops with the Wazirs and Chamberlains to his right and left: nor ceased they faring till they entered the city, which was decorated after the goodliest fashion; for the folk had adorned the houses with precious stuffs and jewellery and spread costly brocades under the hoofs of the horses. The drums beat for glad tidings and the Grandees of the kingdom rejoiced and brought rich gifts and the lookers on were filled with amazement. Furthermore, they fed the mendicants and Fakirs and held high festival for the space of

The 516th Night

ten days, and the lady Shamsah joyed with exceeding joy whenas she saw this. Then King Teghmus summoned architects and builders and men of art and bade them build a palace in that garden. So they straightway proceeded to do his bidding; and, when Janshah knew of his sire's command, he caused the artificers to fetch a block of white marble and carve it and hollow it in the semblance of a chest; which being done, he took the feather-vest of Princess Shamsah wherewith she had flown with him through the air: then, sealing the cover with melted lead, he ordered them to bury the box in the foundations and build over it the arches whereon the palace was to rest. They did as he bade them, nor was it long before the palace was finished: then they furnished it and it was a magnificent edifice, standing in the midst of the garden, with streams flowing under its walls.⁺ Upon this the King caused Janshah's wedding to be celebrated with the greatest splendour and they brought the bride to the castle in state procession and went their ways. When the lady Shamsah entered, she smelt the scent of her feather-gear——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 516th night, she said,

It hath reached me, O auspicious King, that when the lady Shamsah entered the new palace, she smelt the scent of her flying feather-gear and knew where it was and determined to take it. So she waited till midnight, when Janshah was drowned in sleep; then she rose and going straight to the place where the marble coffer was buried under the arches she hollowed the ground alongside till she came upon it; when she removed the lead wherewith it was soldered and, taking out the feather-suit, put it on. Then she flew high in air and perching on the pinnacle of the palace, cried out to those who were therein, saying, "I pray you fetch me Janshah, that I may bid him farewell." So they told him and he came out and, seeing her on the terrace-roof of the palace, clad in her feather-raiment, asked her, "Why hast thou done this deed?" and she answered, "O my beloved and coolth of mine eyes and fruit of my heart, by Allah, I love thee passing dear and I rejoice with exceeding joy in that I have restored thee to thy friends and country and thou hast seen thy mother and father. And now, if thou love me as I love thee, come to me at Takní, the Castle of Jewels." So saying, she flew away forth-

The Story of Janshah

right to find her family and friends, and Janshah fell down fainting, being well-nigh dead for despair. They carried the news to King Teghmus, who mounted at once and riding to the palace, found his son lying senseless on the ground; whereat he wept knowing that the swoon was caused by the loss of his love, and sprinkled rose-water on his face.⁺ When the Prince came to himself and saw his sire sitting at his head, he wept at the thought of losing his wife and the King asked what had befallen him. So he replied, "Know, O my father, that the lady Shamsah is of the daughters of the Jann and she hath done such and such" (telling him all that had happened); and the King said, "O my son, be not troubled and thus concerned, for I will assemble all the merchants and wayfarers in the land and enquire of them anent that castle. If we can find out where it is, we will journey thither and demand the Princess Shamsah of her people; and we hope in Allah the Almighty that He will give her back to thee and thou shalt consummate thy marriage." Then he went out and, calling his four Wazirs without stay or delay, bade them assemble all the merchants and voyagers in the city and question them of Takni, the Castle of Jewels, adding, "Whoso knoweth it and can guide us thither, I will surely give him fifty thousand



The 517th Night

gold pieces." The Wazirs accordingly went forth at once and did as the King bade them, but neither trader nor traveller could give them news of Takni, the Castle of Jewels; so they returned and told the King. Thereupon he bade bring beautiful slave-girls and concubines and singers and players upon instruments of music, whose like are not found but with the Kings: and sent them to Janshah, so haply they might divert him from the love of the lady Shamsah. Moreover, he despatched couriers and spies to all the lands and islands and climes, to enquire for Takni, the Castle of Jewels, and they made quest for it two months long, but none could give them news thereof. So they returned and told the King, whereupon he wept bitter tears and going in to his son found Janshah sitting amidst the concubines and singers and players on harp and zither and so forth, not one of whom could console him for the lady Shamsah. Quoth Teghmus, "O my son, I can find none who knoweth this Castle of Jewels; but I will bring thee a fairer than she." When Janshah heard this, his eyes ran over with tears and he recited these two couplets,

*Patience hath fled, but passion fareth not;
And all my frame with pine is fever-hot:
When will the days my lot with Shamsah join?
Lo, all my bones with passion-lowe go rot!*

Now there was a deadly feud between King Teghmus and a certain King of Hind, by name Kafid, who had great plenty of troops and warriors and champions; and under his hand were a thousand puissant chieftains, each ruling over a thousand tribes whereof every one could muster four thousand cavaliers. He reigned over a thousand cities each guarded by a thousand forts and he had four Wazirs and under him ruled Emirs, Princes and Sovereigns; and indeed he was a King of great might and prowess whose armies filled the whole earth. Now King Teghmus had made war upon him and ravaged his reign and slain his men and of his treasures had made gain. But when it came to King Kafid's knowledge that King Teghmus was occupied with the love of his son, so that he neglected the affairs of the state and his troops were grown few and weak by reason of his care and concern for his son's state, he summoned his Wazirs and Emirs and said to them, "Ye all know that whilom King Teghmus invaded our dominions and plundered our possessions and slew my father

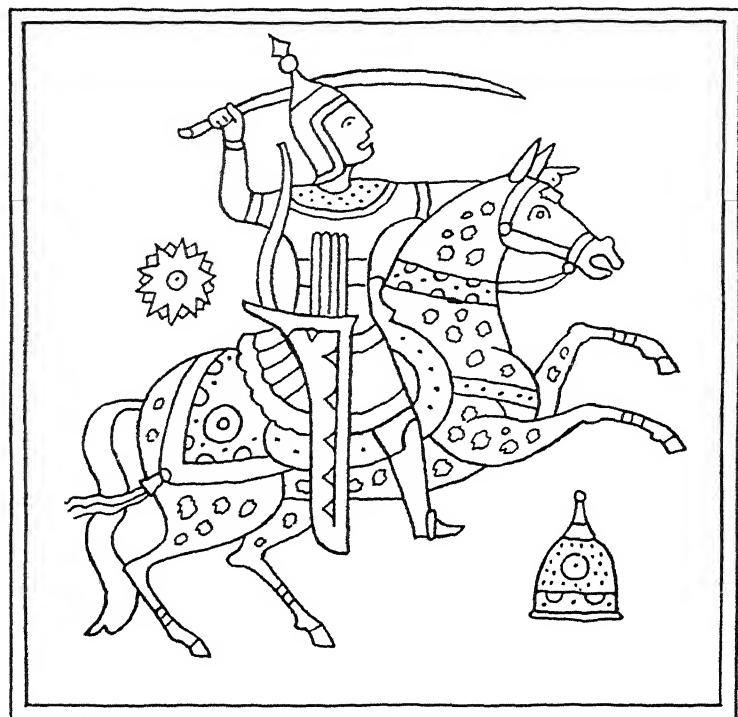
The Story of Janshah

and brethren, nor indeed is there one of you, but he hath harried his lands and carried off his goods and made prize of his wives and slain some kinsmen of his. Now I have heard this day that he is absorbed in the love of his son Janshah, and that his troops are grown few and weak; and this is the time to take our blood-revenge on him. So make ready for the march and don ye your harness of battle; and let nothing stay or delay you, and we will go to him and fall upon him and slay him and his son, and possess ourselves of his reign.”——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 517th night, she continued,

It hath reached me, O auspicious King, that Kafid, King of Hind, commanded his troops and armies to mount and make for the dominions of King Teghmus, saying, “Get ye ready for the march and don ye your harness of war; and let nothing stay or delay you; so we will go to him and fall upon him and slay him and his son and possess ourselves of his reign.” They all answered with one voice, saying, “We hear and obey,” and fell at once to equipping themselves and levying troops; and they ceased not their preparations for three months and, when all was in readiness, they beat the drums and sounded the trumps and flew the flags and banners: then King Kafid set out at the head of his host and they fared on till they reached the frontiers of the land of Kabul, the dominions of King Teghmus, where they began to harry the land and do havoc among the folk, slaughtering the old and taking the young prisoners. When the news reached King Teghmus, he was wroth with exceeding wrath and assembling his Grandees and officers of state, said to them, “Know that Kafid hath come to our land and hath entered the realm we command and is resolved to fight us hand to hand; and he leadeth troops and champions and warriors, whose number none knoweth save Allah Almighty; what deme deem ye?” Replied they, “O King of the age, let us go out to him and give him battle and drive him forth of our country; and thus deem we.” So he bade them prepare for battle and brought forth to them hauberks and cuirasses and helmets and swords and all manner of warlike gear, such as lay low warriors and do to death the champions of mankind. So the troops and braves and champions flocked together and they set up the standards and beat the drums and sounded

The 518th Night



the trumpets and clashed the cymbals and piped on the pipes; and King Teghmus marched out at the head of his army, to meet the hosts of Hind. And when he drew near the foe, he called a halt, and encamping with his host in the Zahrán Valley,⁺ hard by the frontier of Kabul, despatched to King Kafid by messenger the following letter: "Know that what thou hast done is of the doings of the villain rabble and wert thou indeed a King, the son of a King, thou hadst not done thus, nor hadst thou invaded my kingdom and slain my subjects and plundered their property and wrought unright upon them. Knowest thou not that all this is the fashion of a tyrant? Verily, had I known that thou durst harry my dominions, I had come to thee before thy coming and had prevented thee this long while since. Yet, even now, if thou wilt retire and leave mischief between us and thee, well and good; but if thou return not, meet me in the listed field and measure thyself with me in cut and thrust." Lastly he sealed his letter and committed it to an officer of his army and sent with him spies to spy

The Story of Janshah

him out news. The messenger fared forth with the missive and, drawing near the enemy's camp, he descried a multitude of tents of silk and satin, with pennons of blue sendal, and amongst them a great pavilion of red satin, surrounded by a host of guards. He ceased not to advance till he made this tent and found on asking that it was that of King Kafid, whom he saw seated on a chair set with jewels, in the midst of his Wazirs and Emirs and Grantees. So he brought out the letter and straightway there came up to him a company of guards, who took it from him and carried it to the King; and Kafid read it and wrote a reply to this purport: "After the usual invocations, We let King Teghmus know that we mean to take our blood-revenge on thee and wash out our stain and waste thy reign and rend the curtain in twain and slay the old men and enslave the young men. But to-morrow, come thou forth to combat in the open plain, and to show thee thrust and fight will I deign." Then he sealed the letter and delivered it to the messenger, who carried it to King Teghmus—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 518th night, she said,

It hath reached me, O auspicious King, that King Kafid delivered the answering letter to the messenger who carried it to King Teghmus and delivered it, after kissing the ground between his hands. Then he reported all that he had seen, saying, "O King of the age, I espied warriors and horsemen and footmen beyond count nor can I assist thee to the amount." When Teghmus read the reply and comprehended its contents, he was with furious rage enraged and bade his Wazir Ayn Zar take horse and fall upon the army of Kafid with a thousand cavaliers, in the middle watch of the night when they would easily ride home and slay all before them. Ayn Zar replied, "I hear and I obey," and at once went forth to do his bidding. Now King Kafid had a Wazir, Ghatrafán⁺ by name, whom he bade take five thousand horse and attack the host of King Teghmus in like manner. So Ghatrafan did his bidding and set out on his enterprise marching till midnight. Thus the two parties met halfway and the Wazir Ghatrafan fell upon the Wazir Ayn Zar. Then man cried out against man and there befel sore battle between them till break of day, when Kafid's men were routed and fled back to their King in confusion. As Kafid saw this, he was wroth beyond measure and said to the

The 519th Night

fugitives, "Woe to you! What hath befallen you, that ye have lost your captains?" and they replied, "O King of the age, as the Wazir Ghatrafan rode forth to fall upon King Teghmus, there appeared to us halfway and when night was half over, the Wazir Ayn Zar, with cavaliers and champions, and we met on the slopes of Wady Zahran; but ere we were ware we found ourselves in the enemy's midst, eye meeting eye; and we fought a fierce fight with them from midnight till morning, many on either side being slain. Then the Wazir and his men fell to shouting and smiting the elephants on the face till they took fright at their furious blows, and turning tail to flee, trampled down the horsemen, whilst none could see other for the clouds of dust. The blood ran like a rain-torrent and had we not fled, we had all been cut off to the last man." When King Kafid heard this, he exclaimed, "May the sun not bless you and may he be wroth with you and sore be his wrath!" Meanwhile Ayn Zar, the Wazir, returned to King Teghmus and told him what had happened. The King gave him joy of his safety and rejoiced greatly and bade beat the drums and sound the trumpets, in honour of the victory; after which he called the roll of his troops and behold, two hundred of his stoutest champions had fallen. Then King Kafid marched his army into the field and drew them out ordered for battle in fifteen lines of ten thousand horse each, under the command of three hundred captains, mounted on elephants and chosen from amongst the doughtiest of his warriors and his champions. So he set up his standards and banners and beat the drums and blew the trumpets whilst the braves sallied forth, offering battle. As for King Teghmus, he drew out his troops line after line and lo! there were ten of ten thousand horse each, and with him were an hundred champions, riding on his right hand and on his left. Then fared forward to the fight each renowned knight, and the hosts clashed together in their might, whilst the earth for all its wideness was straitened because of the multitude of the cavaliers and ears were deafened by drums and cymbals beating and pipes and hautboys sounding and trumpets blaring and by the thunder of horse-tramp and the shouting of men. The dust arched in canopy over their heads and they fought a sore fight from the first of the day till the fall of darkness, when they separated and each army drew off to its own camp.—

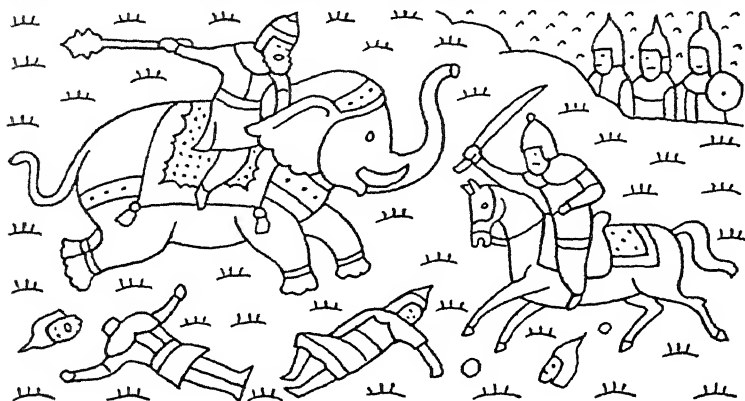
The Story of Janshah

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 519th night, she said,

It hath reached me, O auspicious King, that each army drew off to its own camp. Then King Kafid called the roll of his troops and, finding that he had lost five thousand men, raged with great rage; and King Teghmus mustered his men and seeing that of them were slain three thousand riders, the bravest of his braves, was wroth with exceeding wrath. On the morrow King Kafid again pushed into the plain and did duty as before, while each man strave his best to snatch victory for himself; and Kafid cried out to his men, saying, "Is there any of you will sally forth into the field and open us the chapter of fray and fight?" And behold came out from the ranks a warrior named Barkayk, a mighty man of war who, when he reached the King, alighted from his elephant and kissing the earth before him, sought of him leave to challenge the foe to combat singular. Then he mounted his elephant and driving into mid-field, cried out, "Who is for duello, who is for derring-do, who is for knightly devoir?" When King Teghmus heard this, he said to his troops, "Which of you will do single battle with this sworder?" And behold, a cavalier came out from the ranks, mounted on a charger, mighty of make, and driving up to the King kissed the earth before him and craved his permission to engage Barkayk. Then he mounted again and charged at Barkayk, who said to him, "Who art thou and what art thou called, that thou makest mock of me by coming out against me and challenging me, alone?" "My name is Ghazanfar⁺ son of Kamkhil," replied the Kabul champion; and the other, "I have heard tell of thee in my own country; so up and do battle between the ranks of the braves!" Hearing these words Ghazanfar drew a mace of iron from under his thigh and Barkayk took his good sword in hand, and they laid on load till Barkayk smote Ghazanfar on the head with his blade, but the morion turned the blow and no hurt befel him therefrom; whereupon Ghazanfar, in his turn, dealt Barkayk so terrible a stroke on the head with his mace, that he levelled him down to his elephant's back and slew him. With this out sallied another and crying to Ghazanfar, "Who be thou that thou shouldst slay my brother?" hurled a javelin at him with such force that it pierced his thigh and nailed his coat of mail to his flesh. Then Ghazanfar, feeling his hurt,

The 520th Night

hent his sword in hand and smote at Barkayk's brother and cut him in sunder, and he fell to the earth, wallowing in his life-blood; whilst the challenger of Kabul galloped back to King Teghmus. Now when Kafid saw the death of his champions, he cried out to his troops, saying, "Down with you to the plain and strike with might and main!" as also did King Teghmus, and the two armies fought the fiercest of fights. Horse neighed against horse and man cried out upon man and brands were bared, whilst the drums beat and the trumpets blared; and horseman charged upon horse-



man and every brave of renown pushed forward, whilst the faint-heart fled from the lunge of lance and men heard naught but slogan-cry and the clash and clang of armoury. Slain were the warriors that were slain⁺ and they stayed not from the mellay till the decline of the sun in the heavenly dome, when the Kings drew off their armies and returned each to its own camp.⁺ Then King Teghmus took tally of his men and found that he had lost five thousand, and four standards had been broken to bits, whereat he was sore an-angered; whilst King Kafid in like manner counted his troops and found that he had lost six hundred, the bravest of his braves, and nine standards were wanting to the full tale. The two armies ceased joining battle and rested on their arms three days' space, after which Kafid wrote a letter and sent it by messenger to a King called Fákun al-Kalb (with whom he claimed kinship by the spindle side): and this kinsman forthwith mustered his men and marched to meet the King of Hind: and while as King Teghmus was sitting at his pleasure,—

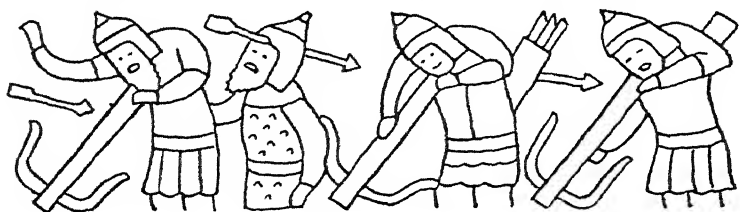
The Story of Janshah

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 520th night, she said,

It hath reached me, O auspicious King, that King Fakun mustered his men and marched to meet the King of Hind: and whileas King Teghmus was sitting at his pleasure, there came one in to him and said, "I see from afar a cloud of dust spiring high in air and overspreading the lift." So he commanded a company to fare forth and learn the meaning of this; and, crying, "To hear is to obey," they sallied out and presently returned and said to him, "O King, when we drew near the cloud of dust, the wind rent it and it lifted and showed seven standards and under each standard three thousand horse, making for King Kafid's camp." Then King Fakun joined himself to the King of Hind and saluting him, asked, "How is it with thee, and what be this war in which thou warrest?" and Kafid answered, "Knowest thou not that King Teghmus is my enemy and the murtherer of my father and brothers? Wherefore I am come forth to do battle with him and take my blood-wreak on him." Quoth Fakun, "The blessing of the sun be upon thee!" and the King of Hind carried King Fakun al-Kalb to his tent and rejoiced in him with exceeding joy. Such was the case of the two hostile Kings; but as regards King Janshah, he abode two months shut up in his palace, without seeing his father or allowing one of the damsels in his service to come in to him; at the end of which time he grew troubled and restless and said to his attendants, "What aileth my father that he cometh not to visit me?" They told him that he had gone forth to do battle with King Kafid, whereupon quoth Janshah, "Bring me my steed, that I may go to my sire." They replied, "We hear and obey," and brought his horse; but he said in himself, "I am taken up with the thought of myself and my love and I deem well to mount and ride for the city of the Jews, where haply Allah shall grant me the boon to meet the merchant who hired me for the ruby-business and may be he will deal with me as he dealt before, for none knoweth whence good cometh." So he took with him a thousand horse and set out, the folk saying, "At last Janshah hath fared forth to join his father in the field, and to fight by his side"; and they stinted not pushing on till dusk, when they halted for the night in a vast meadow. As soon as he knew that all his men were asleep, the Prince rose privily and girding

The 521st Night

his waist, mounted his horse and rode away intending to make Baghdad, because he had heard from the Jews that a caravan came thence to their city once in every two years and he made up his mind to journey thither with the next cafilah. When his men awoke and missed the Prince and his horse, they mounted and sought him right and left but, finding no trace of him, rejoined his father and told him what his son had done; whereat he was wroth beyond measure and cast the crown from his head, whilst the sparks were like to fly from his mouth, and he said, "There is no Majesty and there is no Might but in Allah! Verily I have lost my son, and the enemy is still before me." But his Wazirs



and vassals said to him, "Patience, O King of the age! Patience bringeth weal in wake." Meanwhile Janshah, parted from his lover and pained for his father, was in sore sorrow and dismay, with heart seared and eyes tear-bleared and unable to sleep night or day. But when his father heard the loss his host had endured, he declined battle, and fled before King Kafid; and, retiring to his city, closed the gates and strengthened the walls. Thereupon King Kafid followed him and sat down before the town, offering battle seven nights and eight days, after which he withdrew to his tents, to tend his wounded while the citizens defended themselves as they best could, fortifying the place and setting up mangonels and other engines on the walls. Such was the condition of the two Kings, and war raged between them for a space of seven years.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 521st night, she said,

It hath reached me, O auspicious King, that Kings Teghmus and Kafid continued in this condition for seven years; but, as regards Janshah, he rode through wild and wold and whenever he came to a town he asked anent Takni, the Castle of Jewels, but none knew of it and all answered, "Of a truth we never heard of such place, not even by name." At last he happened to enquire

The Story of Janshah

concerning the city of the Jews from a merchant who told him that it was situate in the extreme Orient, adding, "A caravan will start this very month for the city of Mizrakán in Hind; whither do thou accompany us and we will fare on to Khorasan and thence to the city of Shima'un and Khwárazm, from which latter place the City of the Jews is distant a year and three months' journey." So Janshah waited till the departure of the caravan, when he joined himself thereto and journeyed, till he reached the city of Mizrakan whence, after vainly asking for Takni, the Castle of Jewels, he set out and enduring on the way great hardships and perils galore and the extreme of hunger and thirst, he arrived at the town of Shima'un. Here he made enquiry for the City of the Jews, and they directed him to the road thither. So he fared forth and journeyed days and nights till he came to the place where he had given the apes the slip, and continued his journey thence to the river, on the opposite bank of which stood the City of the Jews. He sat down on the shore and waited till the Sabbath came round and the river dried up by decree of Allah Almighty, when he crossed over to the opposite bank and, entering the city, betook himself to the house wherein he had lodged on his former journey. The Jew and his family saluted him and rejoiced in his return and, setting meat and drink before him, asked, "Where hast thou been during thine absence?" and he answered, "In the kingdom of Almighty Allah!"⁺ He lay with them that night and on the morrow he went out to solace himself with a walk about the city and presently heard a crier crying aloud and saying, "O folk, who will earn a thousand gold pieces and a fair slave-girl and do half a day's work for us?" So Janshah went up to him and said, "I will do this work."⁺ Quoth the crier, "Follow me," and carrying him to the house of the Jew merchant, where he had been aforetime, said, "This young man will do thy need." The merchant not recognizing him, gave him welcome and carried him into the Harim, where he set meat and drink before him, and he ate and drank. Then he brought him the money and formally made over to him the handsome slave-girl with whom he lay that night. As soon as morning dawned, he took the dinars and the damsel and, committing them to his Jew host with whom he had lodged aforetime, returned to the merchant, who mounted and rode out with him, till they came to the foot of the tall and towering mountain,

The 522nd Night

where the merchant, bringing out a knife and cords, said to Janshah, "Throw the mare." So he threw her and bound her four legs with the cords and slaughtered her and cut off her head and four limbs and slit her belly, as ordered by the Jew; whereupon quoth he, "Enter her belly, till I sew it up on thee; and whatsoever thou seest therein, tell me of it, for this is the work whose wage thou hast taken." So Janshah entered the mare's belly and the merchant sewed it up on him; then, withdrawing to a fair distance, hid himself. And after an hour a great bird swooped down from the lift and, snatching up the carcass in his pounces soared high toward the sky. Then he perched upon the mountain-peak and would have eaten the prey, but Janshah sensing his intent took out his knife and slit the mare's belly and came forth. The bird was scared at his sight and flew away, and Janshah went up to a place whence he could see below, and looking down, espied the merchant standing at the foot of the mountain, as he were a sparrow. So he cried out to him, "What is thy will, O merchant?" Replied the Jew, "Throw me down of the stones that lie about thee, that I may direct thee in the way down." Quoth Janshah, "Thou art he who didst with me thus and thus five years ago, and through thee I suffered hunger and thirst and sore toil and much trouble; and now thou hast brought me hither once more and thinkest to destroy me. By Allah, I will not throw thee aught!" So saying, he turned from him and set out for where lived Shaykh Nasr, the King of the Birds.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 522nd night, she said,

It hath reached me, O auspicious King, that Janshah took the way for where lived Shaykh Nasr, the King of the Birds. And he ceased not faring on many days and nights, tearful-eyed and heavy-hearted; eating, when he was anhungered, of the growth of the ground and drinking, when he thirsted, of its streams, till he came in sight of the Castle of the lord Solomon and saw Shaykh Nasr sitting at the gate. So he hastened up to him and kissed his hands; and the Shaykh saluted him and bade him welcome and said to him, "O my son, what aileth thee that thou returnest to this place, after I sent thee home with the Princess Shamsah, cool of eyes and broad of breast?" Janshah wept and told him all that had befallen him and how she had flown away from him, saying,

The Story of Janshah

"An thou love me, come to me in Takni, the Castle of Jewels"; at which the old man marvelled and said, "By Allah, O my son, I know it not, nor, by the virtue of our lord Solomon, have I ever in my life heard its name!" Quoth Janshah, "What shall I do? I am dying of love and longing." Quoth Shaykh Nasr, "Take patience until the coming of the birds, when we will enquire at them of Takni, the Castle of Jewels; haply one of them shall wot thereof." So Janshah's heart was comforted and, entering the Palace, he went straight to the chamber which gave upon the Lake in which he had seen the three maidens. After this he abode with Shaykh Nasr for a while and, one day as he was sitting with him, the Shaykh said, "O my son, rejoice for the time of the birds' coming draweth nigh." Janshah gladdened to hear the news; and after a few days the birds began to come and Shaykh Nasr said to him, "O my son, learn these names^t and address thyself with me to meet the birds." Presently, the fowls came flying up and saluted Shaykh Nasr, kind after kind, and he asked them of Takni, the Castle of Jewels, but they all made answer, "Never heard we of such a place." At these words Janshah wept and lamented till he swooned away; whereupon Shaykh Nasr called a huge volatile and said to him, "Carry this youth to the land of Kabul," and described to him the country and the way thither. Then he set Janshah on the bird's back, saying, "Be careful to sit straight and beware of leaning to either side, else thou wilt be torn to pieces in the air; and stop thine ears from the wind, lest thou be dazed by the noise of the revolving sphere and the roaring of the seas." Janshah resolved to do his bidding and the bird took flight high in sky and flew with him a day and a night, till he set him down by the King of the Beasts, whose name was Sháh Badrí, and said to his rider, "We have gone astray from the way directed by Shaykh Nasr." And he would have taken him up again and flown on with him; but Janshah said, "Go thy ways and leave me here; till I die on this spot or I find Takni, the Castle of Jewels, I will not return to my country." So the fowl left him with Shah Badri, King of the Beasts, and flew away. The King thereupon said to him, "O my son, who art thou and whence comest thou with yonder great bird?" So Janshah told him his story from beginning to end, whereat Shah Badri marvelled and said, "By the virtue of the lord Solomon, I know not of this castle; but if

The 523rd Night

any one of the beasts my subjects know it, we will reward him bountifully and send thee by him thither." Hereat Janshah wept bitterly but presently he took patience and abode with Shah Badri, and after a short time the King of the Beasts said to him, "O my son, take these tablets and commit to memory that which is therein; and when the beasts come, we will question them of the Castle of Jewels."—



And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 523rd night, she continued,

It hath reached me, O auspicious King, that the King of the Beasts said to Janshah, "Commit to memory what is in these tablets; and whenas the beasts come, we will ask them anent that castle." He did as the King bade him, and before long, up came the beasts, kind after kind, and saluted Shah Badri, who questioned them of Takni, the Castle of Jewels; but they all replied, "We know not this castle, nor ever heard we of it." At this Janshah wept and lamented for that he had not gone with the bird that brought him from Shaykh Nasr's castle; but Shah Badri said to him, "Grieve not, O my son, for I have a brother, King Shimákh hight, who is older than I; he was once a prisoner to King Solomon, for that he rebelled against him; nor is there among the Jinn one elder than he and Shaykh Nasr. Belike he knoweth of this castle; at any rate he ruleth over all the Jinn in this countryside." So saying he set Janshah on the back of a beast and gave him a letter to his brother, commending him to his care. The beast set off with the Prince forthwith and fared on

The Story of Janshah

days and nights, till it came to King Shimakh's abiding place. And when it caught sight of the King it stood still afar off; whereupon Janshah alighted and walked on, till he found himself in the presence. Then he kissed hands and presented his brother's letter. The King read the missive and, having mastered the meaning, welcomed the Prince, saying, "By Allah, O my son, in all my born days I never saw nor heard of this castle!" adding (as Janshah burst into tears), "but tell me thy story and who and whence thou art and whither thou art bound." So Janshah related to him his history from beginning to end, at which Shimakh marvelled and said, "O my son, I do not believe that even the lord Solomon ever saw this castle or heard thereof; but O my son,[†] I know a monk in the mountains, who is exceeding old and whom all birds and beasts and Jann obey; for he ceased not his conjurations against the Kings of the Jann, till they submitted themselves to him in their own despite, by reason of the might of his oaths and his magic; and now all the birds and the beasts are his servants. I myself once rebelled against King Solomon and he sent against me this monk, the only being who could overcome me with his craft and his conjurations and his gramarye; then he imprisoned me, and since that time I have been his vassal. He hath travelled in all countries and quarters and knoweth all ways and regions and places and castles and cities; nor do I think there is any place hidden from his ken. So needs must I send thee to him; haply he may direct thee to the Castle of Jewels; and, if he cannot do this, none can; for all things obey him, birds and beasts and the very mountains and come at his beck and call, by reason of his skill in magic. Moreover, by the might of his egromancy he hath made a staff, in three pieces, and this he planteth in the earth and conjureth over it; whereupon flesh and blood issue from the first piece, sweet milk from the second and wheat and barley from the third; then he withdraweth the staff and returneth to his place which is hight the Hermitage of Diamonds. And this magical monk is a cunning inventor and artificer of all manner strange works; and he is a crafty warlock full of guiles and wiles, an arch-deceiver of wondrous wickedness, who hath mastered every kind of magic and witchcraft. His name is Yaghmús and to him I must needs send thee on the back of a big bird with four wings"——

The 524th and 525th Nights

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 524th night, she pursued,

It hath reached me, O auspicious King, that Shimakh said to Janshah, "I must needs send thee to the monk Yaghmus on the back of a big bird with four wings, each measuring thirty Háshimi⁺ cubits in length; and it hath feet like those of an elephant, but it flieth only twice a year." And there was with King Shimakh an officer, by name Timshún, who used every day to carry off two Bactrian⁺ camels from the land of Irak and cut them up for the bird that it might eat them. So King Shimakh bade the fowl take up Janshah and bear him to the cell of the hermit Yaghmus; and it rose into the air and flew on days and nights, till it came to the Mountain of the Citadels and the Hermitage of Diamonds; where Janshah alighted and going up to the hermitage, found Yaghmus the Monk at his devotions. So he entered the chapel and, kissing the ground, stood respectfully before the hermit. When Yaghmus saw him, he said, "Welcome, O my son, O parted from thy home and garred ferforth to roam! Tell me the cause of thy coming hither." So Janshah wept and acquainted him with all that had befallen him from beginning to end and that he was in quest of the Castle of Jewels. The Monk marvelled greatly at his story and said, "By Allah, O my son, never in my life heard I of this castle, nor ever saw I one who had heard of it or had seen it, for all I was alive in the days of Noah, Allah's Prophet (on whom be peace!),⁺ and I have ruled the birds and beasts and Jinn ever since his time; nor do I believe that Solomon David-son himself knew of it. But wait till the birds and beasts and chiefs of the Jann come to do their homage to me and I will question them of it; peradventure, some one of them may be able to give us news of it and Allah Almighty shall make all things easy to thee." So Janshah homed with the hermit, until the day of the assembly, when all the birds and beasts and Jann came to swear fealty; and Yaghmus and his guest questioned them anent Takni, the Castle of Jewels; but they all replied, "We never saw or heard of such a place." At this, Janshah fell a-weeping and lamenting and humbled himself before the Most High; but, as he was thus engaged, behold, there flew down from the heights of air another bird, big of bulk and black of blee, which had tarried behind the rest, and kissed the hermit's hands. Yaghmus asked it of Takni,

The Story of Janshah

the Castle of Jewels, and it answered, saying, "O Monk, when I and my brothers were small chicks we abode behind the mountain Kaf on a hill of crystal, in the midst of a great desert; and our father and mother used to set out for it every morning and in the evening come back with our food. They went out early one day, and were absent from us a se'nnight and hunger was sore upon us; but on the eighth day they returned, both weeping, and we asked them the reason of their absence. Quoth they: 'A Marid swooped down on us and carried us off in his claws to Takni, the Castle of Jewels, and brought us before King Shahlán, who would have slain us; but we told him that we had left behind us a brood of fledgelings; so he spared our lives and let us go.' And were my parents yet in the bonds of life they would give thee news of the castle." When Janshah heard this, he wept bitter tears and said to the hermit, "Prithee bid the bird carry me to his father and mother's nest on the crystal hill, behind the mountain Kaf." So the hermit said, "O bird, I desire thee to obey this youth in whatsoever he may command thee." "I hear and obey thy bidding," replied the fowl; and, taking Janshah on its back, flew with him days and nights without ceasing till it set him down on the hill of crystal and there alighted. And having delayed there a resting while, it again set him on its back and flew off and ceased not flying for two whole days till it reached the spot where the nest was.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 525th night, she said,

It hath reached me, O auspicious King, that the fowl ceased not flying with Janshah two full days; till it reached the spot where the nest was, and set him down there and said, "O Janshah, this is where our nest was." He wept sore and replied, "I pray thee bear me farther on to where thy parents used to forage for food." The bird consented; so it took him up again and flew on with him seven nights and eight days, till it set him down on the top of a high hill Karmús high and left him there saying, "I know of no land behind this hill." Then it flew away and Janshah sat down on the hilltop and fell asleep. When he awoke, he saw a something gleaming afar off as it were lightning and filling the firmament with its flashings; and he wondered what this sheen could be without wotting that it was the Castle he sought. So he descended

The 526th Night

the mountain and made towards the light, which came from Takni, the Castle of Jewels, distant two months' journey from Karmús, the hill whereon he had alit, and its foundations were fashioned of red rubies and its buildings of yellow gold. Moreover, it had a thousand turrets builded of precious metals, and stones of price studded and set in the minerals brought from the Main of Murks, and on this account it was named the Castle of Jewels, Takni. It was a vast great castle and the name of its king was King Shahlan, the father of the lady Shamsah and her sisters. Such was the case with Janshah; but as regards Princess Shamsah, when she fled from Janshah, she made straight for the Castle of Jewels and told her father and mother all that had passed between the Prince and herself; how he had wandered the world and seen its marvels and wonders and how fondly he loved her and how dearly she loved him. Quoth they, "Thou hast not dealt righteously with him, as Allah would have thee deal." Moreover King Shahlan repeated the story to his guards and officers of the Marids of the Jinn and bade them bring him every mortal they should see. For the lady Shamsah had said to her parents, "Janshah loveth me with passionate love and forsure he will follow me; for when flying from his father's roof I cried to him, 'An thou



The Story of Janshah

love me, seek me at Takni, the Castle of Jewels!" Now when Janshah beheld that sheen and shine, he made straight for it wishing to find out what it might be. And as chance would have it, Shamsah had that very day despatched a Marid on an occasion in the direction of the hill Karmus, and on his way thither he caught sight of a man, a mortal; so he hastened up to him and saluted him. Janshah was terrified at his sight, but returned his salam, and the Marid asked, "What is thy name?" and he answered, "My name is Janshah, and I have fallen madly in love with a Jinniyah known as Princess Shamsah, who captivated me by her beauty and loveliness; but despite my dear love she fled from the palace wherein I placed her and behold, I am here in quest of her." Herewith he wept with bitter weeping. The Marid looked at him and his heart burned with pity on hearing the sad tale, and he said, "Weep not, for surely thou art come to thy desire. Know that she loveth thee fondly and hath told her parents of thy love for her, and all in yonder castle love thee for her sake; so be of good cheer and keep thine eyes cool of tear." Then he took him on his shoulders and made off with him to the Castle of Jewels, Takni. Thereupon the bearers of fair tidings hastened to report his coming and when the news reached Shamsah and her father and mother, they all rejoiced with exceeding joy, and King Shahlan took horse and rode out, commanding all his guards and Ifrits and Marids honourably to meet the Prince.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 526th night, she said,

It hath reached me, O auspicious King, that King Shahlan commanded all his guards and Ifrits and Marids to meet the Prince; and, as soon as he came up with him, he dismounted and embraced him, and Janshah kissed his hand. Then Shahlan bade put on him a robe of honour of many-coloured silk, laced with gold and set with jewels, and a coronet such as man never saw, and, mounting him on a splendid mare of the steeds of the Kings of the Jinn, took horse himself and, with an immense retinue riding on the right hand and the left, brought him in great state to the Castle. Janshah marvelled at the splendour of this edifice, with its walls builded of rubies and other jewels and its pavement of crystal and jasper and emerald, and fell a-weeping at the memory of his past miseries; but the King and Queen, Shamsah's mother, wiped away

The 527th Night

his tears and said, "Now no more weeping and be of good cheer, for thou hast won to thy will." Then Shahlan carried him into the inner court of the Castle, where he was received by a multitude of beautiful damsels and pages and black Jinn-slaves, who seated him in the place of honour and stood to do him service, whilst he was lost in amazement at the goodliness of the place, and its walls all edified of precious metals and jewels of price. Presently King Shahlan repaired to his hall of audience, where he sat down on his throne and, bidding the slave-girls and the pages introduce the Prince, rose to receive him and seated him by his side on the throne. Then he ordered the tables to be spread and they ate and drank and washed their hands; after which in came the Queen, Shamsah's mother, and saluting Janshah, bade him welcome in these words, "Thou hast come to thy desire after weariness and thine eyes shall now sleep after watching; so praised be Allah for thy safety!" Thus saying, she went away and forthwith returned with the Princess Shamsah, who saluted Janshah and kissed his hands, hanging her head in shame and confusion before him and her parents; after which as many of her sisters as were in the palace came up to him and greeted him in like manner. Then quoth the Queen to him, "Welcome, O my son, our daughter Shamsah hath indeed sinned against thee, but do thou pardon her misdeed for our sakes." When Janshah heard this, he cried out and fell down fainting, whereat the King marvelled and they sprinkled on his face rose-water mingled with musk and civet, till he came to himself and, looking at Princess Shamsah, said, "Praised be Allah who hath brought me to my desire and hath quenched the fire of my heart!" Replied she, "May He preserve thee from the Fire! But now tell me, O Janshah, what hath befallen thee since our parting and how thou madest thy way to this place; seeing that few even of the Jann ever heard of Takni, the Castle of Jewels; and we are independent of all the Kings nor any wotteth the road hither." Thereupon he related to her every adventure and peril and hardship he had suffered and how he had left his father at war with King Kafid, ending with these words, "And all for thy sake, my lady Shamsah!" Quoth the Queen, "Now hast thou thy heart's desire, for the Princess is thy handmaid, and we give her in free gift to thee." Janshah joyed exceedingly at these words and the Queen added, "Next month, if it be the will of Almighty

The Story of Janshah

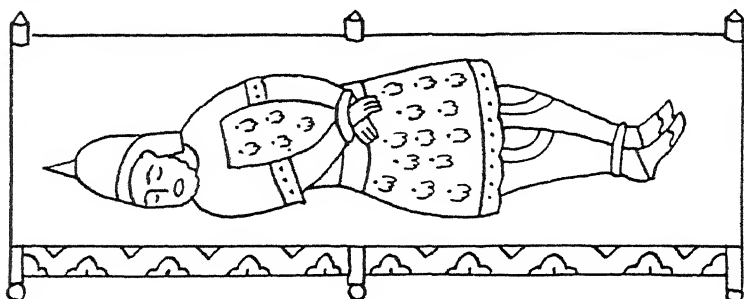
Allah, we will have a brave wedding and celebrate the marriage festival and after the knot is tied we will send you both back to thy native land, with an escort of a thousand Marids of our body-guard, the least of whom, an thou bid him slay King Kafid and his folk, would surely destroy them to the last man in the twinkling of an eye. Furthermore if it please thee we will send thee, year after year, a company of which each and every can so do with all thy foes."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 527th night, she continued,

It hath reached me, O auspicious King, that the lady Shamsah's mother ended with saying, "And if it so please thee we will send thee, year after year, a company of which each and every can destroy thy foes to the last man." Then King Shahlan sat down on his throne and, summoning his Grandees and Officers of state, bade them make ready for the marriage festivities and decorate the city seven days and nights. "We hear and we obey," answered they and busied themselves two months in the preparations, after which they celebrated the marriage of the Prince and Princess and held a mighty festival, never was there its like. Then they brought Janshah in to his bride and he abode with her in all solace of life and delight for two years, at the end of which time he said to her, "Thy father promised to send us to my native land, that we might pass one year there and the next here." Answered she, "I hear and obey," and going in to King Shahlan at nightfall told him what the Prince had said. Quoth he, "I consent; but have patience with me till the first of the month, that I may make ready for your departure." She repeated these words to her husband and they waited till the appointed time, when the King bade his Marids bring out to them a great litter of red gold, set with pearls and jewels and covered with a canopy of green silk, purpled in a profusion of colours and embroidered with precious stones, dazzling with its goodliness the eyes of every beholder. He chose out four of his Marids to carry the litter in whichever of the four quarters the riders might choose. Moreover, he gave his daughter three hundred beautiful damsels to wait upon her and bestowed on Janshah the like number of white slaves of the sons of the Jinn. Then the lady Shamsah took formal leave of her mother and sisters and all her kith and kin; and her father fared forth with

The 528th Night

them. So the four Marids took up the litter, each by one corner, and rising under it like birds in air, flew onward with it between earth and heaven till midday, when the King bade them set it down and all alighted. Then they took leave of one another and King Shahlan commended Shamsah to the Prince's care, and giving them in charge to the Marids, returned to the Castle of Jewels, whilst the Prince and Princess remounted the litter, and the Marids taking it up, flew on for ten whole days, in each of which they accomplished thirty months' journey, till they sighted



the capital of King Teghmus. Now one of them knew the land of Kabul; so when he saw the city, he bade the others let down the litter at that populous place which was the capital.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 528th night, she said,

It hath reached me, O auspicious King, that the Marid-guards let down the litter at the capital of King Teghmus who had been routed and had fled from his foes into the city, where he was in sore straits, King Kafid having laid close siege to him. He sought to save himself by making peace with the King of Hind, but his enemy would give him no quarter; so seeing himself without resource or means of relief, he determined to strangle himself and to die and be at rest from this trouble and misery. Accordingly he bade his Wazirs and Emirs farewell and entered his house to take leave of his Harim; and the whole realm was full of weeping and wailing and lamentation and woe. And whilst this rout and hurly-burly was enacting, behold, the Marids descended with the litter upon the palace that was in the citadel, and Janshah bade them set it down in the midst of the Divan. They did his bidding and he alighted with his company of handmaids and Mamelukes;

The Story of Janshah

and, seeing all the folk of the city in straits and desolation and sore distress, said to the Princess, "O love of my heart and coolth of mine eyes, look in what a piteous plight is my sire!" Thereupon she bade the Marid-guard fall upon the beleaguering host and slay them, saying, "Kill ye all, even to the last man"; and Janshah commanded one of them, by name Karátash,⁺ who was exceeding strong and valiant, to bring King Kafid to him in chains. So they set down the litter and covered it with the canopy; then, having waited till midnight, they attacked the enemy's camp, one of them being a match for ten; or at least for eight. And while these smote the foes with iron maces, those mounted their magical elephants and soared high in the lift, and then swooping down and snatching up their opponents, tare them to pieces in mid-air. But Karatash made straight for Kafid's tent where he found him lying in a couch; so he took him up, shrieking for fear, and flew with him to Janshah, who bade the four Marids bind him on the litter and hang him high in the air over his camp, that he might witness the slaughter of his men. They did as the Prince commanded them and left Kafid, who had swooned for fear, hanging between earth and air and buffeting his face for grief. As for King Teghmus, when he saw his son, he well-nigh died for excess of joy and, crying with a loud cry, fell down in a swoon. They sprinkled rose-water on his face, till he came to himself, when he and his son embraced and wept with sore weeping; for he knew not that the Jinn-guard were battling with King Kafid's men. Then Princess Shamsah accosted the King and kissing his hand, said to him, "Sire, be pleased to go up with me to the palace-roof and witness the slaughter of thy foes by my father's Marids." So he went up to the terrace-roof and sitting down there with his daughter-in-law, enjoyed watching the Marids do havoc among the besiegers and break a way through the length and breadth of them. For one of them smote with his iron mace upon the elephants and their riders and pounded them till man was not to be distinguished from beast; whilst another shouted in the faces of those who fled, so that they fell down dead; and the third caught up a score of horsemen, beasts and all; and, towering with them high in air, cast them down on earth, so that they were torn in pieces. And this was high enjoyment for Janshah and his father and the lady Shamsah.—

The 529th and 530th Nights

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 529th night, she said,

It hath reached me, O auspicious King, that King Teghmus and his son and daughter-in-law went up to the terrace-roof and enjoyed a prospect of the Jinn-guards battling with the beleaguering host. And King Kafid (still hanging between heaven and earth) also saw the slaughter of his troops and wept sore and buffeted his face; nor did the carnage cease among the army of Hind for two whole days, till they were cut off even to the last man. Then Janshah commanded a Marid, by name Shimwál, chain up King Kafid with manacles and fetters, and imprison him in a tower called the Black Bulwark. And when his bidding was done, King Teghmus bade beat the drums and despatched messengers to announce the glad news to Janshah's mother, informing her of his approach; whereupon she mounted in great joy and she no sooner espied her son than she clasped him in her arms and swooned away for stress of gladness. They sprinkled rose-water on her face, till she came to herself, when she embraced him again and again wept for excess of joy. And when the lady Shamsah knew of her coming, she came to her and saluted her; and



The Story of Janshah

they embraced each other and after remaining embraced for an hour sat down to converse. Then King Teghmus threw open the city gates and despatched couriers to all parts of the kingdom, to spread the tidings of his happy deliverance; whereupon all his princely Vassals and Emirs and the Grandees of the realm flocked to salute him and give him joy of his victory and of the safe return of his son; and they brought him great store of rich offerings and curious presents. The visits and oblations continued for some time, after which the King made a second and a more splendid bride-feast for the Princess Shamsah and bade decorate the city and held high festival. Lastly they unveiled and paraded the bride before Janshah, with apparel and ornaments of the utmost magnificence, and when her bridegroom went in to her he presented her with an hundred beautiful slave-girls to wait upon her. Some days after this, the Princess repaired to the King and interceded with him for Kafid, saying, "Suffer him return to his own land, and if henceforward he be minded to do thee a hurt, I will bid one of the Jinn-guard snatch him up and bring him to thee." Replied Teghmus, "I hear and I obey," and bade Shimwal bring him the prisoner, who came manacled and fettered and kissed earth between his hands. Then he commanded to strike off his chains and, mounting him on a lame mare, said to him, "Verily Princess Shamsah hath interceded for thee: so begone to thy kingdom, but if thou fall again to thine old tricks, she will send one of the Marids to seize thee and bring thee hither." Thereupon King Kafid set off homewards, in the sorriest of plights,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 530th night, she said,

It hath reached me, O auspicious King, that King Kafid set off homewards in the sorriest of plights, whilst Janshah and his wife abode in all solace and delight of life, making the most of its joyance and happiness. All this recounted the youth sitting between the tombs unto Bulukiya, ending with, "And behold, I am Janshah, who witnessed all these things, O my brother, O Bulukiya!" Then Bulukiya who was wandering the world in his love for Mohammed (whom Allah bless and keep!) asked Janshah, "O my brother, what be these two sepulchres and why sittest thou between them and what causeth thy weeping?" He answered, "Know, O Bulukiya, that we abode in all solace and delight of

The 531st Night

life, passing one year at home and the next at Takni, the Castle of Jewels, whither we betook not ourselves but in the litter borne by the Marids and flying between heaven and earth." Quoth Bulukiya, "O my brother, O Janshah, what was the distance between the Castle and thy home?" Quoth he, "Every day we accomplished a journey of thirty months and the time we took was ten days. We abode on this wise a many of years till, one year we set out for the Castle of Jewels, as was our wont, and on the way thither alighted from the litter in this island to rest and take our pleasure therein. We sat down on the river-bank and ate and drank; after which the Lady Shamsah, having a mind to bathe, put off her clothes and plunged into the water. Her women did likewise and they swam about awhile, whilst I walked on along the bank of the stream leaving them to swim about and play with one another. And behold, a huge shark of the monsters of the deep seized the Princess by the leg, without touching any of the girls; and she cried out and died forthright, whilst the damsels fled out of the river to the pavilion, to escape from the shark. But after awhile they returned and taking up her corpse carried her to the litter. Now when I saw her dead, I fell down fainting and they sprinkled water on my face, till I recovered and wept over her. Then I despatched the Jinn-guards to her parents and family, announcing what had befallen her; and in the shortest time they came to the spot and washed her and shrouded her; after which they buried her by the river-side and made mourning for her. They would have carried me with them to their own country; but I said to King Shahlan, 'I beseech thee to dig me a grave beside her tomb, that, when I die, I may be buried by her side in that grave.' Accordingly, the King commanded one of his Marids to do as I wished, after which they departed and left me here to weep and mourn for her till I die. And this is my story and the cause of my sojourn between these two tombs." And he repeated these two couplets,†

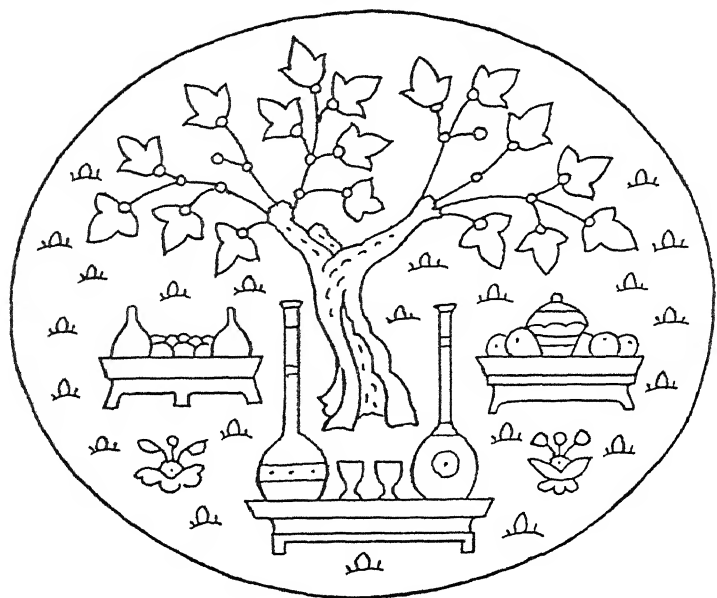
*The house, sweet heart, is now no home to me
Since thou art gone, nor neighbour neighbourly.
The friend whilom I took to heart, no more
Is friend, and brightest lights lose brilliancy.*

But when Bulukiya heard out Janshah's tale he marvelled and exclaimed,——

The Adventures of Bulukiya

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 531st night, she said,

It hath reached me, O auspicious King, that when Bulukiya heard out Janshah's tale he wondered and exclaimed, "By Allah, methought I had indeed wandered over the world and compassed it about; but now I forget all I have seen after listening to these adventures of thine!" He was silent a while and then resumed, "I beg thee, of thy favour and courtesy, to direct me in the way of safety." So Janshah directed him into the right road, and Bulukiya farewelled him and went his ways. All this the Serpent-Queen related to Hasib Karim al-Din, and he asked her, "But how knowest thou of these things?" and she answered, "O Hasib, thou must ken that I had occasion, some five-and-twenty years ago, to send one of my largest serpents to Egypt and gave her a letter for Bulukiya, saluting him. So she went there willingly for she had a daughter in the land called Bint Shumukh;[†] and after asking anent Bulukiya she found him and gave him my missive. He read it and replied to the messenger snake, 'Thou comest from the Queen of the Serpents whom I am minded to visit for I have an occasion to her.' She replied, 'I hear and obey.' Then she bore him to her daughter of whom she took leave and said to her companion, 'Close thine eyes.' So he closed them and opening them again, behold, he found himself on the mountain where I now am. Then his guide carried him to a great serpent, whom he saluted; whereupon quoth she, 'Didst thou deliver the missive to Bulukiya?' and she replied, 'Even so; and he hath accompanied me and here he standeth.' Presently Bulukiya asked after me, the Serpent-Queen, and the great serpent answered, 'She hath gone to the mountain Kaf with all her host, as is her wont in winter; but next summer she will come hither again. As often as she goeth thither, she appointeth me to reign in her room, during her absence; and if thou have any occasion to her, I will accomplish it for thee.' Said he, 'I big thee to bring me the herb, which whoso crusheth and drinketh the juice thereof, sickeneth not neither groweth grey nor dieth.' 'I will not bring it,' said the serpent, 'till thou tell me what befel thee since thou leftest the Queen of the Serpents, to go with Affan in quest of King Solomon's tomb.' So he related to her all his travels and adventures, together with the history of Janshah, and said at last, 'Grant me my request, that I may return



to mine own country.' Replied the serpent, 'By the virtue of the lord Solomon, I know not where is to be found the herb whereof thou speakest.' Then she bade the serpent which had brought him thither, 'Carry him back to Egypt': so the messenger obeyed her and said to him, 'Shut thine eyes!' He did so and, opening them again, found himself on the mountain Mukattam.⁺ When I returned from the mountain Kaf (added the Queen) the serpent, my deputy, informed me of Bulukiya's visit and gave me his salutations and repeated to me his story and his meeting with Janshah. And this, O Hasib, is how I came to know the adventures of Bulukiya and the history of Janshah." Thereupon Hasib said to her, "O Queen, deign recount to me what befel Bulukiya as regards his return to Egypt." She replied, "Know, O Hasib, that when he parted from Janshah he fared on nights and days till he came to a great sea; so he anointed his feet with the juice of the magical herb and, walking over the face of the waters, sped onwards till he came to an island abounding in trees and springs and fruits, as it were the Garden of Eden. He landed and walked about, till he saw an immense tree, with leaves as big as the sails of a ship. So he went up to the tree and found under it a table

The Adventures of Bulukiya

spread with all manner meats, whilst on a branch of the branches sat a great bird, whose body was of pearls and leek-green emeralds, its feet of silver, its beak of red carnelian and its plumery of precious metals; and it was engaged in singing the praises of Allah the Most High and blessing Mohammed (on whom be benediction and peace!) ”——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 532nd night, she said,

It hath reached me, O auspicious King, that “when Bulukiya landed and walked about the island he found therein many marvels, especially a bird whose body was of pearls and leek-green emeralds and its plumery of precious metals; and it was engaged in singing the praises of Allah the Most High and blessing Mohammed (upon whom be benediction and peace!). Seeing this he said, ‘Who and what art thou?’ Quoth the bird, ‘I am one of the birds of Eden and followed Adam when Allah Almighty cast him out thence. And know, O my brother, that Allah also cast out with him four leaves of the trees of the garden to cover his nakedness withal, and they fell to the ground after awhile. One of them was eaten by a worm, and of it came silk: the gazelles ate the second and thence proceeded musk; the third was eaten by bees and gave rise to honey, whilst the fourth fell in the land of Hind and from it sprang all manner of spices. As for me, I wandered over the face of earth till Allah deigned give me this island for a dwelling-place, and I took up my abode here. And every Friday from night till morning the Saints and Princes⁺ of the Faith flock to this place and make pious visitation and eat from this table spread by Allah Almighty; and after they have eaten, the table is taken up again to Heaven: nor doth the food ever waste or corrupt. So Bulukiya ate his fill of the meats and praised the Great Creator. And presently, behold, there came up Al-Khizr⁺ (with whom be peace!), at sight of whom Bulukiya rose and saluting him, was about to withdraw, when the bird said to him, ‘Sit, O Bulukiya, in the presence of Al-Khizr, on whom be peace!’ So he sat down again, and Al-Khizr said to him, ‘Let me know who thou art and tell me thy tale. Thereupon Bulukiya related to him all his adventures from beginning to end and asked, ‘O my lord, how far is it hence to Cairo?’ ‘Five-and-ninety years’ journey,’ replied the Prophet; whereupon Bulukiya burst

The 533rd Night

into tears; then, falling at Al-Khizr's feet, kissed them and said to him, 'I beseech thee deliver me from this strangerhood and thy reward be with Allah, for that I am nigh upon death and know not what to do.' Quoth Al-Khizr, 'Pray to Allah Almighty that He permit me to carry thee to Cairo, ere thou perish.' So Bulukiya wept and humbled himself before Allah who granted his prayer, and by inspiration bade Al-Khizr bear him to his people. Then said the Prophet, 'Lift thy head, for Allah hath heard thy prayer and hath inspired me to do what thou desirest; so take fast hold of me with both thy hands and shut thine eyes.' The Prince did as he was bidden and Al-Khizr stepped a single step forwards, then said to him, 'Open thine eyes!' So Bulukiya opened his eyes and found himself at the door of his palace at Cairo. He turned to take leave of Al-Khizr, but found no trace of him"——

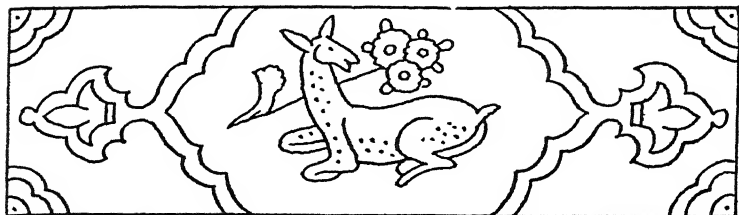
And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 533rd night, she said,

It hath reached me, O auspicious King, that "when Bulukiya, standing at the gate of his palace, turned to take leave of Al-Khizr, he found no trace of him and entered the palace. When his mother saw him, she cried with a loud cry and swooned away for excess of joy, and they sprinkled water upon her face. After awhile she came to herself and embraced her son and wept with sore weeping, whilst Bulukiya wept and laughed by turns. Then all his friends and kindred came and gave him joy of his safe return, and the news was noised abroad in the land and there came to him presents from all parts. Moreover, they beat the drums and blew the flutes and rejoiced mightily. Then Bulukiya related to them his adventures ending with recounting how Al-Khizr had set him down at his palace-door, whereat they marvelled exceedingly and wept, till all were a-weary of weeping." Hasib wondered at the Queen's tale and shed many tears over it: then he again besought her to let him return to his family; but she said, "I fear me, O Hasib, that when thou gettest back to thy country thou wilt fail of thy promise and prove traitor to thine oath and enter the Hammam." But he swore to her another solemn oath that he would never again enter the baths as long as he lived; whereupon she called a serpent and bade her carry him up to the surface of the earth. So the serpent took him and led him from place to place, till she brought him out on the platform-edge of

The 534th Night

should do. Quoth the merchants, "It behoveth each one of you to give him half his monies and Mamelukes." And they all agreed to do this; so on the next day, each of them took half his wealth and, going in to Hasib, saluted him and kissed his hands. Then they laid before him what they had brought, saying, "This is of thy bounties and we are in thy hands." He accepted their peace-offering and said, "What is past is past: that which befel us was decreed of Allah, and destiny doeth away with dexterity." Quoth they, "Come, let us walk about and take our solace in the city and visit the Hammam." Quoth he, "Not so: I have taken an oath never again to enter the baths, so long as I live." Rejoined they, "At least come to our homes that we may entertain thee." He agreed to this, and went to their houses and each of them entertained him for a night and a day; nor did they cease to do thus for a whole se'nnight, being seven in number. And now Hasib was master of monies and houses and shops, and the merchants of the city foregathered with him and he told them all that had befallen him. He became one of the chiefs of the guild and abode on this wise awhile, till it happened one day, as he was walking about the streets, that he passed the door of a Hammam, whose keeper was one of his companions. When the bathman, who was standing without, caught his eye he ran up to him and saluted him and embraced him, saying, "Favour me by entering the bath and there wash and be rubbed that I may show thee hospitality." Hasib refused, alleging that he had taken a solemn oath never again to enter the Hammam; but the bathman was instant with him, saying, "Be my three wives triply divorced, an thou enter not and be washed!" When Hasib heard him thus conjure him, he was confounded and replied, "O my brother, hast thou a mind to ruin my house and make my children orphans and lay a load of sin upon my neck?" But his friend threw himself at his feet and kissed them, saying, "My happiness dependeth upon thy entering, and be the sin on the neck of me!" Then all the servants of the bath set upon Hasib and dragging him in pulled off his clothes. But hardly had he sat down against the wall and begun to pour water on his head when a score of men accosted him, saying, "Rise, O man, and come with us to the Sultan, for thou art his debtor." Then they despatched one of them as messenger to the Sultan's Minister, who straightway took horse and rode, at-

The Tale of the Queen of the Serpents



tended by threescore Mamelukes, to the baths, where he alighted and going in to Hasib, saluted him and said, "Welcome to thee!" Then he gave the bathman an hundred dinars and, mounting Hasib on a horse he had brought with him, returned with him and all his men to the Sultan's palace. Here he bade them aid Hasib to dismount and, after seating him comfortably, set food before him; and when they had eaten and drunken and washed their hands, the Wazir clad him in two dresses of honour each worth five thousand dinars and said to him, "Know that Allah hath been merciful to us in sending thee; for the Sultan is nigh upon death by leprosy, and the books tell us that his life is in thy hands." Then, accompanied by a host of Grandees, he took him wondering withal and carried him through the seven doorways of the palace, till they came to the King's chamber. Now the name of this King was Karazdán, King of Persia and of the Seven Countries, and under his sway were an hundred sovereign princes sitting on chairs of red gold, and ten thousand valiant captains, under each one's hand an hundred deputies and as many headsmen armed with sword and axe. They found the King lying on his bed with his face swathed in a napkin, and groaning for excess-of pain. When Hasib saw this ordinance, his wit was dazed for awe of the King; so he kissed the ground before him, and prayed a blessing on him. Then the Grand Wazir, whose name was Shamhúr, rose and welcoming Hasib, seated him on a high chair at the King's right hand;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 534th night, she said,

It hath reached me, O auspicious King, that the Wazir Shamhur rose to Hasib and seated him on a chair at the right hand of King Karazdan; after which he called for food and the tables were laid. And when they had eaten and drunken and washed their hands, Shamhur stood up (while all present also stood to do

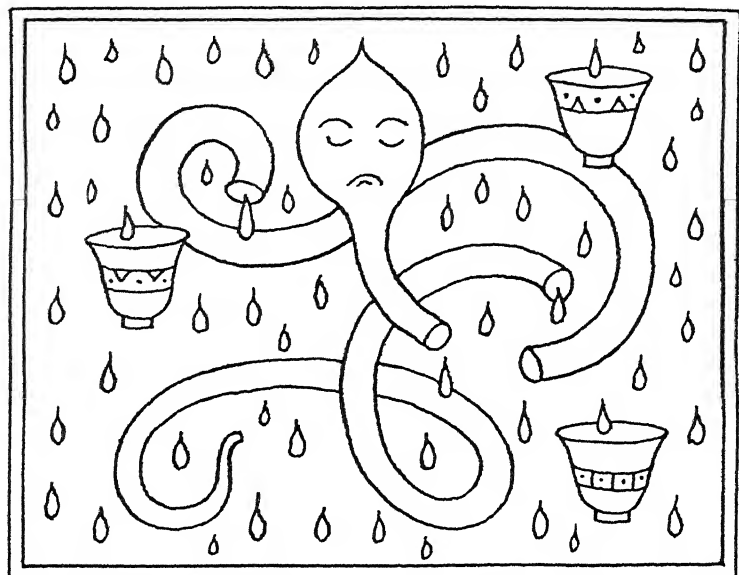
The 534th Night

him honour) and, approaching Hasib said to him, "We are all thy servants and will give thee whatsoever thou askest, even were it one-half the kingdom, so thou wilt but cure the King." Saying this, he led him by the hand to the royal couch, and Hasib, uncovering the King's face, saw that he was at the last fatal stage of the disease; so he wondered at their hoping for a cure. But the Wazir kissed his hand and repeated his offers and ended with saying, "All we want of thee is to heal our King": so he said to the Wazir, "True that I am the son of Allah's prophet, Daniel, but I know nothing of his art: for they put me thirty days in the school of medicine and I learnt nothing of the craft. I would well I knew somewhat thereof and might heal the King." Hearing this, the Grand Wazir said, "Do not multiply words upon us; for though we should gather together to us physicians from the East and from the West, none could cure the King save thou." Answered Hasib, "How can I make him whole, seeing I know neither his case nor its cure?" Quoth the Minister, "His healing is in thy hands," and quoth Hasib, "If I knew the remedy of his sickness, I would heal him." Thereupon the Wazir rejoined, "Thou kennest a cure right well; the remedy of his sickness is the Queen of the Serpents, and thou knowest her abiding-place and hast been with her." When Hasib heard this, he knew that all this came of his entering the Baths, and repented whenas repentance availed him naught; then said he, "What is the Queen of the Serpents? I know her not nor ever in all my life heard I of this name." Retorted the Wazir, "Deny not the knowledge of her, for I have proof that thou knowest her and hast passed two years with her." Repeated Hasib, "Verily, I never saw her nor even heard of her till this moment"; upon which Shanhur opened a book and, after making sundry calculations, raised his head and spake as follows: "The Queen of the Serpents shall foregather with a man who shall abide with her two years; then shall he return from her and come forth to the surface of the earth, and when he entereth the Hammam-bath his belly will become black." Then said he, "Look at thy belly." So Hasib looked at his own belly and behold, it was black: but he persisted in his denial and said, "My belly was black from the day my mother bare me." Said the Wazir, "I had stationed three Mamelukes at the door of every Hammam, bidding them note all who entered and let me know when they found

The Tale of the Queen of the Serpents

one whose belly was black: so, when thou enteredst, they looked at thy belly and, finding it black, sent and told me, after we had well-nigh lost hope of coming upon thee. All we want of thee is to show us the place whence thou camest out and after go thy ways; for we have those with us who will take the Queen of the Serpents and fetch her to us." Then all the other Wazirs and Emirs and Grandees flocked about Hasib who sorely repented of his misdeed; and they conjured him, till they were weary, to show them the abode of the Queen; but he ceased not saying, "I never saw nor heard of the matter." Then the Grand Wazir called the hangman and bade him strip Hasib and beat him a sore beating; and so they did till he saw death face to face, for excess of pain, and the Wazir said, "We have proof that thou knowest the abiding-place of the Queen of the Serpents: why wilt thou persist in denial? Show us the place whence thou camest out and go from us; we have with us one who will take her, and no harm shall befall thee." Then he raised him and bade give him a dress of honour of cloth of red gold, embroidered with jewels, and spoke him fair till Hasib yielded and said, "I will show you the place." At this the Wazir rejoiced with great joy and took horse with all his many and rode, guided by Hasib, and never drew rein till they came to the mountain containing the cavern wherein he had found the cistern full of honey. There all dismounted and followed him as he entered, sighing and weeping, and showed them the well whence he had issued; whereupon the Wazir sat down thereby and, sprinkling perfumes upon a chafing-dish, began to mutter charms and conjurations; for he was a crafty magician and diviner and skilled in spiritual arts. He repeated three several formulas of conjuration and between each threw fresh incense upon the fire, crying out and saying, "Come forth, O Queen of the Serpents!" when behold, the water of the well sank down and a great door opened in the side, from which came a mighty noise of crying like unto thunder, so terrible that they thought the well had caved in and all present fell down fainting; nay, some even died for fright. Presently, there issued from the well a serpent as big as an elephant, casting out sparks, like red hot coals, from its eyes and mouth and bearing on its back a charger of red gold, set with pearls and jewels, in the midst whereof lay a serpent from whose body issued such splendour that the place was illu-

The 535th Night



mined thereby; and her face was fair and young and she spoke with most eloquent tongue. The Serpent-queen turned right and left, till her eyes fell upon Hasib, to whom said she, "Where is the covenant thou madest with me, and the oath thou swarest to me, that thou wouldst never again enter the Hammam-bath? But there is no fighting against Fate nor hath any ever fled from that which is written on his forehead. Allah hath appointed the end of my life for thy hand to hend, and it is His will that slain I be and King Karazdan be healed of his malady." So saying, she wept with sore weeping and Hasib wept to see her weep. As for the abominable Wazir Shamhur; he put out his hand to lay hold of her; but she said to him, "Hold thy hand, O accursed, or I will blow upon thee and reduce thee to a heap of black ashes." Then she cried out to Hasib, saying, "Draw near me and take me in thine hand and lay me in the dish that is with you: then set it on thy head, for my death was foreordained, from Eternity without beginning,⁺ to be at thy hand, and thou hast no power to avert it." So he took her and laid her in the dish, and put it on his head, when the well returned to its former state. Then they set out on their return to the city, Hasib carrying the dish on his head, and when they were halfway behold, the Queen of the Serpents said

The Tale of the Queen of the Serpents

to him privily, "Hearken, O Hasib, to my friendly counsel, for all thou hast broken faith with me and been false to thine oath, and hast done this misdeed, but it was foreordained from all eternity." He replied, "To hear is to obey," and she continued, "It is this: when thou comest to the Wazir's house, he will bid thee behead me and cut me in three; but do thou refuse, saying, 'I know not how to slaughter'⁺ and leave him to do it with his own hand and to work his wicked will. When he hath cut my throat and divided my body into three pieces there will come a messenger, to bid him to the King, so he will lay my flesh in a cauldron of brass and set it upon a brasier before going to the presence and he will say to thee, 'Keep up the fire under the cauldron till the scum rise; then skim it off and pour it into a phial to cool. Wait till it cool and then drink it, so shall naught of malady or pain be left in all thy body. When the second scum riseth, skim it off and pour it into a phial against my return from the King, that I may drink it for an ailment I have in my loins.' Then will he give thee the phials and go to the King, and when he is gone, do thou light the fire and wait till the first scum rise and set it in a phial; keep it by thee but beware of drinking it, or no good will befall thee. When the second scum riseth, skim it off and put it in a second phial and drink it down as soon as it cools. When the Wazir returneth and asketh thee for the second phial, give him the first and note what shall befall him";—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 535th night, she said,

It hath reached me, O auspicious King, that the Serpent-queen charged Hasib not to drink of the first scum and carefully to keep the second, saying, "When the Wazir returneth from the King and asketh for the second phial, give him the first and note what shall befall him; then drink the contents of the second phial and thy heart will become the home of wisdom. After this take up the flesh and, laying it in a brazen platter, carry it to the King and give him to eat thereof. When he hath eaten it and it hath settled in his stomach, veil his face with a kerchief and wait by him till noontide, when he will have digested the meat. Then give him somewhat of wine to drink and, by the decree of Allah Almighty, he will be healed of his unhealth and be made whole as he was. And give thou ear to the charge wherewith I charge thee; and

The 535th Night

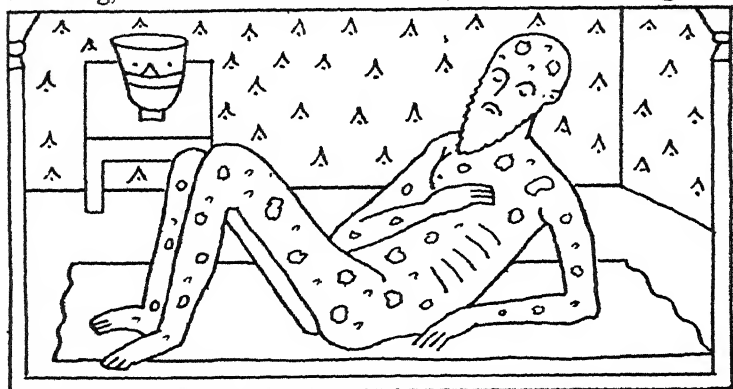
keep it in thy memory with carefullest keeping." They ceased not faring till they came to the Wazir's house, and he said to Hasib, "Come in with me!" So he went in and the troops dispersed and fared each his own way; whereupon Hasib set down the platter and the Wazir bade him slay the Queen of the Serpents; but he said, "I know not how to slaughter and never in my born days killed I aught. An thou wilt have her throat cut, do it with thine own hand." So the Minister Shamhur took the Queen from the platter and slew her, seeing which Hasib wept bitter tears and the Wazir laughed at him, saying, "O weak of wits, how canst thou weep for the killing of a worm?" Then he cut her in three and, laying the pieces in a brass cauldron, set it on the fire and sat down to await the cooking of the flesh. And whilst he was sitting, lo! there came a slave from the King, who said to him, "The King calls for thee without stay or delay"; and he answered saying, "I hear and I obey." So he gave Hasib two phials and bade him drink the first scum and keep the second against his return,[†] even as the Queen of the Serpents had foretold; after which he went away with repeated charges and injunctions; and Hasib tended the fire under the cauldron till the first scum rose, when he skimmed it off and, setting it in one of the phials, kept it by him. He then fed the fire till the second scum rose; then he skimmed it off and, putting it in the other phial, kept it for himself. And when the meat was done, he took the cauldron off the fire and sat awaiting the Wazir who asked him on return, "What hast thou done?" and answered Hasib, "I did thy bidding to the last word." Quoth the Wazir, "What hast thou done with the first phial?" "I drank its contents but now," replied Hasib, and Shamhur asked, "Thy body feeleth it no change?" whereto Hasib answered, "Verily, I feel as I were on fire from front to foot." The villain Wazir made no reply hiding the truth but said, "Hand me the second phial, that I may drink what is therein, so haply I may be made whole of this ailing in my loins." So Hasib brought him the first phial and he drank it off, thinking it contained the second scum; but hardly had he done drinking when the phial fell from his hand and he swelled up and dropped down dead; and thus was exemplified in him the saying: "Whoso for his brother diggeth a pit, he shall be the first to fall into it." Now when Hasib saw this, he wondered and feared to drink of the second phial; but he

The Tale of the Queen of the Serpents

remembered the Serpent-queen's injunction and bethought him that the Wazir would not have reserved the second scum for himself, had there been aught of hurt therein. So he said, "I put my trust in Allah,"⁺ and drank off the contents of the phial. No sooner had he done so, than the Most Highest made the waters of wisdom to well up in his heart and opened to him the fountains of knowledge, and joy and gladness overcame him. Then he took the serpent's flesh from the cauldron and, laying it on a platter of brass, went forth from the Wazir's house. On his way to the palace he raised his eyes and saw the seven Heavens and all that therein is, even to the Lote-tree, beyond which there is no passing,⁺ and the manner of the revolution of the spheres. Moreover, Allah discovered to him the ordinance of the planets and the scheme of their movements and the fixed stars; and he saw the contour of the land and sea, whereby he became informed with geometry, astrology and astronomy and mathematics and all that hangeth thereby; and he understood the causes and consequences of eclipses of the sun and moon. Then he looked at the earth and saw all minerals and vegetables that are therein and thereon; and he learned their properties, and their virtues, so that he became in an instant versed in medicine and chemistry and natural magic and the art of making gold and silver. And he ceased not carrying the flesh till he came to the palace, when he went in to King Karazdan, and kissing the ground before him, said, "May thy head survive thy Wazir Shamhur!" The King was mightily angered at the news of the Grand Wazir's death and wept for him, whilst his Emirs and his Grandees and officers also wept. Then said Karazdan, "He was with me but now, in all health, and went away to fetch me the flesh of the Queen of the Serpents, if it should be cooked; what befel him that he is now dead, and what accident hath betided him?" So Hasib told him the whole truth how the Minister had drunk the contents of the phial and had forthwith swelled out and died. The King mourned for his loss with mourning sore and said to Hasib, "What shall I do without Shamhur?" and Hasib answered, "Grieve not, O King of the age; for I will cure thee within three days and leave no whit of disease in thy body." At this the King's breast waxed broad and he said, "I wish to be made whole of this affliction, though after a long term of years." So Hasib set the platter before the

The 536th Night

King and made him eat a slice of the flesh of the Serpent-queen. Then he covered him up and, spreading a kerchief over his face, bade him sleep and sat down by his side. He slept from noonday till sundown, while his stomach digested the piece of flesh, and presently he awoke. Hasib gave him somewhat of wine to drink and bade him sleep again; so he slept till the morning and when dawn appeared, Hasib repeated the treatment making him eat another piece of the flesh; and thus he did with him three days following, till he had eaten the whole, when his skin began to

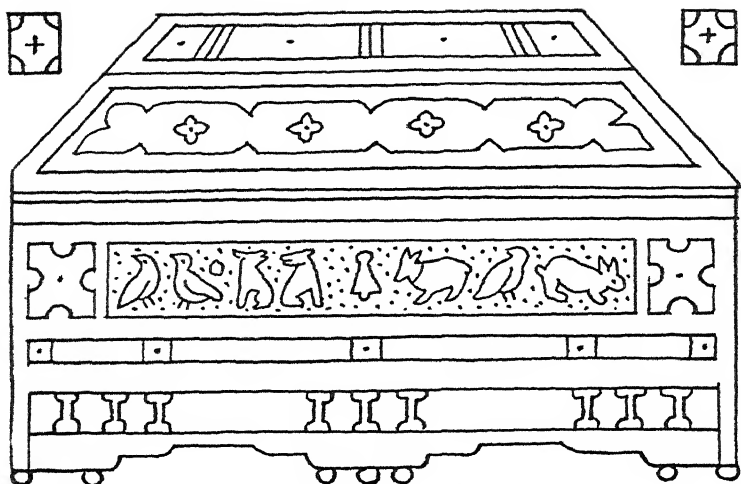


shrink and scale off and he perspired, so that the sweat ran down from his head to his heels. Therewith he became whole and there abode in him no trace of the disease, which when Hasib saw, he said, "There is no help for it but thou go to the Hammam." So he carried him to the bath and washed his body; and when he came forth, it was like a wand of silver and he was restored to health, nay, sounder than he was before he fell ill. Thereupon he donned his richest robes and, seating himself on his throne, deigned make Hasib sit beside him. Then he bade the tables be spread and they ate and washed their hands; after which he called for the service of wine and both drank their fill. Upon this all his Wazirs and Emirs and Captains and the Grandees of his realm and the notables of the lieges came in to him and gave him joy of his recovery; and they beat the drums and adorned the city in token of rejoicing. Then said the King to the assembly, "O Wazirs and Emirs and Grandees, this is Hasib Karim al-Din, who hath healed me of my sickness, and know all here present that I make him my Chief Wazir in the stead of the Wazir Shamhur."—

The Tale of the Queen of the Serpents

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 536th night, she continued,

It hath reached me, O auspicious King, that quoth King Karazdan to his Ministers and high lords, "He who healed me of my sickness is none other than Hasib Karim al-Din here present. Therefore I make him my Chief Wazir in the stead of the Wazir Shamhur; and whoso loveth him loveth me, and whoso honoureth him honoureth me, and he who obeyeth him obeyeth me." "Hearkening and obedience," answered they and all rising flocked to kiss Hasib's hand and salute him and give him joy of the Wazirate. Then the King bestowed on him a splendid dress of gold brocade, set with pearls and gems, the least of which was worth five thousand gold pieces. Moreover, he presented to him three hundred male white slaves and the like number of concubines, in loveliness like moons, and three hundred Abyssinian⁺ slave-girls, beside five hundred mules laden with treasure and sheep and oxen and buffaloes and bulls and other cattle beyond count; and he commanded all his Wazirs and Emirs and Grandees and Notables and Mamelukes and his subjects in general to bring him gifts. Presently Hasib took horse and rode, followed by the Wazirs and Emirs and lords and all the troops, to the house which the King had set apart for him, where he sat down on a chair; and the Wazirs and Emirs came up to him and kissed hands and gave him joy of his Ministership, vying with one another in suit and service. When his mother and his household knew what had happened, they rejoiced with exceeding joy and congratulated him on his good fortune; and his quondam comrades the woodcutters also came and gave him joy. Then he mounted again and, riding to the house of the late Wazir Shamhur, laid hands on all that was therein and transported it to his own abode. On this wise did Hasib, from a dunsical know-nothing, unskilled to read writing, become, by the decree of Allah Almighty, an adept in every science and versed in all manner of knowledge, so that the fame of his learning was blazed abroad over the land and he became renowned as an ocean of lore and skill in medicine and astronomy and geometry and astrology and alchymy and natural magic and the Cabbala and Spiritualism and all other arts and sciences. One day, he said to his mother, "My father Daniel was exceeding wise and learned; tell me what he left by way of books or what not!"



So his mother brought him the chest and, taking out the five leaves which had been saved when the library was lost, gave them to him saying, "These five scrolls are all thy father left thee." So he read them and said to her, "O my mother, these leaves are part of a book: where is the rest?" Quoth she, "Thy father made a voyage taking with him all his library and, when he was shipwrecked, every book was lost save only these five leaves. And when he was returned to me by Almighty Allah he found me with child and said to me: 'Haply thou wilt bear a boy; so take these scrolls and keep them by thee and whenas thy son shall grow up and ask what his father left him, give these leaves to him and say, "Thy father left these as thine only heritance."' And lo! here they are." And Hasib, now the most learned of his age, abode in all pleasure and solace, and delight of life, till there came to him the Destroyer of delights and the Severer of societies.⁺

FOOTNOTES

PAGE 1900—*Line 27.* This long story, containing sundry episodes and occupying fifty-three Nights, is wholly omitted by Lane (ii. 643) because "it is a compound of the most extravagant absurdities." He should have enabled his readers to form their own judgment.

PAGE 1901—*Line 21.* He is given the name Jamasp (who was the brother and minister of the ancient Persian King Gushtasp)

in the translations of Trebutien and others from Von Hammer.

PAGE 1901—*Line 38.* The usual term of lactation in the East, prolonged to two years and a half, which is considered the rule laid down by the Shara' or precepts of the Prophet. But it is not unusual to see children of three and even four years hanging to their mothers' breasts. During this period the mother does not cohabit with her husband; the separation beginning with her pregnancy. Such is the habit, not only of the "lower animals," but of all ancient peoples, the Egyptians (from whom the Hebrews borrowed it), the Assyrians and the Chinese. I have discussed its bearing upon pregnancy in my *City of the Saints*: the Mormons insist upon this law of purity being observed; and the beauty, strength and good health of the younger generation are proofs of their wisdom.

PAGE 1902—*Line 35.* Thus distinguishing it from "Asal-kasab," cane honey or sugar. See vol. i., 328.

PAGE 1905—*Line 25.* The student of Hinduism will remember the Nága-Kings and Queens (Melusines and Echidnæ) who guard the earth-treasures in Naga-land. The first appearance of the snake in literature is in Egyptian hieroglyphs, where he forms the letters f and t, and acts as a determinative in the shape of a Cobra di Capello (Coluber Naja) with expanded hood.

Line 36. In token that he was safe.

PAGE 1907—*Line 8.* "Akhir al-Zamán." As old men praise past times, so prophets prefer to represent themselves as the last. The early Christians caused much scandal amongst the orderly law-loving Romans by their wild and mistaken predictions of the end of the world being at hand. The catastrophe is a fact for each man under the form of death; but the world has endured for untold ages and there is no apparent cause why it should not endure as many more. The "latter days," as the religious dicta of most "revelations" assure us, will be richer in sinners than in sanctity: hence "End of Time" is a facetious Arab title for a villain of superior quality. My Somali escort applied it to one thus distinguished: in 1875, I heard at Aden that he ended life by the spear as we had all predicted.

PAGE 1908—*Line 19.* Jahannam and the other six Hells are personified as feminine; and (woman-like) they are somewhat addicted to prolix speechification.

Line 27. These puerile exaggerations are fondly intended to act as nurses frighten naughty children.

Line 32. Alluding to an oft-quoted saying "Lau lá-ka, etc. Without thee (O Mohammed) We (Allah) had not created the spheres," which may have been suggested by "Before Abraham was, I am" (*John* viii. 58); and by Gate xci. of Zoroastrianism "O Zardusht, for thy sake I have created the world" (*Dabistan*, i. 344). The sentiment is by no means "Shi'ah," as my learned friend Prof. Aloys Springer supposes. In his *Mohammed* (p. 220) we find an extract from a sectarian poet, "For thee we dispread the earth; for thee we caused the waters to flow; for thee we vaulted the heavens." As Baron Alfred von Kremer, another learned and experienced Orientalist, reminds me, the "Shi'ahs" have always shown a decided tendency to this kind of apotheosis and have deified or quasi-deified Ali and the Imams. But the formula is first found in the highly orthodox Burdah-poem of Al-Busiri:—

But for him (Lau lá-hu) the world had never come out of nothingness.

Hence it has been widely diffused. See *Les Aventures de Kamrup* (pp. 146-7) and *Les Œuvres de Wali* (pp. 51-52), by M. Garcin de Tassy and the *Dabistan* (vol. i. pp. 2-3).

PAGE 1910—*Line 5.* Arab. "Símiyá" from the Pers., a word apparently built on the model of "Kímiyá"—alchemy, and applied, I have said, to fascination, minor miracles and white magic generally like the Hindu "Indrajál." The common term for Alchemy is Ilm al-Káf (the K-science) because it is not safe to speak of it openly as Alchemy.

PAGE 1911—*Line 18.* Mare Tenebrarum=Sea of Darknesses; usually applied to the "mournful and misty Atlantic."

PAGE 1912—*Line 24.* Some Moslems hold that Solomon and David were buried in Jerusalem; others on the shore of Lake Tiberias. Mohammed, according to the history of Al-Tabari (p. 56, vol. i., Duleux's *Chronique de Tabari*) declares that the Jinni bore Solomon's corpse to a palace hewn in the rock upon an island surrounded by a branch of the "Great Sea" and set him on a throne, with his ring still on his finger, under a guard of twelve Jinn. "None hath looked upon the tomb save only two, Affan who took Bulukiya as his companion: with extreme pains

Notes

they arrived at the spot, and Affan was about to carry off the ring when a thunderbolt consumed him. So Bulukiya returned."

Line 30. *Koran*, xxxviii. 34; or, "art the liberal giver."

Line 32. i.e., of the last trumpet blown by the Archangel Israfil: an idea borrowed from the Christians. Hence the title of certain churches—*ad Tubam*.

PAGE 1917—*Line 21.* This may mean that the fruits were fresh and dried like dates or tamarinds (a notable wonder), or soft and hard of skin like grapes and pomegranates.

PAGE 1918—*Line 5.* Arab. "Al-Iksír" meaning lit. an essence; also the philosopher's stone.

PAGE 1919—*Line 8.* Name of the Jinni whom Solomon imprisoned in Lake Tiberias. (See vol. i., 51, note.)

PAGE 1921—*Line 27.* Vulgarly pronounced "Jahannum." The second hell is usually assigned to Christians. As there are seven Heavens (the planetary orbits) so, to satisfy Moslem love of symmetry, there must be as many earths and hells under the earth. The Egyptians invented these grim abodes, and the marvellous Persian fancy worked them into poem.

Line 31. Arab. "Yájúj and Majuj," first named in Gen. x. 2, which gives the ethnology of Asia Minor, circ. 800 B.C. "Gomer" is the Gimri or Cymmerians; "Magog" the original Magi, a division of the Medes; "Javan" the Ionian Greeks; "Meshesh" the Moschi; and "Tiras" the Turusha, or primitive Cymmerians. In subsequent times, "Magog" was applied to the Scythians, and modern Moslems determine from the *Koran* (chap. xviii. and xxi.) that Yajuj and Majuj are the Russians, whom they call Moska or Moskoff from the Moskwa River.

PAGE 1922—*Line 29.* I attempt to preserve the original pun; "Mukarrabin" (those near Allah) being the Cherubim, and the Creator causing Iblis to draw near Him (karraba).

Line 39. A vulgar version of the *Koran* (chap. vii.), which seems to have borrowed from the Gospel of Barnabas. Hence Adam becomes a manner of God-man.

PAGE 1923—*Line 3.* These wild fables are caricatures of Rabbinical legends which began with "Lilith," the Spirit-wife of Adam: Nature and her counterpart, Physis and Antiphysis, supply a solid basis for folk-lore. Amongst the Hindus we have Brahma (the Creator) and Viswakarmá, the anti-Creator: the

Notes

former makes a horse and a bull and the latter caricatures them with an ass and a buffalo, and so forth.

PAGE 1925—Line 6. This is the "Lauh al-Mahfúz," the Preserved Tablet, upon which are written all Allah's decrees and the actions of mankind good (white) and evil (black). This is the "perspicuous Book" of the Koran, chap. vi. 59. The idea again is Guebre.

PAGE 1926—Line 35. *i.e.*, the night before Friday which in Moslem parlance would be Friday night.

PAGE 1927—Line 21. Again Persian "Gáw-i-Zamín" = the Bull of the Earth. "The cosmogony of the world," etc., as we read in the Vicar of Wakefield.

Line 36. The Calc. Edit. ii. 614, here reads by a clerical error "bull."

PAGE 1929—Line 19. *i.e.*, lakes and rivers.

PAGE 1930—Line 20. Here some abridgement is necessary, for we have another recital of what has been told more than once.

PAGE 1931—Line 31. This name, "King of Life," is Persian: "Tegh" or "Tigh" means a scymitar and "Bahrwán," is, I conceive, a mistake for "Bihrún," the Persian name of Alexander the Great.

PAGE 1933—Line 6. Arab. "Mulákát" or meeting the guest which, I have said, is an essential part of Eastern ceremony; the distance from the divan, room, house or town being proportioned to his rank or consideration.

PAGE 1936—Line 5. Arab. "Sifr": whistling is held by the Badawi to be the speech of devils; and the excellent explorer Burckhardt got a bad name by the ugly habit.

Line 7. The Arabs call "Shikk" (split man) and the Persians "Nímchahrah" (half-face) a kind of demon like a man divided longitudinally: this gruesome creature runs with amazing speed and is very cruel and dangerous. For the celebrated soothsayers "Shikk" and "Sátih" see Chenery's *Al-Hariri*, p. 371.

PAGE 1937—Line 11. Arab. "Takht" (Persian) = a throne or a capital.

PAGE 1940—Line 1. Arab. "Wady al-Naml"; a reminiscence of the Koranic Wady (chap. xxvii.), which some place in Syria and others in Táif.

Line 9. This is the old, old fable of the River Sabbath which

Pliny (xxx. 18) reports as "drying up every Sabbath-day" (Saturday): and which Josephus reports as breaking the Sabbath by flowing only on the Day of Rest.

PAGE 1942—Line 23. They were keeping the Sabbath. When lodging with my Israelite friends at Tiberias and Safet, I made a point of never speaking to them (after the morning salutation) till the Saturday was over.

PAGE 1945—Line 17. Arab. "La'al" and "Yákút," the latter also applied to the garnet and to a variety of inferior stones. The ruby is supposed by Moslems to be a common mineral thoroughly "cooked" by the sun, and produced only on the summits of mountains inaccessible even to Alpinists. The idea may have originated from exaggerated legends of the Badakhshán country (supposed to be the home of the ruby) and its terrors of breakneck footpaths, jagged peaks and horrid ravines: hence our "*balass-ruby*" through the Spanish corruption "*Balaxe*." Epiphanius, archbishop of Salamis in Cyprus, who died A.D. 403, gives, in a little treatise (*De duodecim gemmis rationalis summi sacerdotis Hebræorum Liber*, opera Foggini, Romæ, 1743, p. 30), a precisely similar description of the mode of finding jacinths in Scythia. "In a wilderness in the interior of Great Scythia," he writes, "there is a valley begirt with stony mountains as with walls. It is inaccessible to man, and so excessively deep that the bottom of the valley is invisible from the top of the surrounding mountains. So great is the darkness that it has the effect of a kind of chaos. To this place certain criminals are condemned, whose task it is to throw down into the valley slaughtered lambs, from which the skin has been first taken off. The little stones adhere to these pieces of flesh. Thereupon the eagles, which live on the summits of the mountains, fly down following the scent of the flesh, and carry away the lambs with the stones adhering to them. They, then, who are condemned to this place, watch until the eagles have finished their meal, and run and take away the stones." Epiphanius, who wrote this, is spoken of in terms of great respect by many ecclesiastical writers, and St. Jerome styles the treatise here quoted, "*Egregium volumen, quod si legere volueris, plenissimam scientiam consequeris*"; and, indeed, it is by no means improbable that it was from the account of Epiphanius that this story was first translated into Arabic. A similar account is given by Marco Polo and by Nicolò de Conti, as

Notes

of a usage which they had heard was practised in India, and the position ascribed to the mountain by Conti, namely, fifteen days' journey north of Vijanagar, renders it highly probable that Golconda was alluded to. He calls the mountain Albenigaras, and says that it was infested with serpents. Marco Polo also speaks of these serpents, and while his account agrees with that of Sindbad, inasmuch as the serpents, which are the prey of Sindbad's Rukh, are devoured by the Venetian's eagles, that of Conti makes the vultures and eagles fly away with the meat to places where they may be safe from the serpents. (Introd. p. xlii., *India in the Fifteenth Century*, etc., R. H. Major, London: Hakluyt Soc., 1857.)

PAGE 1946—Line 16. Elder Victory: "Nasr" is a favourite name with Moslems.

PAGE 1949—Line 8. These are the "Swan-maidens" of whom Europe in late years has heard more than enough. It appears to me that we go much too far for an explanation of the legend; a high-bred girl is so like a swan in many points that the idea readily suggests itself. And it is also aided by the old Egyptian (and Platonic) belief in pre-existence and by the Rabbinic and Buddhist doctrine of ante-natal sin, to say nothing of metempsychosis. (Joseph. *Ant.* xvii. 153.)

Line 35. The lines have occurred before. I quote Mr. Payne for variety.

PAGE 1951—Line 17. Arab. "Al-Khayál": it is a synonym of "al-Tayf" and the nearest approach to our "ghost," as has been explained. In poetry it is the figure of the beloved seen when dreaming.

PAGE 1956—Line 25. He does not kiss her mouth because he intends to marry her.

PAGE 1958—Line 29. It should be "manifest" excellence. (*Koran*, xxvii. 16.)

PAGE 1960—Line 14. The phrase is Koranic used to describe Paradise, and Damascus is a familiar specimen of a city under which a river, the Baradah, passes, distributed into a multitude of canals.

PAGE 1961—Line 6. It may be noted that rose-water is sprinkled on the faces of the "nobility and gentry," common water being good enough for the commonalty. Upon occasion I have had to

Notes

drink tea made in compliment with rose-water and did not enjoy it.

PAGE 1964—Line 4. The "Valley Flowery": Zahrán is the name of a place near Al-Medinah.

PAGE 1965—Line 32. The Proud or Petulant.

PAGE 1967—Line 26. *i.e.*, Lion, Son of (?).

PAGE 1968—Line 13. *i.e.*, Many were slain.

Line 15. I venture to draw attention to this battle-picture which is at once simple and highly effective.

PAGE 1971—Line 24. Anglicè a quibble, evidently evasive.

Line 29. In text "Aná A'amil," etc., a true Egypto-Syrian vulgarism.

PAGE 1973—Line 15. *i.e.*, magical formulæ. The context is purposely left vague.

PAGE 1975—Line 12. The repetition is a condescension, a token of kindness.

PAGE 1976—Line 6. This is the common cubit of 18 inches: the modern vary from 22 to 26.

Line 9. I have noticed the two-humped Bactrian camel which the Syrians and Egyptians compare with an elephant. See p. 221 (the neo-Syrian), Book of Kalilah and Dimnah.

Line 25. The Noachian dispensation revived the Islam or true religion first revealed to Adam, and was itself revived and re-formed by Moses.

PAGE 1983—Line 6. Probably a corruption of the Turkish "Kara Tásh"=black stone, in Arab. "Hájar Jahannam" (hell-stone), lava, basalt.

PAGE 1986—Line 33. A variant of lines in the 21st night, vol. i., 256.

PAGE 1987—Line 16. *i.e.*, Daughter of Pride: the proud.

PAGE 1988—Line 6. In the Calc. Edit. by misprint "Maktab." Jabal Mukattam is the old sea-cliff where the Mediterranean once beat and upon whose Northwestern slopes Cairo is built.

PAGE 1989—Line 26. Arab. "Kutb"; lit. an axle, a pole; next a prince; high order or doyen in Sainthood; especially amongst the Sufi-agnostics.

Line 32. Lit. "The Green" (Prophet), a mysterious personage confounded with Elijah, St. George and others. He was a Moslem, *i.e.*, a true believer in the Islam of his day and Wazir to Kaykobad, founder of the Kayanian dynasty, sixth century B.C. We have

Notes

before seen him as a contemporary of Moses. My learned friend Ch. Clermont-Ganneau traces him back, with a multitude of his similars (Proteus, Perseus, etc.), to the son of Osiris (p. 45, *Horus et Saint Georges*).

PAGE 1991—Line 22. Arab. "Walad," more ceremonious than "ibn." It is, by the by, the origin of our "valet" in its sense of boy or servant who is popularly addressed "Yá walad." Hence I have seen in a French book of travels "un petit Iavelet."

PAGE 1996—Line 17. Arab. "Azal"=Eternity (without beginning); "Abad"=Infinity (eternity without end).

PAGE 1997—Line 7. The Moslem ritual for slaughtering (by cutting the throat) is not so strict as that of the Jews; but it requires some practice; and any failure in the conditions renders the meat impure, mere carrion (fatís).

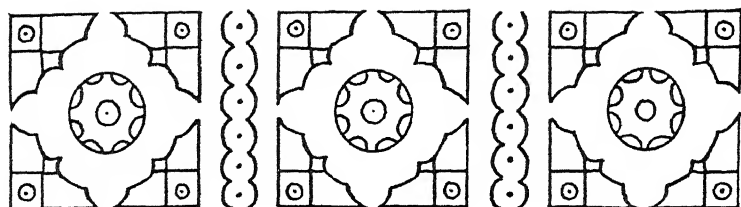
PAGE 1998—Line 17. The Wazir repeats all the words spoken by the Queen—but "in iteration there is no recreation."

PAGE 1999—Line 4. A phrase always in the Moslem's mouth: the slang meaning of "we put our trust in Allah" is "let's cut our stick."

Line 11. *Koran*, liii. 14. This "Sidrat al-Muntahá" (Zizyphus lotus) stands in the seventh heaven on the right hand of Allah's throne: and even the angels may not pass beyond it.

PAGE 2001—Line 15. Arab. "Habash": the word means more than "Abyssinia" as it includes the Dankali Country and the seaboard, a fact unknown to the late Lord Stratford de Redcliffe when he disputed with the Porte. I ventured to set him right and suffered accordingly.

PAGE 2002—Line 15. Here ends vol. ii. of the Mac. Edit.



Sindbad the Seaman[†] and Sindbad the Landsman

There lived in the city of Baghdad, during the reign of the Commander of the Faithful, Harun al-Rashid, a man named Sindbád the Hammál,[†] one in poor case who bore burdens on his head for hire. It happened to him one day of great heat that whilst he was carrying a heavy load, he became exceeding weary and sweated profusely, the heat and the weight alike oppressing him. Presently, as he was passing the gate of a merchant's house, before which the ground was swept and watered, and there the air was temperate, he sighted a broad bench beside the door; so he set his load thereon, to take rest and smell the air,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 537th night, she said,

It hath reached me, O auspicious King, that when the Hammal set his load upon the bench to take rest and smell the air, there came out upon him from the court-door a pleasant breeze and a delicious fragrance. He sat down on the edge of the bench, and at once heard from within the melodious sound of lutes and other stringed instruments, and mirth-exciting voices singing and reciting, together with the song of birds warbling and glorifying Almighty Allah in various tunes and tongues; turtles, mocking-birds, merles, nightingales, cushats and stone-curlews,[†] whereat he marvelled in himself and was moved to mighty joy and solace. Then he went up to the gate and saw within a great flower-garden wherein were pages and black slaves and such a train of servants and attendants and so forth as is found only with Kings and Sultans; and his nostrils were greeted with the savoury odours of all manner meats rich and delicate, and delicious and generous

The 537th Night

wines. So he raised his eyes heavenwards and said, "Glory to Thee, O Lord, O Creator and Provider, who providest whomso Thou wilt without count or stint! O mine Holy One, I cry Thee pardon for all sins and turn to Thee repenting of all offences! O Lord, there is no gainsaying Thee in Thine ordinance and Thy dominion, neither wilt Thou be questioned of that Thou dost, for Thou indeed over all things art Almighty! Extolled be Thy perfection: whom Thou wilt Thou makest poor and whom Thou wilt Thou makest rich! Whom Thou wilt Thou exaltest and whom Thou wilt Thou abasest and there is no god but Thou! How mighty is Thy majesty and how enduring Thy dominion and how excellent Thy government! Verily, Thou favourest whom Thou wilt of Thy servants, whereby the owner of this place abideth in all joyance of life and delighteth himself with pleasant scents and delicious meats and exquisite wines of all kinds. For indeed Thou appointest unto Thy creatures that which Thou wilt and that which Thou hast foreordained unto them; wherefore are some weary and others are at rest and some enjoy fair fortune and affluence, whilst others suffer the extreme of travail and misery, even as I do." And he fell to reciting,



Sindbad the Seaman and Sindbad the Landsman

*How many by my labours, that evermore endure,
All goods of life enjoy and in coolly shade recline?
Each morn that dawns I wake in travail and in woe,
And strange is my condition and my burden gars me pine:
Many others are in luck and from miseries are free,
And Fortune never loads them with loads the like o' mine:
They live their happy days in all solace and delight;
Eat, drink and dwell in honour 'mid the noble and the
digne:*

*All living things were made of a little drop of sperm,
Thine origin is mine and my provenance is thine;
Yet the difference and distance 'twixt the twain of us are
far*

*As the difference of savour 'twixt vinegar and wine:
But at Thee, O God All-wise! I venture not to rail
Whose ordinance is just and whose justice cannot fail.*

When Sindbad the Porter had made an end of reciting his verses, he bore up his burden and was about to fare on, when there came forth to him from the gate a little foot-page, fair of face and shapely of shape and dainty of dress who caught him by the hand saying, "Come in and speak with my lord, for he calleth for thee." The Porter would have excused himself to the page but the lad would take no refusal; so he left his load with the doorkeeper in the vestibule and followed the boy into the house, which he found to be a goodly mansion, radiant and full of majesty, till he brought him to a grand sitting-room wherein he saw a company of nobles and great lords, seated at tables garnished with all manner of flowers and sweet-scented herbs, besides great plenty of dainty viands and fruits dried and fresh and confections and wines of the choicest vintages. There also were instruments of music and mirth and lovely slave-girls playing and singing. All the company was ranged according to rank; and in the highest place sat a man of worshipful and noble aspect whose beard-sides hoariness had stricken; and he was stately of stature and fair of favour, agreeable of aspect and full of gravity and dignity and majesty. So Sindbad the Porter was confounded at that which he beheld and said in himself, "By Allah, this must be either a piece of Paradise or some King's palace!" Then he saluted the company with much respect, praying for their prosperity, and kissing the ground before

The 538th Night

them, stood with his head bowed down in humble attitude.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 538th night, she said,

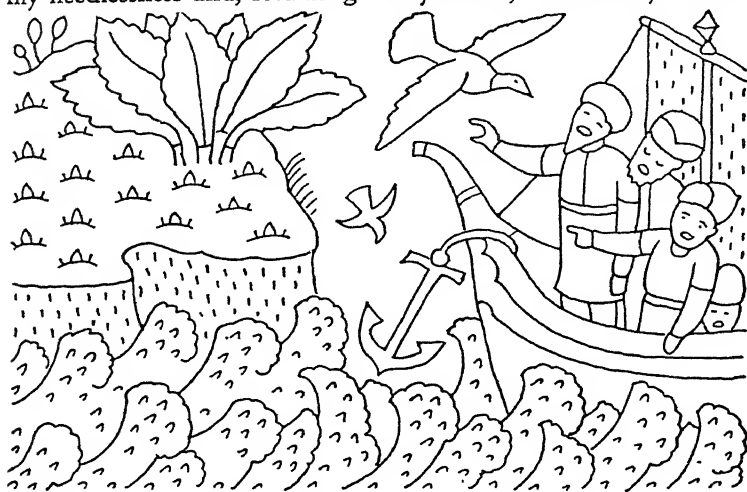
It hath reached me, O auspicious King, that Sindbad the Porter, after kissing the ground between their hands stood with his head bowed down in humble attitude. The master of the house bade him draw near and be seated and bespoke him kindly, bidding him welcome. Then he set before him various kinds of viands, rich and delicate and delicious, and the Porter, after saying his Bismillah, fell to and ate his fill, after which he exclaimed, "Praised be Allah whatso be our case!"⁺ and, washing his hands, returned thanks to the company for his entertainment. Quoth the host, "Thou art welcome and thy day is a blessed. But what is thy name and calling?" Quoth the other, "O my lord, my name is Sindbad the Hammal, and I carry folk's goods on my head for hire." The house-master smiled and rejoined, "Know, O Porter that thy name is even as mine, for I am Sindbad the Seaman; and now, O Porter, I would have thee let me hear the couplets thou recitedst at the gate anon." The Porter was abashed and replied, "Allah upon thee! Excuse me, for toil and travail and lack of luck when the hand is empty, teach a man ill manners and boorish ways." Said the host, "Be not ashamed; thou art become my brother; but repeat to me the verses, for they pleased me whenas I heard thee recite them at the gate." Hereupon the Porter repeated the couplets and they delighted the merchant, who said to him, "Know, O Hammal, that my story is a wonderful one, and thou shalt hear all that befel me and all I underwent ere I rose to this state of prosperity and became the lord of this place wherein thou seest me; for I came not to this high estate save after travail sore and perils galore, and how much toil and trouble have I not suffered in days of yore! I have made seven voyages, by each of which hangeth a marvellous tale, such as confoundeth the reason, and all this came to pass by doom of fortune and fate; for from what destiny doth write there is neither refuge nor flight. Know, then, good my lords (continued he) that I am about to recount

The First Voyage of Sindbad the Seaman⁺

My father was a merchant, one of the notables of my native place, a monied man and ample of means, who died whilst I was

The First Voyage of Sindbad the Seaman

yet a child, leaving me much wealth in money and lands and farm-houses. When I grew up, I laid hands on the whole and ate of the best and drank freely and wore rich clothes and lived lavishly, companioning and consorting with youths of my own age, and considering that this course of life would continue for ever and ken no change. Thus did I for a long time, but at last I awoke from my heedlessness and, returning to my senses, I found my wealth



had become unwealth and my condition ill-conditioned and all I once hent had left my hand. And recovering my reason I was stricken with dismay and confusion and bethought me of a saying of our lord Solomon, son of David (on whom be peace!), which I had heard aforetime from my father, "Three things are better than other three; the day of death is better than the day of birth, a live dog is better than a dead lion and the grave is better than want."+ Then I got together my remains of estates and property and sold all, even my clothes, for three thousand dirhams, with which I resolved to travel to foreign parts, remembering the saying of the poet,

*By means of toil man shall scale the height;
Who to fame aspires mustn't sleep o' night:
Who seeketh pearl in the deep must dive,
Winning weal and wealth by his main and might:
And who seeketh Fame without toil and strife
Th' impossible seeketh and wasteth life.*

The 539th Night

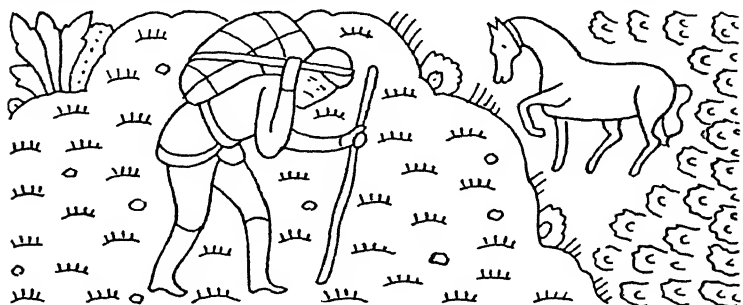
So taking heart I bought me goods, merchandise and all needed for a voyage and, impatient to be at sea, I embarked, with a company of merchants, on board a ship bound for Bassorah. There we again embarked and sailed many days and nights, and we passed from isle to isle and sea to sea and shore to shore, buying and selling and bartering everywhere the ship touched, and continued our course till we came to an island as it were a garth of the gardens of Paradise. Here the captain cast anchor and making fast to the shore, put out the landing planks. So all on board landed and made furnaces[†] and lighting fires therein, busied themselves in various ways, some cooking and some washing, whilst other some walked about the island for solace, and the crew fell to eating and drinking and playing and sporting. I was one of the walkers but, as we were thus engaged, behold, the master who was standing on the gunwale cried out to us at the top of his voice, saying, "Ho there! passengers, run for your lives and hasten back to the ship and leave your gear and save yourselves from destruction, Allah preserve you! For this island whereon ye stand is no true island, but a great fish stationary a-middlemost of the sea, whereon the sand hath settled and trees have sprung up of old time, so that it is become like unto an island;[†] but, when ye lighted fires on it, it felt the heat and moved; and in a moment it will sink with you into the sea and ye will all be drowned. So leave your gear and seek your safety ere ye die!"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 539th night, she said,

It hath reached me, O auspicious King, that when the ship-master cried to the passengers, "Leave your gear and seek safety, ere ye die," all who heard him left gear and goods, clothes washed and unwashed, fire pots and brass cooking-pots, and fled back to the ship for their lives, and some reached it while others (amongst whom was I) did not, for suddenly the island shook and sank into the abysses of the deep, with all that were thereon, and the dashing sea surged over it with clashing waves. I sank with the others down, down into the deep, but Almighty Allah preserved me from drowning and threw in my way a great wooden tub of those that had served the ship's company for tubbing. I gripped it for the sweetness of life and, bestriding it like one

The First Voyage of Sindbad the Seaman

riding, paddled with my feet like oars, whilst the waves tossed me as in sport right and left. Meanwhile the captain made sail and departed with those who had reached the ship, regardless of the drowning and the drowned; and I ceased not following the vessel with my eyes, till she was hid from sight and I made sure of death. Darkness closed in upon me while in this plight and the winds and waves bore me on all that night and the next day, till the tub brought to with me under the lee of a lofty island, with trees overhanging the tide. I caught hold of a branch and by its aid clam-



bered up on to the land, after coming nigh upon death; but when I reached the shore, I found my legs cramped and numbed and my feet bore traces of the nibbling of fish upon their soles; withal I had felt nothing for excess of anguish and fatigue. I threw myself down on the island ground, like a dead man, and drowned in desolation swooned away, nor did I return to my senses till next morning, when the sun rose and revived me. But I found my feet swollen, so made shift to move by shuffling on my breech and crawling on my knees, for in that island were found store of fruits and springs of sweet water. I ate of the fruits which strengthened me; and thus I abode days and nights, till my life seemed to return and my spirits began to revive and I was better able to move about. So, after due consideration, I fell to exploring the island and diverting myself with gazing upon all things that Allah Almighty had created there; and rested under the trees from one of which I cut me a staff to lean upon. One day as I walked along the marge, I caught sight of some object in the distance and thought it a wild beast or one of the monster-creatures of the sea; but, as I drew near it, looking hard the while, I saw that it was a noble mare, tethered on the beach. Presently I went

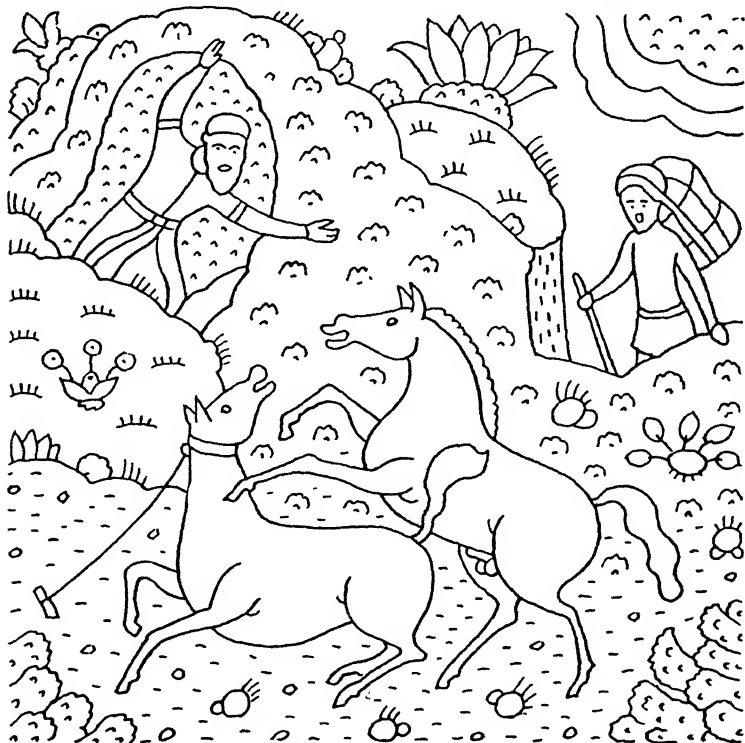
The 540th Night

up to her, but she cried out against me with a great cry, so that I trembled for fear and turned to go away, when there came forth a man from under the earth and followed me, crying out and saying, "Who and whence art thou, and what caused thee to come hither?" "O my lord," answered I, "I am in very sooth a waif, a stranger, and was left to drown with sundry others by the ship we voyaged in;† but Allah graciously sent me a wooden tub; so I saved myself thereon and it floated with me, till the waves cast me up on this island." When he heard this, he took my hand and saying, "Come with me," carried me into a great Sardáb, or underground chamber, which was spacious as a saloon. He made me sit down at its upper end; then he brought me somewhat of food and, being anhungered, I ate till I was satisfied and refreshed; and when he had put me at mine ease he questioned me of myself, and I told him all that had befallen me from first to last; and, as he wondered at my adventure, I said, "By Allah, O my lord, excuse me; I have told thee the truth of my case and the accident which betided me; and now I desire that thou tell me who thou art and why thou abidest here under the earth and why thou hast tethered yonder mare on the brink of the sea." Answered he, "Know, that I am one of the several who are stationed in different parts of this island, and we are of the grooms of King Mihrján† and under our hand are all his horses. Every month, about new-moon tide we bring hither our best mares which have never been covered, and picket them on the seashore and hide ourselves in this place under the ground, so that none may espy us. Presently, the stallions of the sea scent the mares and come up out of the water and seeing no one, leap the mares and do their will of them. When they have covered them, they try to drag them away with them, but cannot, by reason of the leg-ropes; so they cry out at them and butt at them and kick them, which we hearing, know that the stallions have dismounted; so we run out and shout at them, whereupon they are startled and return in fear to the sea. Then the mares conceive by them and bear colts and fillies worth a mint of money, nor is their like to be found on earth's face. This is the time of the coming forth of the sea-stallions; and Inshallah! I will bear thee to King Mihrjan"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 540th night, she continued,

The First Voyage of Sindbad the Seaman

It hath reached me, O auspicious King, that the Syce⁺ said to Sindbad the Seaman, "I will bear thee to King Mihrjan and show thee our country. And know that hadst thou not happened on us thou hadst perished miserably and none had known of thee: but I will be the means of the saving of thy life and of thy return to thine own land." I called down blessings on him and thanked him for his kindness and courtesy; and, while we were yet talking, behold, the stallion came up out of the sea; and, giving a great cry, sprang upon the mare and covered her. When he had done his will of her, he dismounted and would have carried her away with him, but could not by reason of the tether. She kicked and cried out at him, whereupon the groom took a sword and target⁺ and ran out of the underground saloon, smiting the buckler with the blade and calling to his company, who came up shouting and brandishing spears; and the stallion took fright at them and plunging into the sea, like a buffalo, disappeared un-



The 541st Night

der the waves.⁺ After this we sat awhile, till the rest of the grooms came up, each leading a mare, and seeing me with their fellow-Syce, questioned me of my case and I repeated my story to them. Thereupon they drew near me and spreading the table, ate and invited me to eat; so I ate with them, after which they took horse and mounting me on one of the mares, set out with me and fared on without ceasing, till we came to the capital city of King Mihrjan, and going in to him acquainted him with my story. Then he sent for me, and when they set me before him and salams had been exchanged, he gave me a cordial welcome and wishing me long life bade me tell him my tale. So I related to him all that I had seen and all that had befallen me from first to last, whereat he marvelled and said to me, "By Allah, O my son, thou hast indeed been miraculously preserved! Were not the term of thy life a long one, thou hadst not escaped from these straits; but praised be Allah for safety!" Then he spoke cheerily to me and entreated me with kindness and consideration: moreover, he made me his agent for the port and registrar of all ships that entered the harbour. I attended him regularly, to receive his commandments, and he favoured me and did me all manner of kindness and invested me with costly and splendid robes. Indeed, I was high in credit with him, as an intercessor for the folk and an intermediary between them and him, when they wanted aught of him. I abode thus a great while and, as often as I passed through the city to the port, I questioned the merchants and travellers and sailors of the city of Baghdad; so haply I might hear of an occasion to return to my native land, but could find none who knew it or knew any who resorted thither. At this I was chagrined, for I was weary of long strangerhood; and my disappointment endured for a time till one day, going in to King Mihrjan, I found with him a company of Indians. I saluted them and they returned my salam; and politely welcomed me and asked me of my country.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 541st night, she continued,

It hath reached me, O auspicious King, that Sindbad the Seaman said:—When they asked me of my country I questioned them of theirs and they told me that they were of various castes, some being called Shakiriyah⁺ who are the noblest of their castes

The First Voyage of Sindbad the Seaman

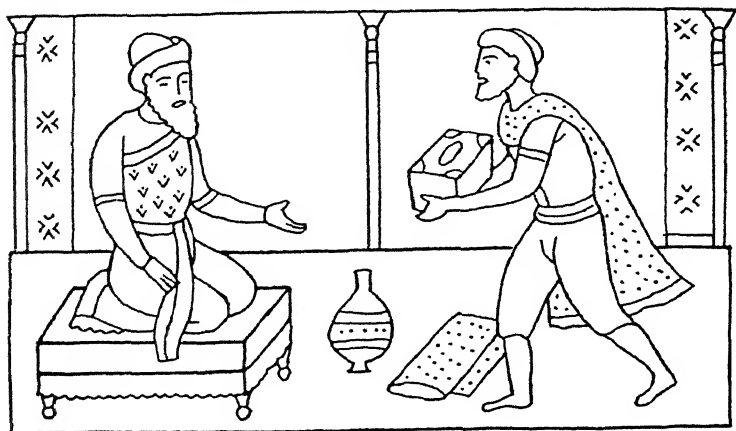
and neither oppress nor offer violence to any, and others Brahmans, a folk who abstain from wine, but live in delight and solace and merriment and own camels and horses and cattle. Moreover, they told me that the people of India are divided into two-and-seventy castes, and I marvelled at this with exceeding marvel. Amongst other things that I saw in King Mihrjan's dominions was an island called Kásil,⁺ wherein all night is heard the beating of drums and tabrets; but we were told by the neighbouring islanders and by travellers that the inhabitants are people of diligence and judgment.⁺ In this sea I saw also a fish two hundred cubits long and the fishermen fear it; so they strike together pieces of wood and put it to flight.⁺ I also saw another fish, with a head like that of an owl, besides many other wonders and rarities, which it would be tedious to recount. I occupied myself thus in visiting the islands till, one day, as I stood in the port, with a staff in my hand, according to my custom, behold, a great ship, wherein were many merchants, came sailing for the harbour. When it reached the small inner port where ships anchor under the city, the master furled his sails and making fast to the shore, put out the landing-planks, whereupon the crew fell to breaking bulk and landing cargo whilst I stood by, taking written note of them. They were long in bringing the goods ashore so I asked the master, "Is there aught left in thy ship?" and he answered, "O my lord, there are divers bales of merchandise in the hold, whose owner was drowned from amongst us at one of the islands on our course; so his goods remained in our charge by way of trust and we purpose to sell them and note their price, that we may convey it to his people in the city of Baghdad, the Home of Peace." "What was the merchant's name?" quoth I, and quoth he, "Sindbad the Seaman"; whereupon I straitly considered him and knowing him, cried out to him with a great cry, saying, "O captain, I am that Sindbad the Seaman who travelled with other merchants; and when the fish heaved and thou calledst to us some saved themselves and others sank, I being one of them. But Allah Almighty threw in my way a great tub of wood, of those the crew had used to wash withal, and the winds and waves carried me to this island, where by Allah's grace, I fell in with King Mihrjan's grooms and they brought me hither to the King their master. When I told him my story, he entreated me with favour

The 542nd Night

and made me his harbour-master, and I have prospered in his service and found acceptance with him. These bales, therefore are mine, the goods which God hath given me."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 542nd night, she continued,

It hath reached me, O auspicious King, that when Sindbad the Seaman said to the captain, "These bales are mine, the goods which Allah hath given me," the other exclaimed, "There is no



Majesty and there is no Might save in Allah, the Glorious, the Great! Verily, there is neither conscience nor good faith left among men!" said I, "O Rais,⁺ what mean these words, seeing that I have told thee my case?" And he answered, "Because thou heardest me say that I had with me goods whose owner was drowned, thou thinkest to take them without right; but this is forbidden by law to thee, for we saw him drown before our eyes, together with many other passengers, nor was one of them saved. So how canst thou pretend that thou art the owner of the goods?" "O captain," said I, "listen to my story and give heed to my words, and my truth will be manifest to thee; for lying and leasing are the letter-marks of the hypocrites." Then I recounted to him all that had befallen me since I sailed from Baghdad with him to the time when we came to the fish-island where we were nearly drowned; and I reminded him of certain matters which had passed between us; whereupon both he and the merchants were certified at the truth of my story and recognized

The First Voyage of Sindbad the Seaman

me and gave me joy of my deliverance, saying, "By Allah, we thought not that thou hadst escaped drowning! But the Lord hath granted thee new life." Then they delivered my bales to me, and I found my name written thereon, nor was aught thereof lacking. So I opened them and making up a present for King Mihrjan of the finest and costliest of the contents, caused the sailors carry it up to the palace, where I went in to the King and laid my present at his feet, acquainting him with what had happened, especially concerning the ship and my goods; whereat he wondered with exceeding wonder and the truth of all that I had told him was made manifest to him. His affection for me redoubled after that and he showed me exceeding honour and bestowed on me a great present in return for mine. Then I sold my bales and what other matters I owned making a great profit on them, and bought me other goods and gear of the growth and fashion of the island-city. When the merchants were about to start on their homeward voyage, I embarked on board the ship all that I possessed, and going in to the King, thanked him for all his favours and friendship and craved his leave to return to my own land and friends. He farewelled me and bestowed on me great store of the country-stuffs and produce; and I took leave of him and embarked. Then we set sail and fared on nights and days, by the permission of Allah Almighty; and Fortune served us and Fate favoured us, so that we arrived in safety at Bassorah-city where I landed rejoiced at my safe return to my natal soil. After a short stay, I set out for Baghdad, the House of Peace, with store of goods and commodities of great price. Reaching the city in due time, I went straight to my own quarter and entered my house where all my friends and kinsfolk came to greet me. Then I bought me eunuchs and concubines, servants and negro slaves till I had a large establishment, and I bought me houses, and lands and gardens, till I was richer and in better case than before, and returned to enjoy the society of my friends and familiars more assiduously than ever, forgetting all I had suffered of fatigue and hardship and strangerhood and every peril of travel; and I applied myself to all manner joys and solaces and delights, eating the daintiest viands and drinking the delicatest wines; and my wealth allowed this state of things to endure. This, then, is the story of my first voyage, and to-morrow, Inshallah! I will tell you

The 543rd Night

the tale of the second of my seven voyages. (Saith he who telleth the tale), Then Sindbad the Seaman made Sindbad the Landsman sup with him and bade give him an hundred gold pieces, saying, "Thou hast cheered us with thy company this day."⁺ The Porter thanked him and, taking the gift, went his way, pondering that which he had heard and marvelling mightily at what things betide mankind. He passed the night in his own place and with early morning repaired to the abode of Sindbad the Seaman, who received him with honour and seated him by his side. As soon as the rest of the company was assembled, he set meat and drink before them and, when they had well eaten and drunken and were merry and in cheerful case, he took up his discourse and recounted to them in these words the narrative of

The Second Voyage of Sindbad the Seaman

Know, O my brother, that I was living a most comfortable and enjoyable life, in all solace and delight, as I told you yesterday,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 543rd night, she continued,

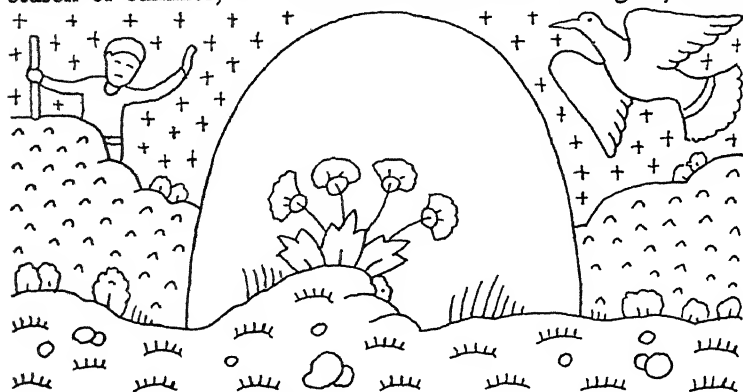
It hath reached me, O auspicious King, that when Sindbad the Seaman's guests were all gathered together he thus bespake them:—I was living a most enjoyable life until one day my mind became possessed with the thought of travelling about the world of men and seeing their cities and islands; and a longing seized me to traffic and to make money by trade. Upon this resolve I took a great store of cash and, buying goods and gear fit for travel, bound them up in bales. Then I went down to the river bank, where I found a noble ship and brand-new about to sail, equipped with sails of fine cloth and well manned and provided; so I took passage in her, with a number of other merchants, and after embarking our goods we weighed anchor the same day. Right fair was our voyage and we sailed from place to place and from isle to isle; and whenever we anchored we met a crowd of merchants and notables and customers, and we took to buying and selling and bartering. At last Destiny brought us to an island, fair and verdant, in trees abundant, with yellow-ripe fruits luxuriant, and flowers fragrant and birds warbling soft descant; and streams crystalline and radiant; but no sign of man showed to the

The Second Voyage of Sindbad the Seaman

descrier, no, not a blower of the fire.⁺ The captain made fast with us to this island, and the merchants and sailors landed and walked about, enjoying the shade of the trees and the song of the birds, that chanted the praises of the One, the Victorious, and marvel-ling at the works of the Omnipotent King.⁺ I landed with the rest; and, sitting down by a spring of sweet water that welled up among the trees, took out some viviers I had with me and ate of that which Allah Almighty had allotted unto me. And so sweet was the zephyr and so fragrant were the flowers, that presently I waxed drowsy and, lying down in that place, was soon drowned in sleep. When I awoke, I found myself alone, for the ship had sailed and left me behind, nor had one of the merchants or sailors bethought himself of me. I searched the island right and left, but found neither man nor Jinn, whereat I was beyond measure troubled and my gall was like to burst for stress of chagrin and anguish and concern, because I was left quite alone, without aught of worldly gear or meat or drink, weary and heartbroken. So I gave myself up for lost and said, "Not always doth the crock escape the shock. I was saved the first time by finding one who brought me from the desert island to an inhabited place, but now there is no hope for me." Then I fell to weeping and wailing and gave myself up to an access of rage, blaming myself for having again ventured upon the perils and hardships of voyage, whenas I was at my ease in mine own house in mine own land, taking my pleasure with good meat and good drink and good clothes and lacking nothing, neither money nor goods. And I repented me of having left Baghdad, and this the more after all the travails and dangers I had undergone in my first voyage, wherein I had so narrowly escaped destruction, and exclaimed "Verily we are Allah's and unto Him we are returning!" I was indeed even as one mad and Jinn-struck and presently I rose and walked about the island, right and left and every whither, unable for trouble to sit or tarry in any one place. Then I climbed a tall tree and looked in all directions, but saw nothing save sky and sea and trees and birds and isles and sands. However, after a while my eager glances fell upon some great white thing, afar off in the interior of the island; so I came down from the tree and made for that which I had seen; and behold, it was a huge white dome rising high in air and of vast compass. I walked all around it,

The 544th Night

but found no door thereto, nor could I muster strength or nimbleness by reason of its exceeding smoothness and slipperiness. So I marked the spot where I stood and went round about the dome to measure its circumference which I found fifty good paces. And as I stood, casting about how to gain an entrance, the day being near its fall and the sun being near the horizon, behold, the sun was suddenly hidden from me and the air became dull and dark. Methought a cloud had come over the sun, but it was the season of summer; so I marvelled at this and lifting my head



looked steadfastly at the sky, when I saw that the cloud was none other than an enormous bird, of gigantic girth and inordinately wide of wing which, as it flew through the air, veiled the sun and hid it from the island. At this sight my wonder redoubled and I remembered a story,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 544th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued in these words:—My wonder redoubled and I remembered a story I had heard aforetime of pilgrims and travellers, how in a certain island dwelleth a huge bird, called the "Rukh"† which feedeth its young on elephants; and I was certified that the dome which caught my sight was none other than a Rukh's egg. As I looked and wondered at the marvellous works of the Almighty, the bird alighted on the dome and brooded over it with its wings covering it and its legs stretched out behind it on the ground, and in this posture it fell asleep, glory be to Him who sleepeth not! When I saw this, I arose and, unwinding my tur-

The Second Voyage of Sindbad the Seaman

band from my head, doubled it and twisted it into a rope, with which I girt my middle and bound my waist fast to the legs of the Rukh, saying in myself, "Peradventure, this bird may carry me to a land of cities and inhabitants, and that will be better than abiding in this desert island." I passed the night watching and fearing to sleep, lest the bird should fly away with me unawares; and, as soon as the dawn broke and morn shone, the Rukh rose off its egg and spreading its wings with a great cry flew up into the air, dragging me with it; nor ceased it to soar and to tower till I thought it had reached the limit of the firmament; after which it descended, earthwards, little by little, till it lighted on the top of a high hill. As soon as I found myself on the hard ground, I made haste to unbind myself, quaking for fear of the bird, though it took no heed of me nor even felt me; and, loosing my turband from its feet, I made off with my best speed. Presently, I saw it catch up in its huge claws something from the earth and rise with it high in air, and observing it narrowly I saw it to be a serpent big of bulk and gigantic of girth, wherewith it flew away clean out of sight. I marvelled at this and faring forwards found myself on a peak overlooking a valley, exceeding great and wide and deep, and bounded by vast mountains that spired high in air: none could descry their summits, for the excess of their height, nor was any able to climb up thereto. When I saw this, I blamed myself for that which I had done and said, "Would Heaven I had tarried in the island! It was better than this wild desert; for there I had at least fruits to eat and water to drink, and here are neither trees nor fruits nor streams. But there is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily, as often as I am quit of one peril, I fall into a worse danger and a more grievous." However, I took courage and walking along the Wady found that its soil was of diamond, the stone wherewith they pierce minerals and precious stones and porcelain and the onyx, for that it is a dense stone and a dure, whereon neither iron nor hardhead hath effect, neither can we cut off aught therefrom nor break it, save by means of leadstone.⁺ Moreover, the valley swarmed with snakes and vipers, each big as a palm tree, that would have made but one gulp of an elephant; and they came out by night, hiding during the day, lest the Rukhs and eagles pounce on them and tear them to pieces, as was their wont, why I wot not. And I repented of

The 545th Night

what I had done and said, "By Allah, I have made haste to bring destruction upon myself!" The day began to wane as I went along and I looked about for a place where I might pass the night, being in fear of the serpents; and I took no thought of meat and drink in my concern for my life. Presently, I caught sight of a cave nearhand, with a narrow doorway; so I entered and seeing a great stone close to the mouth, I rolled it up and stopped the entrance, saying to myself, "I am safe here for the night; and as soon as it is day, I will go forth and see what destiny will do." Then I looked within the cave and saw at the upper end a great serpent brooding on her eggs, at which my flesh quaked and my hair stood on end; but I raised my eyes to Heaven and, committing my case to fate and lot, abode all that night without sleep till daybreak, when I rolled back the stone from the mouth of the cave and went forth, staggering like a drunken man and giddy with watching and fear and hunger. As in this sore case I walked along the valley, behold, there fell down before me a slaughtered beast; but I saw no one, whereat I marvelled with great marvel and presently remembered a story I had heard aforetime of traders and pilgrims and travellers; how the mountains where are the diamonds are full of perils and terrors, nor can any fare through them; but the merchants who traffic in diamonds have a device by which they obtain them, that is to say, they take a sheep and slaughter and skin it and cut it in pieces and cast them down from the mountain-tops into the valley-sole, where the meat being fresh and sticky with blood, some of the gems cleave to it. There they leave it till midday, when the eagles and vultures swoop down upon it and carry it in their claws to the mountain-summits, whereupon the merchants come and shout at them and scare them away from the meat. Then they come and, taking the diamonds which they find sticking to it, go their ways with them and leave the meat to the birds and beasts; nor can any come at the diamonds but by this device,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 545th night, she said,

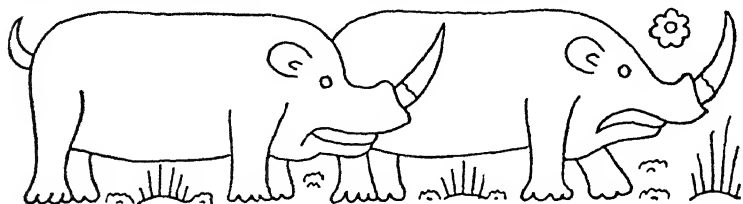
It hath reached me, O auspicious King, that Sindbad the Seaman continued his relation of what befel him in the Mountain of Diamonds, and informed them that the merchants cannot come at the diamonds save by the device aforesaid. So, when I saw the

The Second Voyage of Sindbad the Seaman

slaughtered beast fall (he pursued) and bethought me of the story, I went up to it and filled my pockets and shawl-girdle and turband and the folds of my clothes with the choicest diamonds; and, as I was thus engaged, down fell before me another great piece of meat. Then with my unrolled turband and lying on my back, I set the bit on my breast so that I was hidden by the meat, which was thus raised above the ground. Hardly had I gripped it, when an eagle swooped down upon the flesh and, seizing it with his talons, flew up with it high in air and me clinging thereto, and ceased not its flight till it alighted on the head of one of the mountains where, dropping the carcass he fell to rending it; but, behold, there arose behind him a great noise of shouting and clattering of wood, whereat the bird took fright and flew away. Then I loosed off myself the meat, with clothes daubed with blood therefrom, and stood up by its side; whereupon up came the merchant, who had cried out at the eagle, and seeing me standing there, bespoke me not, but was affrighted at me and shook with fear. However, he went up to the carcass and turning it over, found no diamonds sticking to it, whereat he gave a great cry and exclaimed, "Harrow, my disappointment! There is no Majesty and there is no Might save in Allah with whom we seek refuge from Satan the stoned!" And he bemoaned himself and beat hand upon hand, saying, "Alas, the pity of it! How cometh this?" Then I went up to him and he said to me, "Who art thou and what causeth thee to come hither?" And I, "Fear not, I am a man and a good man and a merchant. My story is a wondrous and my adventures marvellous and the manner of my coming hither is prodigious. So be of good cheer, thou shalt receive of me what shall rejoice thee, for I have with me great plenty of diamonds and I will give thee thereof what shall suffice thee; for each is better than aught thou couldst get otherwise. So fear nothing." The man rejoiced thereat and thanked and blessed me; then we talked together till the other merchants hearing me in discourse with their fellow, came up and saluted me; for each of them had thrown down his piece of meat. And as I went off with them I told them my whole story, how I had suffered hardships at sea and the fashion of my reaching the valley. But I gave the owner of the meat a number of the stones I had by me, so they all wished me joy of my escape, saying, "By Allah a new

The 546th Night

life hath been decreed to thee, for none ever reached yonder valley and came off thence alive before thee; but praised be Allah for thy safety!" We passed the night together in a safe and pleasant place, beyond measure rejoiced at my deliverance from the Valley of Serpents and my arrival in an inhabited land; and on the morrow we set out and journeyed over the mighty range of mountains, seeing many serpents in the valley, till we came to a fair great island, wherein was a garden of huge camphor trees under each of which an hundred men might take shelter. When



the folk have a mind to get camphor, they bore into the upper part of the bole with a long iron; whereupon the liquid camphor, which is the sap of the tree, floweth out and they catch it in vessels, where it concreteth like gum; but, after this, the tree dieth and becometh firewood.⁺ Moreover, there is in this island a kind of wild beast, called "Rhinoceros,"⁺ that pastureth as do steers and buffalos with us; but it is a huge brute, bigger of body than the camel and like it feedeth upon the leaves and twigs of trees. It is a remarkable animal with a great and thick horn, ten cubits long, amiddleward its head; wherein, when cleft in twain, is the likeness of a man. Voyagers and pilgrims and travellers declare that this beast called "Karkadan" will carry off a great elephant on its horn and graze about the island and the seacoast therewith and take no heed of it, till the elephant dieth and its fat, melting in the sun, runneth down into the rhinoceros's eyes and blindeth him, so that he lieth down on the shore. Then comes the bird Rukh and carrieth off both the rhinoceros and that which is on its horn to feed its young withal. Moreover, I saw in this island many kinds of oxen and buffalos, whose like are not found in our country. Here I sold some of the diamonds which I had by me for gold dinars and silver dirhams and bartered others for the produce of the country; and, loading them upon beasts of burden, fared on with the merchants from valley to valley and

The Third Voyage of Sindbad the Seaman

town to town, buying and selling and viewing foreign countries and the works and creatures of Allah, till we came to Bassorah-city, whence, after a few days, I continued to Baghdad.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 546th night, she said,

It hath reached me, O auspicious King, that when Sindbad the Seaman returned from his travel to Baghdad, the House of Peace, he arrived at home with great store of diamonds and money and goods. (Continued he) I foregathered with my friends and relations and gave alms and largess and bestowed curious gifts and made presents to all my friends and companions. Then I betook myself to eating well and drinking well and wearing fine clothes and making merry with my fellows, and forgot all my sufferings in the pleasures of return to the solace and delight of life, with light heart and broadened breast. And every one who heard of my return came and questioned me of my adventures and of foreign countries, and I related to them all that had befallen me, and the much I had suffered, whereat they wondered and gave me joy of my safe return. "This, then, is the end of the story of my second voyage; and to-morrow, Inshallah! I will tell you what befel me in my third voyage." The company marvelled at his story and supped with him; after which he ordered an hundred dinars of gold to be given to the Porter, who took the sum with many thanks and blessings (which he stinted not even when he reached home) and went his way, wondering at what he had heard. Next morning as soon as day came in its sheen and shone, he rose and praying the dawn-prayer, repaired to the house of Sindbad the Seaman, even as he had bidden him, and went in and gave him good-morrow. The merchant welcomed him and made him sit with him, till the rest of the company arrived; and when they had well eaten and drunken and were merry with joy and jollity, their host began by saying, "Hearken, O my brothers, to what I am about to tell you; for it is even more wondrous than what you have already heard; but Allah alone kenneth what things his Omniscience concealed from man! And listen to

The Third Voyage of Sindbad the Seaman

As I told you yesterday, I returned from my second voyage overjoyed at my safety and with great increase of wealth, Allah

The 546th Night

having requited me all that I had wasted and lost, and I abode awhile in Baghdad-city savouring the utmost ease and prosperity and comfort and happiness, till the carnal man was once more seized with longing for travel and diversion and adventure, and yearned after traffic and lucre and emolument, for that the human heart is naturally prone to evil. So making up my mind I laid in great plenty of goods suitable for a sea voyage and repairing to Bassorah, went down to the shore and found there a fine ship ready to sail, with a full crew and a numerous company of merchants, men of worth and substance; faith, piety and consideration. I embarked with them and we set sail on the blessing of Allah Almighty and on His aidance and His favour to bring our voyage to a safe and prosperous issue and already we congratulated one another on our good fortune and bon voyage. We fared on from sea to sea and from island to island and city to city, in all delight and contentment, buying and selling wherever we touched, and taking our solace and our pleasure, till one day when, as we sailed athwart the dashing sea, swollen with clashing billows, behold, the master (who stood on the gunwale examining the ocean in all directions) cried out with a great cry, and buffeted his face and pluckt out his beard and rent his raiment, and bade furl the sail and cast the anchors. So we said to him, "O Rais, what is the matter?" "Know, O my brethren (Allah preserve you!), that the wind hath gotten the better of us and hath driven us out of our course into mid-ocean, and destiny, for our ill luck, hath brought us to the Mountain of the Zughb, a hairy folk like apes,[†] among whom no man ever fell and came forth alive; and my heart presageth that we all be dead men." Hardly had the master made an end of his speech when the apes were upon us. They surrounded the ship on all sides swarming like locusts and crowding the shore. They were the most frightful of wild creatures, covered with black hair like felt, foul of favour and small of stature, being but four spans high, yellow-eyed and black-faced; none knoweth their language nor what they are, and they shun the company of men. We feared to slay them or strike them or drive them away, because of their inconceivable multitude; lest, if we hurt one, the rest fall on us and slay us, for numbers prevail over courage; so we let them do their will, albeit we feared they would plunder our goods and gear. They swarmed up the cables and gnawed them asunder, and

The Third Voyage of Sindbad the Seaman

on like wise they did with all the ropes of the ship, so that it fell off from the wind and stranded upon their mountainous coast. Then they laid hands on all the merchants and crew, and landing us on the island, made off with the ship and its cargo and went their ways, we wot not whither. We were thus left on the island, eating of its fruits and pot-herbs and drinking of its streams till, one day, we espied in its midst what seemed an inhabited house. So we made for it as fast as our feet could carry us and behold, it



was a castle strong and tall, compassed about with a lofty wall, and having a two-leaved gate of ebony-wood of which both leaves open stood. We entered and found within a space wide and bare like a great square, round which stood many high doors open thrown, and at the farther end a long bench of stone and brasiers, with cooking gear hanging thereon and about it great plenty of bones; but we saw no one and marvelled thereat with exceeding wonder. Then we sat down in the courtyard a little while and presently falling asleep, slept from the forenoon till sundown, when lo! the earth trembled under our feet and the air rumbled with a terrible tone. Then there came down upon us, from the top of the castle, a huge creature in the likeness of a man, black of colour, tall and big of bulk, as he were a great date-tree, with eyes like coals of fire and eye-teeth like boar's tusks and a vast big gape like the mouth of a well. Moreover, he had long loose lips like a camel's, hanging down upon his breast, and ears like two Jarms[†] falling over his shoulder-blades and the nails of his hands

The 547th Night

were like the claws of a lion.⁺ When we saw this frightful giant, we were like to faint and every moment increased our fear and terror; and we became as dead men for excess of horror and affliction.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 547th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued:—When we saw this frightful giant we were struck with exceeding terror and horror. And after trampling upon the earth, he sat awhile on the bench; then he arose and coming to us seized me by the arm choosing me out from among my comrades the merchants. He took me up in his hand and turning me over felt me, as a butcher feeleth a sheep he is about to slaughter, and I but a little mouthful in his hands; but finding me lean and fleshless for stress of toil and trouble and weariness, let me go and took up another, whom in like manner he turned over and felt and let go; nor did he cease to feel and turn over the rest of us, one after another, till he came to the master of the ship. Now he was a sturdy, stout, broad-shouldered wight, fat and in full vigour; so he pleased the giant, who seized him, as a butcher seizeth a beast, and throwing him down, set his foot on his neck and brake it; after which he fetched a long spit and thrusting it up his backside, brought it forth of the crown of his head. Then, lighting a fierce fire, he set over it the spit with the Rais thereon, and turned it over the coals, till the flesh was roasted, when he took the spit off the fire and set it like a Kabáb-stick before him. Then he tare the body, limb from limb, as one jointeth a chicken and, rending the flesh with his nails, fell to eating of it and gnawing the bones, till there was nothing left but some of these, which he threw on one side of the wall. This done, he sat for a while; then he lay down on the stone-bench and fell asleep, snarking and snoring like the gurgling of a lamb or a cow with its throat cut; nor did he awake till morning, when he rose and fared forth and went his ways. As soon as we were certified that he was gone, we began to talk with one another, weeping and bemoaning ourselves for the risk we ran, and saying, "Would Heaven we had been drowned in the sea or that the apes had eaten us! That were better than to be roasted over the coals; by Allah, this is a vile, foul death! But whatso the Lord willeth must come to pass

The Third Voyage of Sindbad the Seaman

and there is no Majesty and there is no Might, save in Him, the Glorious, the Great! We shall assuredly perish miserably and none will know of us; as there is no escape for us from this place." Then we arose and roamed about the island, hoping that haply we might find a place to hide us in or a means of flight, for indeed death was a light matter to us, provided we were not roasted over the fire⁺ and eaten. However, we could find no hiding-place and the evening overtook us; so, of the excess of our terror, we returned to the castle and sat down awhile. Presently, the earth trembled under our feet and the black ogre came up to us and turning us over, felt one after other, till he found a man to his liking, whom he took and served as he had done the captain, killing and roasting and eating him: after which he lay down on the bench⁺ and slept all night, snarking and snoring like a beast with its throat cut, till daybreak, when he arose and went out as before. Then we drew together and conversed and said one to other, "By Allah, we had better throw ourselves into the sea and be drowned than die roasted; for this is an abominable death!" Quoth one of us, "Hear ye my words! let us cast about to kill him, and be at peace from the grief of him and rid the Moslems of his barbarity and tyranny." Then said I, "Hear me, O my brothers; if there is nothing for it but to slay him, let us carry some of this firewood and planks down to the seashore and make us a boat wherein, if we succeed in slaughtering him, we may either embark and let the waters carry us whither Allah willeth, or else abide here till some ship pass, when we will take passage in it. If we fail to kill him, we will embark in the boat and put out to sea; and if we be drowned, we shall at least escape being roasted over a kitchen fire with sliced weasands; whilst, if we escape, we escape, and if we be drowned, we die martyrs." "By Allah," said they all, "this rede is a right"; and we agreed upon this, and set about carrying it out. So we haled down to the beach the pieces of wood which lay about the bench; and, making a boat, moored it to the strand, after which we stowed therein somewhat of victual and returned to the castle. As soon as evening fell the earth trembled under our feet and in came the blackamoor upon us, snarling like a dog about to bite. He came up to us and feeling us and turning us over one by one, took one of us and did with him as he had done before and ate him, after which he lay down on the bench and snored and

The 548th Night

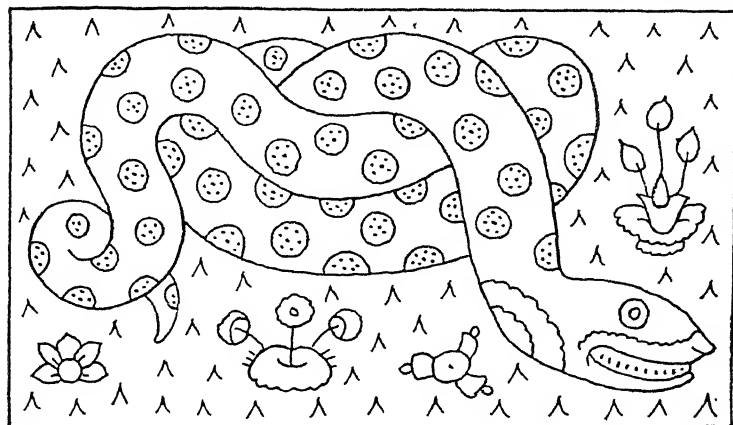
snorted like thunder. As soon as we were assured that he slept, we arose and taking two iron spits of those standing there, heated them in the fiercest of the fire, till they were red-hot, like burning coals, when we gripped fast hold of them and going up to the giant, as he lay snoring on the bench, thrust them into his eyes and pressed upon them, all of us, with our united might, so that his eyeballs burst and he became stone blind. Thereupon he cried with a great cry, whereat our hearts trembled, and springing up from the bench, he fell a-groping after us, blindfold. We fled from him right and left and he saw us not, for his sight was altogether blent; but we were in terrible fear of him and made sure we were dead men despairing of escape. Then he found the door, feeling for it with his hands and went out roaring aloud; and behold, the earth shook under us, for the noise of his roaring, and we quaked for fear. As he quitted the castle we followed him and betook ourselves to the place where we had moored our boat, saying to one another, "If this accursed abide absent till the going down of the sun and come not to the castle, we shall know that he is dead; and if he come back, we will embark in the boat and paddle till we escape, committing our affair to Allah." But, as we spoke, behold, up came the blackamoor with other two as they were Ghuls, fouler and more frightful than he, with eyes like red-hot coals; which when we saw, we hurried into the boat and casting off the moorings paddled away and pushed out to sea.⁺ As soon as the ogres caught sight of us, they cried out at us and running down to the seashore, fell a-pelting us with rocks, whereof some fell amongst us and others fell into the sea. We paddled with all our might till we were beyond their reach, but the most part of us were slain by the rock-throwing, and the winds and waves sported with us and carried us into the midst of the dashing sea, swollen with billows clashing. We knew not whither we went and my fellows died one after another, till there remained but three, myself and two others;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 548th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman thus continued:—Most part of us were slain by the rock-throwing and only three of us remained on board the boat for, as often as one died, we threw him into the sea. We were sore

The Third Voyage of Sindbad the Seaman

exhausted for stress of hunger, but we took courage and heartened one another and worked for dear life and paddled with main and might, till the winds cast us upon an island, as we were dead men for fatigue and fear and famine. We landed on the island and walked about it for a while, finding that it abounded in trees and streams and birds; and we ate of the fruits and rejoiced in our escape from the black and our deliverance from the perils of the sea; and thus we did till nightfall, when we lay down and fell



asleep for excess of fatigue. But we had hardly closed our eyes before we were aroused by a hissing sound, like the sough of wind, and awaking, saw a serpent like a dragon, a seld-seen sight, of monstrous make and belly of enormous bulk which lay in a circle around us. Presently it reared its head and, seizing one of my companions, swallowed him up to his shoulders; then it gulped down the rest of him, and we heard his ribs crack in its belly. Presently it went its way, and we abode in sore amazement and grief for our comrade and mortal fear for ourselves, saying, "By Allah, this is a marvellous thing! Each kind of death that threatened us is more terrible than the last. We were rejoicing in our escape from the black ogre and our deliverance from the perils of the sea; but now we have fallen into that which is worse. There is no Majesty and there is no Might save in Allah! By the Almighty, we have escaped from the blackamoor and from drowning: but how shall we escape from this abominable and viperish monster?" Then we walked about the island, eating of

The 549th Night

its fruits and drinking of its streams till dusk, when we climbed up into a high tree and went to sleep there, I being on the topmost bough. As soon as it was dark night, up came the serpent, looking right and left; and, making for the tree whereon we were, climbed up to my comrade and swallowed him down to his shoulders. Then it coiled about the bole⁺ with him, whilst I, who could not take my eyes off the sight, heard his bones crack in its belly, and it swallowed him whole, after which it slid down from the tree. When the day broke and the light showed me that the serpent was gone, I came down, as I were a dead man for stress of fear and anguish, and thought to cast myself into the sea and be at rest from the woes of the world; but could not bring myself to this, for verily life is dear. So I took five pieces of wood, broad and long, and bound one crosswise to the soles of my feet and others in like fashion on my right and left sides and over my breast; and the broadest and largest I bound across my head and made them fast with ropes. Then I lay down on the ground on my back, so that I was completely fenced in by the pieces of wood, which enclosed me like a bier.⁺ So as soon as it was dark, up came the serpent, as usual, and made towards me, but could not get at me to swallow me for the wood that fenced me in. So it wriggled round me on every side, whilst I looked on, like one dead by reason of my terror; and every now and then it would glide away and come back; but as often as it tried to come at me, it was hindered by the pieces of wood wherewith I had bound myself on every side. It ceased not to beset me thus from sundown till dawn, but when the light of day shone upon the beast it made off, in the utmost fury and extreme disappointment. Then I put out my hand and unbound myself, well-nigh down among the dead men for fear and suffering; and went down to the island-shore, whence a ship afar off in the midst of the waves suddenly struck my sight. So I tore off a great branch of a tree and made signs with it to the crew, shouting out the while; which when the ship's company saw they said to one another, "We must stand in and see what this is; peradventure 'tis a man." So they made for the island and presently heard my cries, whereupon they took me on board and questioned me of my case. I told them all my adventures from first to last, whereat they marvelled mightily and covered my shame⁺ with some of their clothes. Moreover, they set before me

The Third Voyage of Sindbad the Seaman

somewhat of food and I ate my fill and I drank cold sweet water and was mightily refreshed; and Allah Almighty quickened me after I was virtually dead. So I praised the Most Highest and thanked Him for His favours and exceeding mercies, and my heart revived in me after utter despair, till meseemed as if all I had suffered were but a dream I had dreamed. We sailed on with a fair wind the Almighty sent us till we came to an island, called Al-Salâhitah,[†] which aboundeth in sandal-wood, when the captain cast anchor,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 549th night, she said,

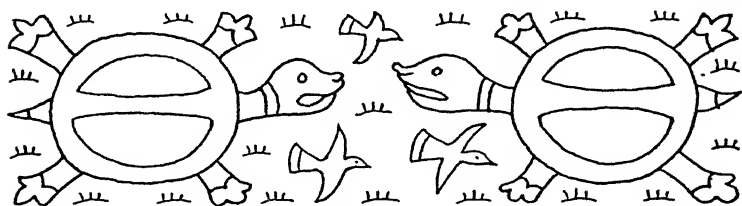
It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And when we had cast anchor, the merchants and the sailors landed with their goods to sell and to buy. Then the captain turned to me and said, "Hark'ee, thou art a stranger and a pauper and tellest us that thou hast undergone frightful hardship; wherefore I have a mind to benefit thee with somewhat that may further thee to thy native land, so thou wilt ever bless me and pray for me." "So be it," answered I; "thou shalt have my prayers." Quoth he, "Know then that there was with us a man, a traveller, whom we lost, and we know not if he be alive or dead, for we had no news of him; so I purpose to commit his bales of goods to thy charge, that thou mayst sell them in this island. A part of the proceeds we will give thee as an equivalent for thy pains and service, and the rest we will keep till we return to Baghdad, where we will enquire for his family and deliver it to them, together with the unsold goods. Say me then, wilt thou undertake the charge and land and sell them as other merchants do?" I replied "Hearkening and obedience to thee, O my lord; and great is thy kindness to me," and thanked him; whereupon he bade the sailors and porters bear the bales in question ashore and commit them to my charge. The ship's scribe asked him, "O master, what bales are these and what merchant's name shall I write upon them?" and he answered, "Write on them the name of Sindbad the Seaman, him who was with us in the ship and whom we lost at the Rukh's island, and of whom we have no tidings; for we mean this stranger to sell them; and we will give him a part of the price for his pains and keep the rest till we return to Baghdad where, if we find the owner we will make it

The 550th Night

over to him, and if not, to his family." And the clerk said, "Thy words are apposite and thy rede is right." Now when I heard the captain give orders for the bales to be inscribed with my name, I said to myself, "By Allah, I am Sindbad the Seaman!" So I armed myself with courage and patience and waited till all the merchants had landed and were gathered together, talking and chaffering about buying and selling; then I went up to the captain and asked him, "O my lord, knowest thou what manner of man was this Sindbad, whose goods thou hast committed to me for sale?" and he answered, "I know of him naught save that he was a man from Baghdad-city, Sindbad hight the Seaman, who was drowned with many others when we lay anchored at such an island and I have heard nothing of him since then." At this I cried out with a great cry and said, "O captain, whom Allah keep! know that I am that Sindbad the Seaman and that I was not drowned, but when thou castest anchor at the island, I landed with the rest of the merchants and crew; and I sat down in a pleasant place by myself and ate somewhat of food I had with me and enjoyed myself till I became drowsy and was drowned in sleep; and when I awoke, I found no ship and none near me. These goods are my goods and these bales are my bales; and all the merchants who fetch jewels from the Valley of Diamonds saw me there and will bear me witness that I am the very Sindbad the Seaman; for I related to them everything that had befallen me and told them how you forgot me and left me sleeping on the island and that betided me which betided me." When the passengers and crew heard my words, they gathered about me and some of them believed me and others disbelieved; but presently, behold, one of the merchants, hearing me mention the Valley of Diamonds, came up to me and said to them, "Hear what I say, good people! When I related to you the most wonderful thing in my travels, and I told you that, at the time we cast down our slaughtered animals into the Valley of Serpents (I casting with the rest as was my wont), there came up a man hanging to mine, ye believed me not and gave me the lie." "Yes," quoth they, "thou didst tell us some such tale, but we had no call to credit thee." He resumed, "Now this is the very man, by token that he gave me diamonds of great value, and high price whose like are not to be found, requiting me more than would have come up

The Third Voyage of Sindbad the Seaman

sticking to my quarter of meat; and I companied with him to Bassorah-city, where he took leave of us and went on to his native stead, whilst we returned to our own land. This is he; and he told us his name, Sindbad the Seaman, and how the ship left him on the desert island. And know ye that Allah hath sent him hither, so might the truth of my story be made manifest to you. Moreover, these are his goods for, when he first foregathered with us, he told us of them; and the truth of his words is patent." Hearing



the merchant's speech the captain came up to me and considered me straitly awhile, after which he said, "What was the mark on thy bales?" "Thus and thus," answered I, and reminded him of somewhat that had passed between him and me, when I shipped with him from Bassorah. Thereupon he was convinced that I was indeed Sindbad the Seaman and took me round the neck and gave me joy of my safety, saying, "By Allah, O my lord, thy case is indeed wondrous and thy tale marvellous; but lauded be Allah who hath brought thee and me together again, and who hath restored to thee thy goods and gear!"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 550th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman thus continued:—"Alhamdolillah!" quoth the captain, "lauded be Allah who hath restored unto thee thy goods and gear." Then I disposed of my merchandise to the best of my skill, and profited largely on them, whereat I rejoiced with exceeding joy and congratulated myself on my safety and the recovery of my goods. We ceased not to buy and sell at the several islands till we came to the land of Hind, where we bought cloves and ginger and all manner spices; and thence we fared on to the land of Sind, where also we bought and sold. In these Indian seas, I saw wonders without number or count, amongst others a fish like a cow which bringeth forth its young and suckleth them like human beings;

The 551st Night

and of its skin bucklers are made.+ There were eke fishes like asses and camels+ and tortoises twenty cubits wide.+ And I saw also a bird that cometh out of a sea-shell and layeth eggs and hatcheth her chicks on the surface of the water, never coming up from the sea to the land.+ Then we set sail again with a fair wind and the blessing of Almighty Allah; and, after a prosperous voyage, arrived safe and sound at Bassorah. Here I abode a few days and presently returned to Baghdad where I went at once to my quarter and my house and saluted my family and familiars and friends. I had gained on this voyage what was beyond count and reckoning, so I gave alms and largess and clad the widow and the orphan, by way of thanksgiving for my happy return, and fell to feasting and making merry with my companions and intimates and forgot, while eating well and drinking well and dressing well, everything that had befallen me and all the perils and hardships I had suffered. These, then, are the most admirable things I sighted on my third voyage, and to-morrow, an it be the will of Allah, you shall come to me and I will relate the adventures of my fourth voyage, which is still more wonderful than those you have already heard. (Saith he who telleth the tale), Then Sindbad the Seaman bade give Sindbad the Landsman an hundred golden dinars as of wont and called for food. So they spread the tables and the company ate the night-meal and went their ways, marvelling at the tale they had heard. The Porter after taking his gold passed the night in his own house, also wondering at what his namesake the Seaman had told him, and as soon as day broke and the morning showed with its sheen and shone, he rose and praying the dawn-prayer betook himself to Sindbad the Seaman, who returned his salute and received him with an open breast and cheerful favour and made him sit with him till the rest of the company arrived, when he caused set on food and they ate and drank and made merry. Then Sindbad the Seaman bespake them and related to them the narrative of

The Fourth Voyage of Sindbad the Seaman

Know, O my brethren that after my return from my third voyage and foregathering with my friends, and forgetting all my perils and hardships in the enjoyment of ease and comfort and repose, I was visited one day by a company of merchants who sat

The Fourth Voyage of Sindbad the Seaman

down with me and talked of foreign travel and traffic, till the old bad man within me yearned to go with them and enjoy the sight of strange countries, and I longed for the society of the various races of mankind and for traffic and profit. So I resolved to travel with them, and buying the necessaries for a long voyage, and great store of costly goods, more than ever before, transported them from Baghdad to Bassorah where I took ship with the merchants in question, who were of the chief of the town. We set out, trusting in the blessing of Almighty Allah; and with a favouring breeze and the best conditions we sailed from island to island and sea to sea, till, one day, there arose against us a contrary wind and the captain cast out his anchors and brought the ship to a standstill, fearing lest she should founder in mid-ocean. Then we all fell to prayer and humbling ourselves before the Most High; but, as we were thus engaged there smote us a furious squall which tore the sails to rags and tatters: the anchor cable parted and, the ship foundering, we were cast into the sea, goods and all. I kept myself afloat by swimming half the day, till, when I had given myself up for lost, the Almighty threw in my way one of the planks of the ship, whereon I and some others of the merchants scrambled.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 551st night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued as follows:—And when the ship foundered I scrambled on to a plank with some others of the merchants and, mounting it as we would a horse, paddled with our feet in the sea. We abode thus a day and a night, the wind and waves helping us on, and on the second day shortly before the mid-time between sunrise and noon[†] the breeze freshened and the sea wrought and the rising waves cast us upon an island, well-nigh dead bodies for weariness and want of sleep, cold and hunger and fear and thirst. We walked about the shore and found abundance of herbs, whereof we ate enough to keep breath in body and to stay our failing spirits, then lay down and slept till morning hard by the sea. And when morning came with its sheen and shone, we arose and walked about the island to the right and left, till we came in sight of an inhabited house afar off. So we made towards it, and ceased not walking till we reached the door thereof when lo! a number

The 551st Night

of naked men issued from it and without saluting us or a word said, laid hold of us masterfully and carried us to their King, who signed us to sit. So we sat down and they set food before us such as we knew not⁺ and whose like we had never seen in all our lives. My companions ate of it, for stress of hunger, but my stomach revolted from it and I would not eat; and my refraining from it was, by Allah's favour, the cause of my being alive till now: for no sooner had my comrades tasted of it than their reason fled and



their condition changed and they began to devour it like madmen possessed of an evil spirit. Then the savages gave them to drink of cocoa-nut oil and anointed them therewith; and straightway after drinking thereof, their eyes turned into their heads and they fell to eating greedily, against their wont. When I saw this, I was confounded and concerned for them, nor was I less anxious about myself, for fear of the naked folk. So I watched them narrowly, and it was not long before I discovered them to be a tribe of Magian cannibals whose King was a Ghul.⁺ All who came to their country or whoso they caught in their valleys or on their roads they brought to this King and fed them upon that food and anointed them with that oil, whereupon their stomachs dilated that they might eat largely, whilst their reason fled and they lost the power of thought and became idiots. Then they stuffed them with cocoa-nut oil and the aforesaid food, till they became fat and gross,

The Fourth Voyage of Sindbad the Seaman

when they slaughtered them by cutting their throats and roasted them for the King's eating; but, as for the savages themselves, they ate human flesh raw.[†] When I saw this, I was sore dismayed for myself and my comrades, who were now become so stupefied that they knew not what was done with them and the naked folk committed them to one who used every day to lead them out and pasture them on the island like cattle. And they wandered amongst the trees and rested at will, thus waxing very fat. As for me, I wasted away and became sickly for fear and hunger and my flesh shrivelled on my bones; which when the savages saw, they left me alone and took no thought of me and so far forgot me that one day I gave them the slip and walking out of their place made for the beach which was distant and there espied a very old man seated on a high place, girt by the waters. I looked at him and knew him for the herdsman, who had charge of pasturing my fellows, and with him were many others in like case. As soon as he saw me, he knew me to be in possession of my reason and not afflicted like the rest whom he was pasturing; so he signed to me from afar, as who should say, "Turn back and take the right-hand road, for that will lead thee into the King's highway." So I turned back, as he bade me, and followed the right-hand road, now running for fear and then walking leisurely to rest me, till I was out of the old man's sight. By this time, the sun had gone down and the darkness set in; so I sat down to rest and would have slept, but sleep came not to me that night, for stress of fear and famine and fatigue. When the night was half spent, I rose and walked on, till the day broke in all its beauty and the sun rose over the heads of the lofty hills and athwart the low gravelly plains. Now I was weary and hungry and thirsty; so I ate my fill of herbs and grasses that grew in the island and kept life in body and stayed my stomach, after which I set out again and fared on all that day and the next night, staying my greed with roots and herbs; nor did I cease walking for seven days and their nights, till the morn of the eighth day, when I caught sight of a faint object in the distance. So I made towards it, though my heart quaked for all I had suffered first and last, and behold it was a company of men gathering pepper-grains.[‡] As soon as they saw me, they hastened up to me and surrounding me on all sides, said to me, "Who art thou and whence come?" I replied, "Know, O folk, that I am a

The 552nd Night

poor stranger," and acquainted them with my case and all the hardships and perils I had suffered,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 552nd night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And the men gathering pepper in the island questioned me of my case, when I acquainted them with all the hardship and perils I had suffered and how I had fled from the savages; whereat they marvelled and gave me joy of my safety, saying, "By Allah, this is wonderful! But how didst thou escape from these blacks who swarm in the island and devour all who fall in with them; nor is any safe from them, nor can any get out of their clutches?" And after I had told them the fate of my companions, they made me sit by them, till they got quit of their work; and fetched me somewhat of good food, which I ate, for I was hungry, and rested awhile, after which they took ship with me and carrying me to their island-home brought me before their King, who returned my salute and received me honourably and questioned me of my case. I told him all that had befallen me, from the day of my leaving Baghdad-city, whereupon he wondered with great wonder at my adventures, he and his courtiers, and



The Fourth Voyage of Sindbad the Seaman

bade me sit by him; then he called for food and I ate with him what sufficed me and washed my hands and returned thanks to Almighty Allah for all His favours, praising Him and glorifying Him. Then I left the King and walked for solace about the city, which I found wealthy and populous, abounding in market-streets well stocked with food and merchandise and full of buyers and sellers. So I rejoiced at having reached so pleasant a place and took my ease there after my fatigues; and I made friends with the townsfolk, nor was it long before I became more in honour and favour with them and their King than any of the chief men of the realm. Now I saw that all the citizens, great and small, rode fine horses, high-priced and thorough-bred, without saddles or housings, whereat I wondered and said to the King, "Wherefore, O my lord, dost thou not ride with a saddle? Therein is ease for the rider and increase of power." "What is a saddle?" asked he: "I never saw nor used such a thing in all my life"; and I answered, "With thy permission I will make thee a saddle, that thou mayest ride on it and see the comfort thereof." And quoth he, "Do so." So quoth I to him, "Furnish me with some wood," which being brought, I sought me a clever carpenter and sitting by him showed him how to make the saddle-tree, portraying for him the fashion thereof in ink on the wood. Then I took wool and teased it and made felt of it, and, covering the saddle-tree with leather, stuffed it and polished it and attached the girth and stirrup leathers; after which I fetched a blacksmith and described to him the fashion of the stirrups and bridle-bit. So he forged a fine pair of stirrups and a bit, and filed them smooth and tinned⁺ them. Moreover, I made fast to them fringes of silk and fitted bridle-leathers to the bit. Then I fetched one of the best of the royal horses and saddling and bridling him, hung the stirrups to the saddle and led him to the King. The thing took his fancy and he thanked me; then he mounted and rejoiced greatly in the saddle and rewarded me handsomely for my work. When the King's Wazir saw the saddle, he asked of me one like it and I made it for him. Furthermore, all the grandees and officers of state came for saddles to me; so I fell to making saddles (having taught the craft to the carpenter and blacksmith), and selling them to all who sought, till I amassed great wealth and became in high honour and great favour with the King and his household and grandees. I abode thus till, one day,

The 553rd Night

as I was sitting with the King in all respect and contentment, he said to me, "Know thou, O such an one, thou art become one of us, dear as a brother, and we hold thee in such regard and affection that we cannot part with thee nor suffer thee to leave our city; wherefore I desire of thee obedience in a certain matter, and I will not have thee gainsay me." Answered I, "O King, what is it thou desirest of me? Far be it from me to gainsay thee in aught, for I am indebted to thee for many favours and bounties and much kindness, and (praised be Allah!) I am become one of thy servants." Quoth he, "I have a mind to marry thee to a fair, clever and agreeable wife who is wealthy as she is beautiful; so thou mayst be naturalized and domiciled with us: I will lodge thee with me in my palace; wherefore oppose me not neither cross me in this." When I heard these words I was ashamed and held my peace nor could make him any answer,⁺ by reason of my much bashfulness before him. Asked he, "Why dost thou not reply to me, O my son?" and I answered, saying, "O my master, it is thine to command, O King of the age!" So he summoned the Kazi and the witnesses and married me straightway to a lady of a noble tree and high pedigree; wealthy in moneys and means; the flower of an ancient race; of surpassing beauty and grace, and the owner of farms and estates and many a dwelling-place.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 553rd night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued in these words:—Now after the King my master had married me to this choice wife, he also gave me a great and goodly house standing alone, together with slaves and officers, and assigned me pay and allowances. So I became in all ease and contentment and delight and forgot everything which had befallen me of weariness and trouble and hardship; for I loved my wife with fondest love and she loved me no less, and we were as one and abode in the utmost comfort of life and in its happiness. And I said in myself, "When I return to my native land, I will carry her with me." But whatso is predestined to a man, that needs must be, and none knoweth what shall befall him. We lived thus a great while, till Almighty Allah bereft one of my neighbours of his wife. Now he was a gossip of mine; so hearing the cry of the keeners I went in to condole with him on his loss and found him

The Fourth Voyage of Sindbad the Seaman

in very ill plight, full of trouble and weary of soul and mind. I condoled with him and comforted him, saying, "Mourn not for thy wife who hath now found the mercy of Allah; the Lord will surely give thee a better in her stead and thy name shall be great and thy life shall be long in the land, Inshallah!"⁺ But he wept bitter tears and replied, "O my friend, how can I marry another wife and how shall Allah replace her to me with a better than she, whenas I have but one day left to live?" "O my brother," said I, "return to thy senses and announce not the glad tidings of thine own death, for thou art well, sound and in good case." "By thy life, O my friend," rejoined he, "to-morrow thou wilt lose me and wilt never see me again till the Day of Resurrection." I asked, "How so?" and he answered, "This very day they bury my wife, and they bury me with her in one tomb; for it is the custom with us, if the wife die first, to bury the husband alive with her and in like manner the wife, if the husband die first; so that neither may enjoy life after losing his or her mate." "By Allah," cried I, "this is a most vile, lewd custom and not to be endured of any!" Meanwhile, behold, the most part of the townsfolk came in and fell to condoling with my gossip for his wife and for himself. Presently they laid the dead woman out, as was their wont; and, setting her on a bier, carried her and her husband without the city, till they came to a place in the side of a mountain at the end of the island by the sea; and here they raised a great rock and discovered the mouth of a stone-rivettèd pit or well,⁺ leading down into a vast underground cavern that ran beneath the mountain. Into this pit they threw the corpse, then tying a rope of palm-fibres under the husband's armpits, they let him down into the cavern, and with him a great pitcher of fresh water and seven scones by way of viaticum.⁺ When he came to the bottom, he loosed himself from the rope and they drew it up; and, stopping the mouth of the pit with the great stone, they returned to the city, leaving my friend in the cavern with his dead wife. When I saw this, I said to myself, "By Allah, this fashion of death is more grievous than the first!" And I went in to the King and said to him, "O my lord, why do ye bury the quick with the dead?" Quoth he, "It hath been the custom, thou must know, of our forebears and our olden Kings from time immemorial, if the husband die first, to bury his wife with him, and the like with

The 554th Night

the wife, so we may not sever them, alive or dead." I asked, "O King of the age, if the wife of a foreigner like myself die among you, deal ye with him as with yonder man?" and he answered, "Assuredly, we do with him even as thou hast seen." When I heard this, my gall-bladder was like to burst, for the violence of my dismay and concern for myself: my wit became dazed; I felt as if in a vile dungeon; and hated their society; for I went about in fear lest my wife should die before me and they bury me alive with her. However, after a while, I comforted myself, saying, "Haply I shall predecease her, or shall have returned to my own land before she die, for none knoweth which shall go first and which shall go last." Then I applied myself to diverting my mind from this thought with various occupations; but it was not long before my wife sickened and complained and took to her pillow and fared after a few days to the mercy of Allah; and the King and the rest of the folk came, as was their wont, to condole with me and her family and to console us for her loss and not less to condole with me for myself. Then the women washed her and arraying her in her richest raiment and golden ornaments, necklaces and jewellery, laid her on the bier and bore her to the mountain aforesaid, where they lifted the cover of the pit and cast her in; after which all my intimates and acquaintances and my wife's kith and kin came round me, to farewell me in my lifetime and console me for my own death, whilst I cried out among them, saying, "Almighty Allah never made it lawful to bury the quick with the dead! I am a stranger, not one of your kind; and I cannot abear your custom, and had I known it I never would have wedded among you!" They heard me not and paid no heed to my words, but laying hold of me, bound me by force and let me down into the cavern, with a large gugglet of sweet water and seven cakes of bread, according to their custom. When I came to the bottom, they called out to me to cast myself loose from the cords, but I refused to do so; so they threw them down on me and, closing the mouth of the pit with the stones aforesaid, went their ways,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 554th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued:—When they left me in the cavern with my dead

The Fourth Voyage of Sindbad the Seaman

wife and, closing the mouth of the pit, went their ways, I looked about me and found myself in a vast cave full of dead bodies, that exhaled a fulsome and loathsome smell and the air was heavy with the groans of the dying. Thereupon I fell to blaming myself for what I had done, saying, "By Allah, I deserve all that hath befallen me and all that shall befall me! What curse was upon me to take a wife in this city? There is no Majesty and there is no Might save in Allah, the Glorious, the Great! As often as I say, I have escaped from one calamity, I fall into a worse. By Allah, this is an abominable death to die! Would Heaven I had died a decent death and been washed and shrouded like a man and a Moslem. Would I had been drowned at sea or perished in the mountains! It were better than to die this miserable death!" And on such wise I kept blaming my own folly and greed of gain in that black hole, knowing not night from day; and I ceased not to ban the Foul Fiend and to bless the Almighty Friend. Then I threw myself down on the bones of the dead and lay there, imploring Allah's help and in the violence of my despair, invoking death which came not to me, till the fire of hunger burned my stomach and thirst set my throat aflame when I sat up and feeling for the bread, ate a morsel and upon it swallowed a mouthful of water. After this, the worst night I ever knew, I arose, and exploring the cavern, found that it extended a long way with hollows in its sides; and its floor was strewn with dead bodies and rotten bones, that had lain there from olden time. So I made myself a place in a cavity of the cavern, afar from the corpses lately thrown down and there slept. I abode thus a long while, till my provision was like to give out; and yet I ate not save once every day or second day; nor did I drink more than an occasional draught, for fear my victual should fail me before my death; and I said to myself, "Eat little and drink little; belike the Lord shall vouchsafe deliverance to thee!" One day, as I sat thus, pondering my case and bethinking me how I should do when my bread and water should be exhausted, behold, the stone that covered the opening was suddenly rolled away and the light streamed down upon me. Quoth I, "I wonder what is the matter: haply they have brought another corpse." Then I espied folk standing about the mouth of the pit, who presently let down a dead man and a live woman, weeping and bemoaning herself, and with her an ampler

The 555th Night

supply of bread and water than usual.⁺ I saw her and she was a beautiful woman; but she saw me not; and they closed up the opening and went away. Then I took the leg-bone of a dead man and, going up to the woman, smote her on the crown of the head; and she cried one cry and fell down in a swoon. I smote her a second and a third time, till she was dead, when I laid hands on her bread and water and found on her great plenty of ornaments and rich apparel, necklaces, jewels and gold trinkets;⁺ for it was



their custom to bury women in all their finery. I carried the viviers to my sleeping place in the cavern-side and ate and drank of them sparingly, no more than sufficed to keep the life in me, lest the provaunt come speedily to an end and I perish of hunger and thirst. Yet did I never wholly lose hope in Almighty Allah. I abode thus a great while, killing all the live folk they let down into the cavern and taking their provisions of meat and drink; till one day, as I slept, I was awakened by something scratching and burrowing among the bodies in a corner of the cave and said, "What can this be?" fearing wolves or hyænas. So I sprang up and seizing the leg-bone aforesaid, made for the noise. As soon as the thing was ware of me, it fled from me into the inward of the cavern, and lo! it was a wild beast. However, I followed it to the further end, till I saw afar off a point of light not bigger than a star, now appearing and then disappearing. So I made for it, and as I drew near, it grew larger and brighter, till I was certified that it was a crevice in the rock, leading to the open country; and I said to myself, "There must be some reason for this opening:

The Fourth Voyage of Sindbad the Seaman

either it is the mouth of a second pit, such as that by which they let me down, or else it is a natural fissure in the stonery." So I bethought me awhile and nearing the light, found that it came from a breach in the back side of the mountain, which the wild beasts had enlarged by burrowing, that they might enter and devour the dead and freely go to and fro. When I saw this, my spirits revived and hope came back to me and I made sure of life, after having died a death. So I went on, as in a dream, and making shift to scramble through the breach found myself on the slope of a high mountain, overlooking the salt sea and cutting off all access thereto from the island, so that none could come at that part of the beach from the city.⁺ I praised my Lord and thanked Him, rejoicing greatly and heartening myself with the prospect of deliverance; then I returned through the crack to the cavern and brought out all the food and water I had saved up and donned some of the dead folk's clothes over my own; after which I gathered together all the collars and necklaces of pearls and jewels and trinkets of gold and silver set with precious stones and other ornaments and valuables I could find upon the corpses; and, making them into bundles with the grave clothes and raiment of the dead, carried them out to the back of the mountain facing the seashore, where I established myself, purposing to wait there till it should please Almighty Allah to send me relief by means of some passing ship. I visited the cavern daily and as often as I found folk buried alive there, I killed them all indifferently, men and women, and took their victual and valuables and transported them to my seat on the seashore. Thus I abode a long while,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 555th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And after carrying all my victuals and valuables from the cavern to the coast I abode a long while by the sea, pondering my case, till one day I caught sight of a ship passing in the midst of the clashing sea, swollen with dashing billows. So I took a piece of a white shroud I had with me and, tying it to a staff, ran along the seashore, making signals therewith and calling to the people in the ship, till they espied me and hearing my shouts, sent a boat to fetch me off. When it drew near, the crew called out to me, saying, "Who art thou and how camest thou to

The 555th Night

be on this mountain, whereon never saw we any in our born days?" I answered, "I am a gentleman⁺ and a merchant, who hath been wrecked and saved myself on one of the planks of the ship, with some of my goods; and by the blessing of the Almighty and the decrees of Destiny and my own strength and skill, after much toil and moil I have landed with my gear in this place where I awaited some passing ship to take me off." So they took me in their boat together with the bundles I had made of the jewels and valuables from the cavern, tied up in clothes and shrouds, and rowed back with me to the ship, where the captain said to me, "How camest thou, O man, to yonder place on yonder mountain behind which lieth a great city? All my life I have sailed these seas and passed to and fro hard by these heights; yet never saw I here any living thing save wild beasts and birds." I repeated to him the story I had told the sailors,⁺ but acquainted him with



The Fourth Voyage of Sindbad the Seaman

nothing of that which had befallen me in the city and the cavern, lest there should be any of the islandry in the ship. Then I took out some of the best pearls I had with me and offered them to the captain, saying, "O my lord, thou hast been the means of saving me off this mountain. I have no ready money; but take this from me in requital of thy kindness and good offices." But he refused to accept it of me, saying, "When we find a shipwrecked man on the seashore or on an island, we take him up and give him meat and drink, and if he be naked we clothe him; nor take we aught from him; nay, when we reach a port of safety, we set him ashore with a present of our own money and entreat him kindly and charitably, for the love of Allah the Most High." So I prayed that his life be long in the land and rejoiced in my escape, trusting to be delivered from my stress and to forget my past mishaps; for every time I remembered being let down into the cave with my dead wife I shuddered in horror. Then we pursued our voyage and sailed from island to island and sea to sea, till we arrived at the Island of the Bell, which containeth a city two days' journey in extent, whence after a six days' run we reached the Island Kala, hard by the land of Hind.* The place is governed by a potent and puissant King and it produceth excellent camphor and an abundance of the Indian rattan: here also is a lead mine. At last by the decree of Allah, we arrived in safety at Bassorah-town, where I tarried a few days, then went on to Baghdad-city and, finding my quarter, entered my house with lively pleasure. There I foregathered with my family and friends, who rejoiced in my happy return and gave me joy of my safety. I laid up in my store-houses all the goods I had brought with me, and gave alms and largess to Fakirs and beggars and clothed the widow and the orphan. Then I gave myself up to pleasure and enjoyment, returning to my old merry mode of life. Such, then, be the most marvellous adventures of my fourth voyage, but to-morrow if you will kindly come to me, I will tell you that which befel me in my fifth voyage, which was yet rarer and more marvellous than those which forewent it. And thou, O my brother Sindbad the Landsman, shalt sup with me as thou art wont. (Saith he who telleth the tale), When Sindbad the Seaman had made an end of his story, he called for supper; so they spread the table and the guests ate the evening meal; after which he gave the Porter an hundred dinars

The 556th Night

as usual, and he and the rest of the company went their ways, glad at heart and marvelling at the tales they had heard, for that each story was more extraordinary than that which forewent it. The porter Sindbad passed the night in his own house, in all joy and cheer and wonderment; and, as soon as morning came with its sheen and shone, he prayed the dawn-prayer and repaired to the house of Sindbad the Seaman, who welcomed him and bade him sit with him till the rest of the company arrived, when they ate and drank and made merry and the talk went round amongst them. Presently, their host began the narrative of the fifth voyage,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 556th night, she said,

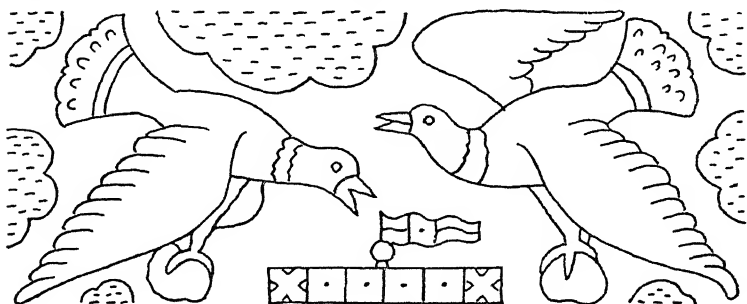
It hath reached me, O auspicious King, that the host began in these words the narrative of

The Fifth Voyage of Sindbad the Seaman

Know, O my brothers, that when I had been awhile on shore after my fourth voyage; and when, in my comfort and pleasures and merrymakings and in my rejoicing over my large gains and profits, I had forgotten all I had endured of perils and sufferings, the carnal man was again seized with the longing to travel and to see foreign countries and islands.+ Accordingly I bought costly merchandise suited to my purpose and, making it up into bales, repaired to Bassorah, where I walked about the river-quay till I found a fine tall ship, newly builded with gear unused and fitted ready for sea. She pleased me; so I bought her and, embarking my goods in her, hired a master and crew, over whom I set certain of my slaves and servants as inspectors. A number of merchants also brought their outfits and paid me freight and passage-money; then, after reciting the Fatihah we set sail over Allah's pool in all joy and cheer, promising ourselves a prosperous voyage and much profit. We sailed from city to city and from island to island and from sea to sea viewing the cities and countries by which we passed, and selling and buying in not a few till one day we came to a great uninhabited island, deserted and desolate, whereon was a white dome of biggest bulk half buried in the sands. The merchants landed to examine this dome, leaving me in the ship; and when they drew near, behold it was a huge Rukh's egg. They fell

The Fifth Voyage of Sindbad the Seaman

a-beating it with stones, knowing not what it was, and presently broke it open, whereupon much water ran out of it and the young Rukh appeared within. So they pulled it forth of the shell and cut its throat and took of it great store of meat. Now I was in the ship and knew not what they did; but presently one of the passengers came up to me and said, "O my lord, come and look at the egg that we thought to be a dome." So I looked and seeing the merchants beating it with stones, called out to them, "Stop, stop! do not meddle with that egg, or the bird Rukh will come out



and break our ship and destroy us.”⁺ But they paid no heed to me and gave not over smiting upon the egg, when behold, the day grew dark and dun and the sun was hidden from us, as if some great cloud had passed over the firmament.⁺ So we raised our eyes and saw that what we took for a cloud was the Rukh poised between us and the sun, and it was his wings that darkened the day. When he came and saw his egg broken, he cried a loud cry, whereupon his mate came flying up and they both began circling about the ship, crying out at us with voices louder than thunder. I called to the Rais and crew, "Put out to sea and seek safety in flight, before we be all destroyed." So the merchants came on board and we cast off and made haste from the island to gain the open sea. When the Rukhs saw this, they flew off and we crowded all sail on the ship, thinking to get out of their country; but presently the two reappeared and flew after us and stood over us, each carrying in its claws a huge boulder which it had brought from the mountains. As soon as the he-Rukh came up with us, he let fall upon us the rock he held in his pounces; but the master put about ship, so that the rock missed her by some small matter and plunged into the waves with such violence, that the ship

The 557th Night

pitched high and then sank into the trough of the sea and the bottom of the ocean appeared to us. Then the she-Rukh let fall her rock, which was bigger than that of her mate, and as Destiny had decreed, it fell on the poop of the ship and crushed it, the rudder flying into twenty pieces; whereupon the vessel foundered and all and everything on board were cast into the main.⁺ As for me I struggled for sweet life, till Almighty Allah threw in my way one of the planks of the ship, to which I clung and bestriding it, fell a-paddling with my feet. Now the ship had gone down hard by an island in the midst of the main and the winds and waves bore me on till, by permission of the Most High, they cast me up on the shore of the island, at the last gasp for toil and distress and half dead with hunger and thirst. So I landed more like a corpse than a live man and throwing myself down on the beach, lay there awhile, till I began to revive and recover spirits, when I walked about the island and found it as it were one of the garths and gardens of Paradise. Its trees, in abundance dight, bore ripe-yellow fruit for freight; its streams ran clear and bright; its flowers were fair to scent and to sight and its birds warbled with delight the praises of Him to whom belong permanence and all-might. So I ate my fill of the fruits and slaked my thirst with the water of the streams till I could no more and I returned thanks to the Most High and glorified Him;—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 557th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued:—So when I escaped drowning and reached the island which afforded me fruit to eat and water to drink, I returned thanks to the Most High and glorified Him; after which I sat till nightfall, hearing no voice and seeing no inhabitant. Then I lay down, well-nigh dead for travail and trouble and terror, and slept without surcease till morning, when I arose and walked about under the trees, till I came to the channel of a draw-well fed by a spring of running water, by which well sat an old man of venerable aspect, girt about with a waist-cloth⁺ made of the fibre of palm-fronds.⁺ Quoth I to myself, "Haply this Shaykh is of those who were wrecked in the ship and hath made his way to this island." So I drew near to him and saluted him, and he returned my salam by signs, but spoke not; and I said to him,

The Fifth Voyage of Sindbad the Seaman

"O nuncle mine, what causeth thee to sit here?" He shook his head and moaned and signed to me with his hand as who should say, "Take me on thy shoulders and carry me to the other side of the well-channel." And quoth I in my mind, "I will deal kindly with him and do what he desireth; it may be I shall win me a reward in Heaven for he may be a paralytic." So I took him on my back and carrying him to the place whereat he pointed, said to him, "Dismount at thy leisure." But he would not get off my



back and wound his legs about my neck. I looked at them and seeing that they were like a buffalo's hide for blackness and roughness,⁺ was affrighted and would have cast him off; but he clung to me and gripped my neck with his legs, till I was well-nigh choked, the world grew black in my sight and I fell senseless to the ground like one dead. But he still kept his seat and raising his legs drummed with his heels and beat harder than palm-rods my back and shoulders, till he forced me to rise for excess of pain. Then he signed to me with his hand to carry him hither and thither among the trees which bore the best fruits; and if ever I refused to do his bidding or loitered or took my leisure he beat me with his feet more grievously than if I had been beaten with whips. He ceased not to signal with his hand wherever he was minded to go; so I carried him about the island, like a captive slave, and he beppessed and conskited my shoulders and back, dismounting not night nor day; and whenas he wished to sleep he wound his legs about my neck and leaned back and slept awhile, then arose and

The 558th Night

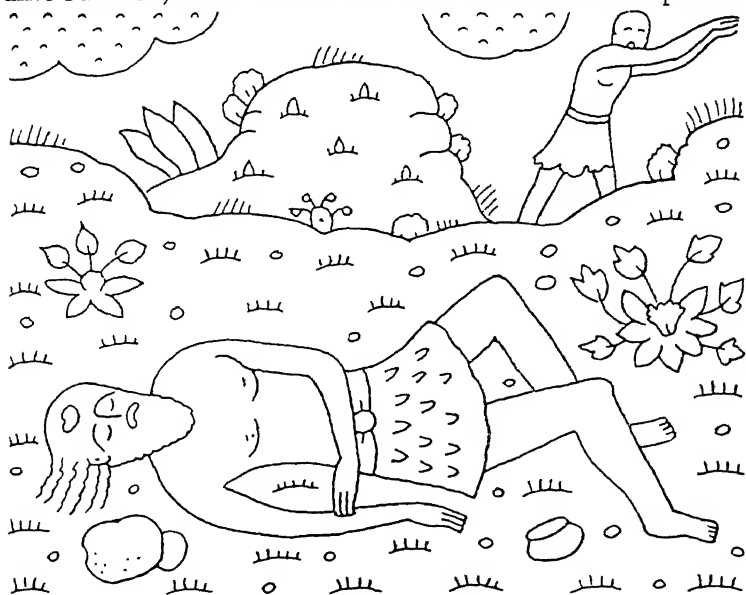
beat me; whereupon I sprang up in haste, unable to gainsay him because of the pain he inflicted on me. And indeed I blamed myself and sore repented me of having taken compassion on him and continued in this condition, suffering fatigue not to be described, till I said to myself, "I wrought him a weal and he requited me with my ill; by Allah, never more will I do any man a service so long as I live!" And again and again I besought the Most High that I might die, for stress of weariness and misery; and thus I abode a long while till, one day, I came with him to a place wherein was abundance of gourds, many of them dry. So I took a great dry gourd and, cutting open the head, scooped out the inside and cleaned it; after which I gathered grapes from a vine which grew hard by and squeezed them into the gourd, till it was full of the juice. Then I stopped up the mouth and set it in the sun, where I left it for some days, until it became strong wine; and every day I used to drink of it, to comfort and sustain me under my fatigues with that froward and obstinate fiend; and as often as I drank myself drunk, I forgot my troubles and took new heart. One day he saw me drinking and signed to me with his hand, as who should say, "What is that?" Quoth I, "It is an excellent cordial, which cheereth the heart and reviveth the spirits." Then, being heated with wine, I ran and danced with him among the trees, clapping my hands and singing and making merry; and I staggered under him by design. When he saw this, he signed to me to give him the gourd that he might drink, and I feared him and gave it him. So he took it and, draining it to the dregs, cast it on the ground, whereupon he grew frolicsome and began to clap hands and jig to and fro on my shoulders and he made water upon me so copiously that all my dress was drenched. But presently the fumes of the wine rising to his head, he became helplessly drunk and his side-muscles and limbs relaxed and he swayed to and fro on my back. When I saw that he had lost his senses for drunkenness, I put my hand to his legs and, loosing them from my neck, stooped down well-nigh to the ground and threw him at full length,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 558th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued:—So I threw the devil off my shoulders, hardly

The Fifth Voyage of Sindbad the Seaman

crediting my deliverance from him and fearing lest he should shake off his drunkenness and do me a mischief. Then I took up a great stone from among the trees and coming up to him smote him therewith on the head with all my might and crushed in his skull as he lay dead drunk. Thereupon his flesh and fat and blood being in a pulp, he died and went to his deserts, The Fire, no mercy of Allah be upon him! I then returned, with a heart at ease, to my former station on the seashore and abode in that island many days, eating of its fruits and drinking of its waters and keeping a lookout for passing ships; till one day, as I sat on the beach, recalling all that had befallen me and saying, "I wonder if Allah will save me alive and restore me to my home and family and friends!" behold, a ship was making for the island through the dashing sea and clashing waves. Presently, it cast anchor and the passengers landed; so I made for them, and when they saw me all hastened up to me and gathering round me questioned me of my case and how I came thither. I told them all that had betided me, whereat they marvelled with exceeding marvel and said, "He who rode on thy shoulder is called the 'Shaykh al-Bahr' or Old Man of the Sea,⁺ and none ever felt his legs on neck and came off alive but thou; and those who die under him he eateth: so praised

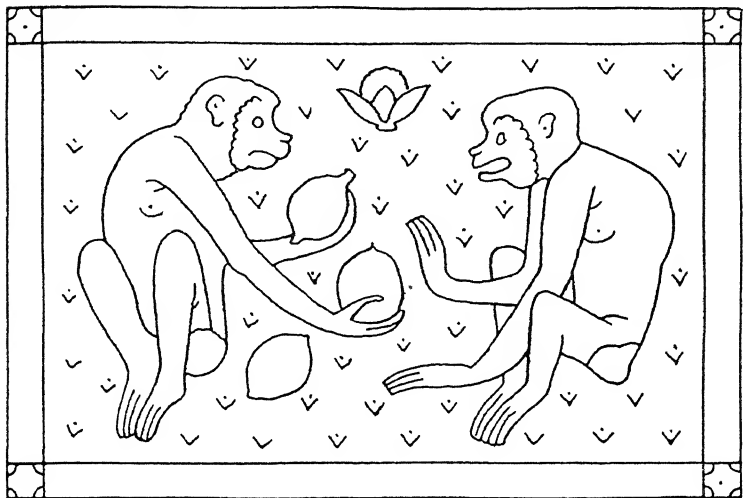


The 558th Night

be Allah for thy safety!" Then they set somewhat of food before me, whereof I ate my fill, and gave me somewhat of clothes wherewith I clad myself anew and covered my nakedness; after which they took me up into the ship, and we sailed days and nights, till fate brought us to a place called the City of Apes, builded with lofty houses, all of which gave upon the sea, and it had a single gate studded and strengthened with iron nails. Now every night, as soon as it is dusk the dwellers in this city use to come forth of the gates and, putting out to sea in boats and ships, pass the night upon the waters in their fear lest the apes should come down on them from the mountains. Hearing this I was sore troubled, remembering what I had before suffered from the ape-kind. Presently I landed to solace myself in the city, but meanwhile the ship set sail without me and I repented of having gone ashore, and calling to mind my companions and what had befallen me with the apes, first and after, sat down and fell a-weeping and lamenting. Presently one of the townsfolk accosted me and said to me, "O my lord, meseemeth thou art a stranger to these parts?" "Yes," answered I, "I am indeed a stranger and a poor one, who came hither in a ship which cast anchor here, and I landed to visit the town; but when I would have gone on board again, I found they had sailed without me." Quoth he, "Come and embark with us, for if thou lie the night in the city, the apes will destroy thee." "Harkening and obedience," replied I, and rising, straightway embarked with him in one of the boats, whereupon they pushed off from the shore and anchoring a mile or so from the land, there passed the night. At daybreak, they rowed back to the city and landing, went each about his business. Thus they did every night, for if any tarried in the town by night the apes came down on him and slew him. As soon as it was day, the apes left the place and ate of the fruits of the gardens, then went back to the mountains and slept there till nightfall, when they again came down upon the city.⁺ Now this place was in the farthest part of the country of the blacks, and one of the strangest things that befel me during my sojourn in the city was on this wise. One of the company with whom I passed the night in the boat asked me, "O my lord, thou art apparently a stranger in these parts; hast thou any craft whereat thou canst work?" and I answered, "By Allah, O my brother, I have no trade nor know I any handicraft, for I was a

The Fifth Voyage of Sindbad the Seaman

merchant and a man of money and substance and had a ship of my own, laden with great store of goods and merchandise; but it foundered at sea and all were drowned excepting me who saved myself on a piece of plank which Allah vouchsafed to me of His favour." Upon this he brought me a cotton bag and giving it to me, said, "Take this bag and fill it with pebbles from the beach



and go forth with a company of the townsfolk to whom I will give a charge respecting thee. Do as they do and belike thou shalt gain what may further thy return voyage to thy native land." Then he carried me to the beach, where I filled my bag with pebbles large and small, and presently we saw a company of folk issue from the town, each bearing a bag like mine, filled with pebbles. To these he committed me, commending me to their care, and saying, "This man is a stranger, so take him with you and teach him how to gather, that he may get his daily bread, and you will earn your reward and recompense in Heaven." "On our head and eyes be it!" answered they and bidding me welcome, fared on with me till we came to a spacious Wady, full of lofty trees with trunks so smooth that none might climb them. Now sleeping under these trees were many apes, which when they saw us rose and fled from us and swarmed up among the branches; whereupon my companions began to pelt them with what they had in their bags, and the apes fell to plucking of the fruit of

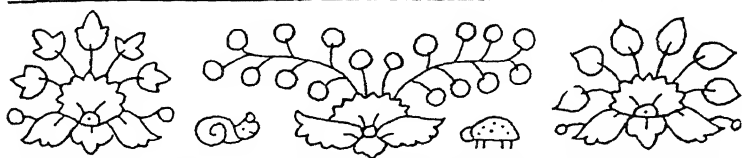
The 559th Night

the trees and casting them at the folk. I looked at the fruits they cast at us and found them to be Indian⁺ or cocoa-nuts; so I chose out a great tree, full of apes, and going up to it, began to pelt them with stones, and they in return pelted me with nuts, which I collected, as did the rest; so that even before I had made an end of my bagful of pebbles, I had gotten great plenty of nuts; and as soon as my companions had in like manner gotten as many nuts as they could carry, we returned to the city, where we arrived at the fag end of day. Then I went in to the kindly man who had brought me in company with the nut-gatherers and gave him all I had gotten, thanking him for his kindness; but he would not accept them, saying, "Sell them and make profit by the price; and presently he added (giving me the key of a closet in his house) "Store thy nuts in this safe place and go thou forth every morning and gather them as thou hast done to-day, and choose out the worst for sale and supplying thyself; but lay up the rest here, so haply thou mayst collect enough to serve thee for thy return home." "Allah requite thee!" answered I and did as he advised me, going out daily with the cocoa-nut gatherers, who commended me to one another and showed me the best-stocked trees.⁺ Thus did I for some time, till I had laid up great store of excellent nuts, besides a large sum of money, the price of those I had sold. I became thus at my ease and bought all I saw and had a mind to, and passed my time pleasantly greatly enjoying my stay in the city, till, as I stood on the beach, one day, a great ship steering through the heart of the sea presently cast anchor by the shore and landed a company of merchants, who proceeded to sell and buy and barter their goods for cocoa-nuts and other commodities. Then I went to my friend and told him of the coming of the ship and how I had a mind to return to my own country; and he said, "'Tis for thee to decide." So I thanked him for his bounties and took leave of him; then, going to the captain of the ship, I agreed with him for my passage and embarked my cocoa-nuts and what else I possessed. We weighed anchor,——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 559th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued:—So I left the City of the Apes and embarked

The Fifth Voyage of Sindbad the Seaman



my cocoa-nuts and what else I possessed. We weighed anchor the same day and sailed from island to island and sea to sea; and whenever we stopped, I sold and traded with my cocoa-nuts, and the Lord requited me more than I erst had and lost. Amongst other places, we came to an island abounding in cloves⁺ and cinnamon and pepper; and the country people told me that by the side of each pepper-bunch groweth a great leaf which shadeth it from the sun and casteth the water off it in the wet season; but, when the rain ceaseth the leaf turneth over and droopeth down by the side of the bunch.⁺ Here I took in great store of pepper and cloves and cinnamon, in exchange for cocoa-nuts, and we passed thence to the Island of Al-Usirát,⁺ whence cometh the Comorin aloes-wood and thence to another island, five days' journey in length, where grows the Chinese lign-aloes, which is better than the Comorin; but the people of this island⁺ are fouler of condition and religion than those of the other, for that they love fornication and wine-bibbing, and know not prayer nor call to prayer. Thence we came to the pearl-fisheries, and I gave the divers some of my cocoa-nuts and said to them, "Dive for my luck and lot!" They did so and brought up from the deep bight⁺ great store of large and priceless pearls; and they said to me, "By Allah, O my master. thy luck is a lucky!" Then we sailed on, with the blessing of Allah (whose name be exalted!); and ceased not sailing till we arrived safely at Bassorah. There I abode a little and then went on to Baghdad, where I entered my quarter and found my house and foregathered with my family and saluted my friends who gave me joy of my safe return, and I laid up all my goods and valuables in my storehouses. Then I distributed alms and largess and clothed the widow and the orphan and made presents to my relations and comrades; for the Lord had requited me fourfold that I had lost. After which I returned to my old merry way of life and forgot all I had suffered in the great profit and gain I

The 560th Night

had made. Such then, is the history of my fifth voyage and its wonderments, and now to supper; and to-morrow, come again and I will tell you what befel me in my sixth voyage; for it was still more wonderful than this. (Saith he who telleth the tale), Then he called for food; and the servants spread the table, and when they had eaten the evening meal, he bade give Sindbad the porter an hundred dinars and the Landsman returned home and lay him down to sleep, much marvelling at all he had heard. Next morning, as soon as it was light, he prayed the dawn-prayer; and, after blessing Mohammed the Cream of all creatures, betook himself to the house of Sindbad the Seaman and wished him a good day. The merchant bade him sit and talked with him, till the rest of the company arrived. Then the servants spread the table and when they had well eaten and drunken and were mirthful and merry, Sindbad the Seaman began in these words the narrative of

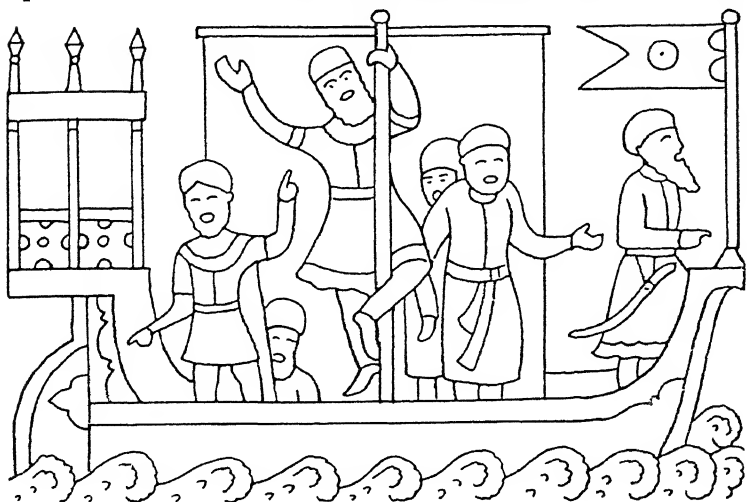
The Sixth Voyage of Sindbad the Seaman

Know, O my brothers and friends and companions all, that I abode some time, after my return from my fifth voyage, in great solace and satisfaction and mirth and merriment, joyance and enjoyment; and I forgot what I had suffered, seeing the great gain and profit I had made till, one day, as I sat making merry and enjoying myself with my friends, there came in to me a company of merchants whose case told tales of travel, and talked with me of voyage and adventure and greatness of pelf and lucre. Hereupon I remembered the days of my return from abroad, and my joy at once more seeing my native land and foregathering with my family and friends; and my soul yearned for travel and traffic. So compelled by Fate and Fortune I resolved to undertake another voyage; and, buying me fine and costly merchandise meet for foreign trade, made it up into bales, with which I journeyed from Baghdad to Bassorah. Here I found a great ship ready for sea and full of merchants and notables; who had with them goods of price; so I embarked my bales therein. And we left Bassorah in safety and good spirits under the safeguard of the King, the Preserver.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 560th night, she said,

The Sixth Voyage of Sindbad the Seaman

It hath reached me, O auspicious King, that Sindbad the Seaman continued:—And after embarking my bales and leaving Bassorah in safety and good spirits, we continued our voyage from place to place and from city to city, buying and selling and profiting and diverting ourselves with the sight of countries where strange folk dwell. And Fortune and the voyage smiled upon us, till one day, as we went along, behold, the captain sud-



denly cried with a great cry and cast his turband on the deck. Then he buffeted his face like a woman and plucked out his beard and fell down in the waist of the ship well-nigh fainting for stress of grief and rage, and crying, "Oh and alas for the ruin of my house and the orphanship of my poor children!" So all the merchants and sailors came round about him and asked him, "O master, what is the matter?" for the light had become night before their sight. And he answered, saying, "Know, O folk, that we have wandered from our course and left the sea whose ways we wot, and come into a sea whose ways I know not; and unless Allah vouchsafe us a means of escape, we are all dead men; wherefore pray ye to the Most High, that He deliver us from this strait. Haply amongst you is one righteous whose prayers the Lord will accept." Then he arose and clomb the mast to see an there were any escape from that strait; and he would have loosed the sails; but the wind redoubled upon the ship and whirled her round

The 561st Night

thrice and drave her backwards; whereupon her rudder brake and she fell off towards a high mountain. With this the captain came down from the mast, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great; nor can man prevent that which is foreordained of fate! By Allah, we are fallen on a place of sure destruction, and there is no way of escape for us, nor can any of us be saved!" Then we all fell a-weeping over ourselves and bidding one another farewell for that our days were come to an end, and we had lost all hopes of life. Presently the ship struck the mountain and broke up, and all and everything on board of her were plunged into the sea. Some of the merchants were drowned and others made shift to reach the shore and save themselves upon the mountain; I amongst the number, and when we got ashore, we found a great island, or rather peninsula⁺ whose base was strewn with wreckage of crafts and goods and gear cast up by the sea from broken ships whose passengers had been drowned; and the quantity confounded compt and calculation. So I climbed the cliffs into the inward of the isle and walked on inland, till I came to a stream of sweet water, that welled up at the nearest foot of the mountains and disappeared in the earth under the range of hills on the opposite side. But all the other passengers went over the mountains to the inner tracts; and, dispersing hither and thither, were confounded at what they saw and became like madmen at the sight of the wealth and treasures wherewith the shores were strewn. As for me I looked into the bed of the stream aforesaid and saw therein great plenty of rubies, and great royal pearls⁺ and all kinds of jewels and precious stones which were as gravel in the bed of the rivulets that ran through the fields, and the sands sparkled and glittered with gems and precious ores. Moreover we found in the island abundance of the finest lign-aloes, both Chinese and Comorin; and there also is a spring of crude ambergris⁺ which floweth like wax or gum over the stream-banks, for the great heat of the sun, and runneth down to the seashore, where the monsters of the deep come up and swallowing it, return into the sea. But it burneth in their bellies; so they cast it up again and it congealeth on the surface of the water, whereby its colour and quantities are changed; and at last, the waves cast it ashore, and the travellers and merchants who know it, collect it and sell it. But as to the raw ambergris

The Sixth Voyage of Sindbad the Seaman

which is not swallowed, it floweth over the channel and congealeth on the banks and when the sun shineth on it, it melteth and scenteth the whole valley with a musk-like fragrance: then, when the sun ceaseth from it, it congealeth again. But none can get to this place where is the crude ambergris, because of the mountains which enclose the island on all sides and which foot of man cannot ascend.⁺ We continued thus to explore the island, marvelling at the wonderful works of Allah and the riches we found there, but sore troubled for our own case, and dismayed at our prospects. Now we had picked up on the beach some small matter of victual from the wreck and husbanded it carefully, eating but once every day or two, in our fear lest it should fail us and we die miserably of famine and affright. Moreover, we were weak for colic brought on by sea-sickness and low diet, and my companions deceased, one after other, till there was but a small company of us left. Each that died we washed and shrouded in some of the clothes and linen cast ashore by the tides; and after a little, the rest of my fellows perished, one by one, till I had buried the last of the party and abode alone on the island, with but a little provision left, I who was wont to have so much. And I wept over myself, saying, "Would Heaven I had died before my companions and they had washed me and buried me! It had been better than I should perish and none wash me and shroud me and bury me. But there is no Majesty and there is no Might save in Allah, the Glorious, the Great!"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 561st night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued in these words:—Now after I had buried the last of my party and abode alone on the island, I arose and dug me a deep grave on the seashore, saying to myself, "Whenas I grow weak and know that death cometh to me, I will cast myself into the grave and die there, so the wind may drift the sand over me and cover me and I be buried therein."⁺ Then I fell to reproaching myself for my little wit in leaving my native land and betaking me again to travel, after all I had suffered during my first five voyages, and when I had not made a single one without suffering more horrible perils and more terrible hardships than in its forerunner and having no hope of escape from

The 561st Night

my present stress; and I repented me of my folly and bemoaned myself, especially as I had no need of money, seeing that I had enough and more than enough and could not spend what I had, no, nor a half of it in all my life. However, after a while Allah sent me a thought and I said to myself, "By God, needs must this stream have an end as well as a beginning; ergo an issue somewhere, and belike its course may lead to some inhabited place; so my best plan is to make me a little boat⁺ big enough to sit in, and carry it and launching it on the river, embark therein and drop down the stream. If I escape, I escape, by God's leave; and if I perish, better die in the river than here." Then, sighing for myself, I set to work collecting a number of pieces of Chinese and Comorin aloes-wood and I bound them together with ropes from the wreckage; then I chose out from the broken-up ships straight planks of even size and fixed them firmly upon the aloes-wood, making me a boat-raft a little narrower than the channel of the stream; and I tied it tightly and firmly as though it were nailed. Then I loaded it with the goods, precious ores and jewels: and the union pearls which were like gravel and the best of the ambergris crude and pure, together with what I had collected on the island and what was left me of victual and wild herbs. Lastly I lashed a piece of wood on either side, to serve me as oars; and launched it, and embarking, did according to the saying of the poet,

*Fly, fly with life whenas evils threat;
Leave the house to tell of its builder's fate!
Land after land shalt thou seek and find
But no other life on thy wish shall wait:
Fret not thy soul in thy thoughts o' night;
All woes shall end or sooner or late.
Whoso is born in one land to die,
There and only there shall gang his gait:
Nor trust great things to another wight,
Soul hath only soul for confederate.⁺*

My boat-raft drifted with the stream, I pondering the issue of my affair; and the drifting ceased not till I came to the place where it disappeared beneath the mountain. I rowed my conveyance into the place which was intensely dark; and the current carried the raft with it down the underground channel.⁺ The thin stream

The Sixth Voyage of Sindbad the Seaman

bore me on through a narrow tunnel where the raft touched either side and my head rubbed against the roof, return therefrom being impossible. Then I blamed myself for having thus risked my life, and said, "If this passage grow any straiter, the raft will hardly pass, and I cannot turn back; so I shall inevitably perish miserably in this place." And I threw myself down upon my face on the raft, by reason of the narrowness of the channel, whilst the stream ceased not to carry me along, knowing not night from day, for the excess of the gloom which encompassed me about and my terror and concern for myself lest I should perish. And in such condi-



tion my course continued down the channel which now grew wider and then straiter till, sore weary by reason of the darkness which could be felt, I fell asleep, as I lay prone on the raft, and I slept knowing not an the time were long or short. When I awoke at last, I found myself in the light of Heaven and opening my eyes I saw myself in a broad of the stream and the raft moored to an island in the midst of a number of Indians and Abyssinians. As soon as these blackamoors⁺ saw that I was awake, they came up to me and bespoke me in their speech; but I understood not what they said and thought that this was a dream and a vision which had be-tided me for stress of concern and chagrin. But I was delighted at my escape from the river. When they saw I understood them not and made them no answer, one of them came forward and said to me in Arabic, "Peace be with thee, O my brother! Who art thou and whence farest thou thither? How camest thou into this river and what manner of land lies behind yonder mountains, for never knew we any one make his way thence to us?" Quoth I, "And upon thee be peace and the ruth of Allah and his blessing! Who are ye and what country is this?" "O my brother," answered he, "we are husbandmen and tillers of the soil, who came out to water our fields and plantations; and, finding thee asleep on this raft, laid hold of it and made it fast by us, against thou shouldst

The 562nd Night

awake at thy leisure. So tell us how thou camest hither?" I answered, "For Allah's sake, O my lord, ere I speak give me somewhat to eat, for I am starving, and after ask me what thou wilt." So he hastened to fetch me food and I ate my fill, till I was refreshed and my fear was calmed by a good bellyfull and my life returned to me. Then I rendered thanks to the Most High for mercies great and small, glad to be out of the river and rejoicing to be amongst them, and I told them my adventures from first to last, especially my troubles in the narrow channel.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 562nd night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman continued:—When I landed and found myself amongst the Indians and Abyssinians and had taken some rest, they consulted among themselves and said to one another, "There is no help for it but we carry him with us and present him to our King, that he may acquaint him with his adventures." So they took me, together with the raft-boat and its lading of monies and merchandise, jewels, minerals and golden gear, and brought me to their King, who was King of Sarandib,⁺ telling him what had happened; whereupon he saluted me and bade me welcome. Then he questioned me of my condition and adventures through the man who had spoken Arabic and I repeated to him my story from beginning to end, whereat he marvelled exceedingly and gave me joy of my deliverance; after which I arose and fetched from the raft great store of precious ores and jewels and ambergris and lign-aloes and presented them to the King, who accepted them and entreated me with the utmost honour, appointing me a lodging in his own palace. So I consorted with the chief of the islanders, and they paid me the utmost respect. And I quitted not the royal palace. Now the Island Sarandib lieth under the equinoctial line, its night and day both numbering twelve hours. It measureth eighty leagues long by a breadth of thirty and its width is bounded by a lofty mountain⁺ and a deep valley. The mountain is conspicuous from a distance of three days and it containeth many kinds of rubies and other minerals, and spice-trees of all sorts. The surface is covered with emery wherewith gems are cut and fashioned; diamonds are in its rivers and pearls are in its valleys. I ascended that mountain and solaced myself with a view

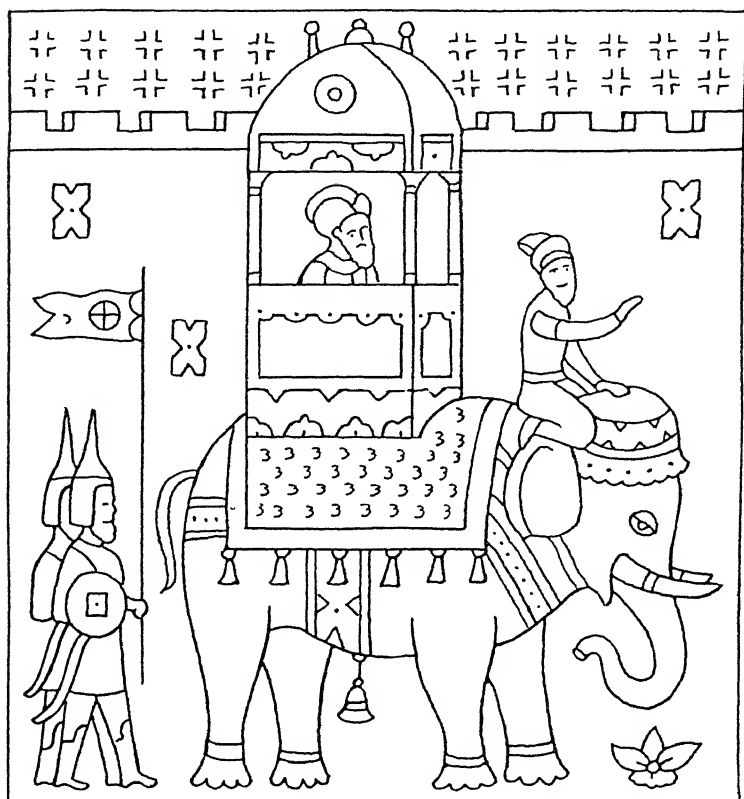
The Sixth Voyage of Sindbad the Seaman

of its marvels which are indescribable and afterwards I returned to the King.⁺ Thereupon, all the travellers and merchants who came to the place questioned me of the affairs of my native land and of the Caliph Harun al-Rashid and his rule and I told them of him and of that wherefor he was renowned, and they praised him because of this; whilst I in turn questioned them of the manners and customs of their own countries and got the knowledge I desired. One day, the King himself asked me of the fashions and form of government of my country, and I acquainted him with the circumstance of the Caliph's sway in the city of Baghdad and the justice of his rule. The King marvelled at my account of his appointments and said, "By Allah, the Caliph's ordinances are indeed wise and his fashions of praiseworthy guise and thou hast made me love him by what thou tellest me; wherefore I have a mind to make him a present and send it by thee." Quoth I, "Hearkening and obedience, O my lord; I will bear thy gift to him and inform him that thou art his sincere lover and true friend." Then I abode with the King in great honour and regard and consideration for a long while till, one day, as I sat in his palace, I heard news of a company of merchants, that were fitting out a ship for Bassorah, and said to myself, "I cannot do better than voyage with these men." So I rose without stay or delay and kissed the King's hand and acquainted him with my longing to set out with the merchants, for that I pined after my people and mine own land. Quoth he, "Thou art thine own master; yet, if it be thy will to abide with us, on our head and eyes be it, for thou gladdenest us with thy company." "By Allah, O my lord," answered I, "thou hast indeed overwhelmed me with thy favours and well-doings; but I weary for a sight of my friends and family and native country." When he heard this, he summoned the merchants in question and commended me to their care, paying my freight and passage-money. Then he bestowed on me great riches from his treasuries and charged me with a magnificent present for the Caliph Harun al-Rashid. Moreover he gave me a sealed letter, saying, "Carry this with thine own hand to the Commander of the Faithful and give him many salutations from us!" "Hearing and obedience," I replied. The missive was written on the skin of the Kháwi⁺ (which is finer than lamb-parchment and of yellow colour), with ink of ultramarine and the contents

The 562nd Night

were as follows. "Peace be with thee from the King of Al-Hind, before whom are a thousand elephants and upon whose palace-crenelles are a thousand jewels. But after (laud to the Lord and praises to His Prophet!): we send thee a trifling gift which be thou pleased to accept. Thou art to us a brother and a sincere friend; and great is the love we bear for thee in heart; favour us therefore with a reply. The gift besitteth not thy dignity: but we beg of thee, O our brother, graciously to accept it and peace be with thee." And the present was a cup of ruby a span high⁺ the inside of which was adorned with precious pearls; and a bed covered with the skin of the serpent which swalloweth the elephant, which skin hath spots each like a dinar and whoso sitteth upon it never sickeneth;⁺ and an hundred thousand miskals of Indian lign-aloes and a slave-girl like a shining moon. Then I took leave of him and of all my intimates and acquaintances in the island and embarked with the merchants aforesaid. We sailed with a fair wind, committing ourselves to the care of Allah (be He extolled and exalted!) and by His permission arrived at Bassorah, where I passed a few days and nights equipping myself and packing up my bales. Then I went on to Baghdad-city, the House of Peace, where I sought an audience of the Caliph and laid the King's presents before him. He asked me whence they came and I said to him, "By Allah, O Commander of the Faithful, I know not the name of the city nor the way thither!" He then asked me, "O Sindbad, is this true which the King writeth?" and I answered, after kissing the ground, "O my lord, I saw in his kingdom much more than he hath written in his letter. For state processions a throne is set for him upon a huge elephant, eleven cubits high: and upon this he sitteth having his great lords and officers and guests standing in two ranks, on his right hand and on his left. At his head is a man hending in hand a golden javelin and behind him another with a great mace of gold whose head is an emerald⁺ a span long and as thick as a man's thumb. And when he mounteth horse there mount with him a thousand horsemen clad in gold brocade and silk; and as the King proceedeth a man precedeth him, crying, 'This is the King of great dignity, of high authority!' And he continueth to repeat his praises in words I remember not, saying at the end of his panegyric, 'This is the King owning the crown whose like nor Solomon nor the Mihraj⁺

The Sixth Voyage of Sindbad the Seaman



ever possessed.' Then he is silent and one behind him proclaimeth, saying, 'He will die! Again I say he will die!' and the other addeth, 'Extolled be the perfection of the Living who dieth not!'+ Moreover by reason of his justice and ordinance and intelligence, there is no Kazi in his city, and all his lieges distinguish between Truth and Falsehood." Quoth the Caliph, "How great is this King! His letter hath shown me this; and as for his mightiness of his dominion thou hast told us what thou hast eye-witnessed. By Allah, he hath been endowed with wisdom as with wide rule." Then I related to the Commander of the Faithful all that had befallen me in my last voyage; at which he wondered exceedingly and bade his historians record my story and store it up in his treasures, for the edification of all who might see it. Then he conferred on me exceeding great favours, and I repaired to my

The 563rd Night

quarter and entered my home, where I warehoused all my goods and possessions. Presently, my friends came to me and I distributed presents among my family and gave alms and largess; after which I yielded myself to joyance and enjoyment, mirth and merrymaking, and forgot all that I had suffered. Such then, O my brothers, is the history of what befel me in my sixth voyage, and to-morrow, Inshallah! I will tell you the story of my seventh and last voyage, which is still more wondrous and marvellous than that of the first six. (Saith he who telleth the tale), then he bade lay the table, and the company supped with him; after which he gave the Porter an hundred dinars, as of wont, and they all went their ways, marvelling beyond measure at that which they had heard.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 563rd night, she said,

It hath reached me, O auspicious King, that when Sindbad the Seaman had related the history of what befel him in his sixth voyage, and all the company had dispersed, Sindbad the Landsman went home and slept as of wont. Next day he rose and prayed the dawn-prayer and repaired to his namesake's house where, after the company was all assembled, the host began to relate

The Seventh Voyage of Sindbad the Seaman

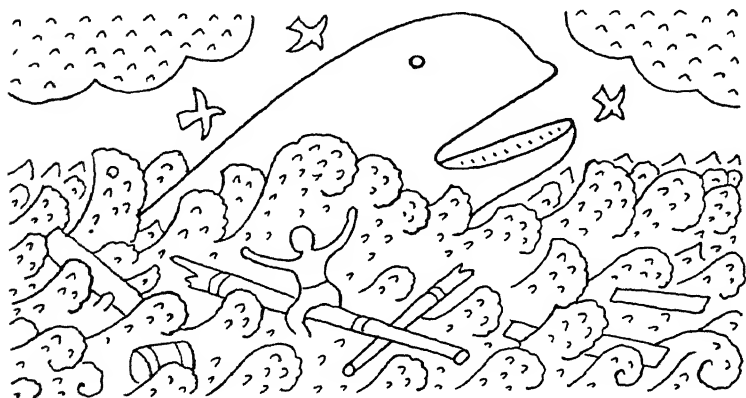
Know, O company, that after my return from my sixth voyage, which brought me abundant profit, I resumed my former life in all possible joyance and enjoyment and mirth and making merry day and night; and I tarried some time in this solace and satisfaction till my soul began once more to long to sail the seas and see foreign countries and company with merchants and hear new things. So having made up my mind, I packed up in bales a quantity of precious stuffs suited for sea-trade and repaired with them from Baghdad-city to Bassorah-town, where I found a ship ready for sea, and in her a company of considerable merchants. I shipped with them and becoming friends, we set forth on our venture, in health and safety; and sailed with a fair wind, till we came to a city called Madīnat-al-Sīn; but after we had left it, as we fared on in all cheer and confidence, devising of traffic and travel, behold, there sprang up a violent head-wind and a tempest of rain

The Seventh Voyage of Sindbad the Seaman

fell on us and drenched us and our goods. So we covered the bales with our cloaks and garments and drugget and canvas, lest they be spoiled by rain, and betook ourselves to prayer and supplication to Almighty Allah and humbled ourselves before Him for deliverance from the peril that was upon us. But the captain arose and tightening his girdle tucked up his skirts and, after taking refuge with Allah from Satan the Stoned, clomb to the mast-head, whence he looked out right and left and gazing at the passengers and crew fell to buffeting his face and plucking out his beard. So we cried to him, "O Rais, what is the matter?" and he replied saying, "Seek ye deliverance of the Most High from the strait into which we have fallen and bemoan yourselves and take leave of one another; for know that the wind hath gotten the mastery of us and hath driven us into the uttermost of the seas of the world." Then he came down from the mast-head and opening his sea-chest, pulled out a bag of blue cotton, from which he took a powder like ashes. This he set in a saucer wetted with a little water and, after waiting a short time, smelt and tasted it; and then he took out of the chest a booklet, wherein he read awhile and said weeping, "Know, O ye passengers, that in this book is a marvellous matter, denoting that whoso cometh hither shall surely die, without hope of escape; for that this ocean is called the Sea of the Clime of the King, wherein is the sepulchre of our lord Solomon, son of David (on both be peace!) and therein are serpents of vast bulk and fearsome aspect: and what ship soever cometh to these climes there riseth to her a great fish⁺ out of the sea and swalloweth her up with all and everything on board her." Hearing these words from the captain great was our wonder, but hardly had he made an end of speaking, when the ship was lifted out of the water and let fall again and we applied to praying the death-prayer⁺ and committing our souls to Allah. Presently we heard a terrible great cry like the loud-pealing thunder, whereat we were terror-struck and became as dead men, giving ourselves up for lost. Then behold, there came up to us a huge fish, as big as a tall mountain, at whose sight we became wild for affright and, weeping sore, made ready for death, marvelling at its vast size and gruesome semblance; when lo! a second fish made its appearance than which we had seen naught more monstrous. So we bemoaned ourselves of our lives and farewelled one another; but suddenly up came a third

The 564th Night

fish bigger than the two first; whereupon we lost the power of thought and reason and were stupefied for the excess of our fear and horror. Then the three fish began circling round about the ship and the third and biggest opened his mouth to swallow it, and we looked into its mouth and behold, it was wider than the gate of a city and its throat was like a long valley. So we besought the Almighty and called for succour upon His Apostle (on whom be blessing and peace!), when suddenly a violent squall of wind arose and smote the ship, which rose out of the water and settled



upon a great reef, the haunt of sea-monsters, where it broke up and fell asunder into planks and all and everything on board were plunged into the sea. As for me, I tore off all my clothes but my gown and swam a little way, till I happened upon one of the ship's planks whereto I clung and bestrode it like a horse, whilst the winds and the waters sported with me and the waves carried me up and cast me down; and I was in piteous plight for fear and distress and hunger and thirst. Then I reproached myself for what I had done and my soul was weary after a life of ease; and I said to myself, "O Sindbad, O Seaman, thou repentest not and yet thou art ever suffering hardships and travails; yet wilt thou not renounce sea-travel; or, an thou say, 'I renounce,' thou liest in thy renouncement. Endure then with patience that which thou sufferest, for verily thou deservest all that betideth thee!"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 564th night, she said,

It hath reached me, O auspicious King, that Sindbad the Sea-

The Seventh Voyage of Sindbad the Seaman

man continued:—But when I had bestridden the plank, quoth I to myself, "Thou deservest all that betideth thee. All this is decreed to me of Allah (whose name be exalted!), to turn me from my greed of gain, whence ariseth all that I endure, for I have wealth galore." Then I returned to my senses and said, "In very sooth, this time I repent to the Most High, with a sincere repentance, of my lust for gain and venture; and never will I again name travel with tongue nor in thought." And I ceased not to humble myself before Almighty Allah and weep and bewail myself, recalling my former estate of solace and satisfaction and mirth and merriment and joyance; and thus I abode two days, at the end of which time I came to a great island abounding in trees and streams. There I landed and ate of the fruits of the island and drank of its waters, till I was refreshed and my life returned to me and my strength and spirits were restored and I recited,

*Oft when thy case shows knotty and tangled skein,
Fate downs from Heaven and straightens every ply:
In patience keep thy soul till clear thy lot
For He who ties the knot can eke untie.*

Then I walked about, till I found on the further side a great river of sweet water, running with a strong current; whereupon I called to mind the boat-raft I had made aforetime and said to myself, "Needs must I make another; haply I may free me from this strait. If I escape, I have my desire and I vow to Allah Almighty to foreswear travel; and if I perish I shall be at peace and shall rest from toil and moil." So I rose up and gathered together great store of pieces of wood from the trees (which were all of the finest sanders-wood, whose like is not albe I knew it not), and made shift to twist creepers and tree-twigs into a kind of rope, with which I bound the billets together and so contrived a raft. Then saying, "An I be saved, 'tis of God's grace," I embarked thereon and committed myself to the current, and it bore me on for the first day and the second and the third after leaving the island; whilst I lay in the raft, eating not and drinking, when I was athirst, of the water of the river, till I was weak and giddy as a chicken, for stress of fatigue and famine and fear. At the end of this time I came to a high mountain, whereunder ran the river; which when I saw, I feared for my life by reason of the straitness I had suffered in my former journey, and I would fain have stayed the raft

The 565th Night

and landed on the mountain-side; but the current overpowered me and drew it into the subterranean passage like an archway; whereupon I gave myself up for lost and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" However, after a little, the raft glided into open air and I saw before me a wide valley, whereinto the river fell with a noise like the rolling of thunder and a swiftness as the rushing of the wind. I held on to the raft, for fear of falling off it, whilst the waves tossed me right and left; and the craft continued to descend with the current nor could I avail to stop it nor turn it shorewards, till it stopped with me at a great and goodly city, grandly edified and containing much people. And when the townsfolk saw me on the raft, dropping down with the current, they threw me out ropes which I had not strength enough to hold; then they tossed a net over the craft and drew it ashore with me, whereupon I fell to the ground amidst them, as I were a dead man, for stress of fear and hunger and lack of sleep. After a while, there came up to me out of the crowd an old man of reverend aspect, well stricken in years, who welcomed me and threw over me abundance of handsome clothes, wherewith I covered my nakedness. Then he carried me to the Hammambath and brought me cordial sherbets and delicious perfumes; moreover, when I came out, he bore me to his house, where his people made much of me and, seating me in a pleasant place, set rich food before me, whereof I ate my fill and returned thanks to God the Most High for my deliverance. Thereupon his pages fetched me hot water, and I washed my hands, and his handmaids brought me silken napkins, with which I dried them and wiped my mouth. Also the Shaykh set apart for me an apartment in a part of his house and charged his pages and slave-girls to wait upon me and do my will and supply my wants. They were assiduous in my service, and I abode with him in the guest-chamber three days, taking my ease of good eating and good drinking and good scents till life returned to me and my terrors subsided and my heart was calmed and my mind was eased. On the fourth day the Shaykh, my host, came in to me and said, "Thou cheerest us with thy company, O my son, and praised be Allah for thy safety! Say: wilt thou now come down with me to the beach and the bazar and sell thy goods and take their price? Belike thou mayst buy thee wherewithal to traffic. I have ordered my servants

The Seventh Voyage of Sindbad the Seaman

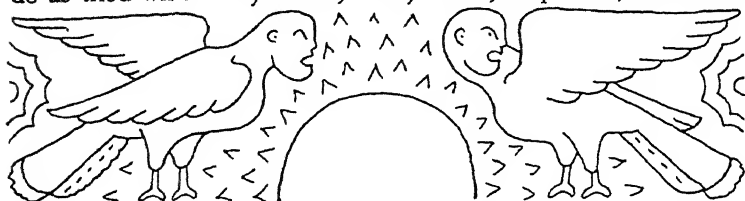
to remove thy stock-in-trade from the sea and they have piled it on the shore." I was silent awhile and said to myself, "What mean these words and what goods have I?" Then said he, "O my son, be not troubled nor careful, but come with me to the market and if any offer for thy goods what price contenteth thee, take it; but, an thou be not satisfied, I will lay them up for thee in my warehouse, against a fitting occasion for sale." So I be-thought me of my case and said to myself, "Do his bidding and see what are these goods!" and I said to him, "O my nuncle the Shaykh, I hear and I obey; I may not gainsay thee in aught for Allah's blessing is on all thou dost." Accordingly he guided me to the market-street, where I found that he had taken in pieces the raft which carried me and which was of sandal-wood and I heard the broker crying it for sale.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 565th night, she said,

It hath reached me, O auspicious King, that Sindbad the Seaman thus resumed his tale:—I found that the Shaykh had taken to pieces my raft which lay on the beach and the broker was crying the sandal-wood for sale. Then the merchants came and opened the gate of bidding for the wood and bid against one another till its price reached a thousand dinars, when they left bidding and my host said to me, "Hear, O my son, this is the current price of thy goods in hard times like these: wilt thou sell them for this or shall I lay them up for thee in my storehouses, till such time as prices rise?" "O my lord," answered I, "the business is in thy hands: do as thou wilt." Then asked he, "Wilt thou sell the wood to me, O my son, for an hundred gold pieces over and above what the merchants have bidden for it?" and I answered, "Yes, I have sold it to thee for monies received." So he bade his servants transport the wood to his storehouses and, carrying me back to his house, seated me and counted out to me the purchase money; after which he laid it in bags and setting them in a privy place, locked them up with an iron padlock and gave me its key. Some days after this, the Shaykh said to me, "O my son, I have somewhat to propose to thee, wherein I trust thou wilt do my bidding." Quoth I, "What is it?" Quoth he, "I am a very old man and have no son; but I have a daughter who is young in years and fair of favour and endowed with

The 566th Night

abounding wealth and beauty. Now I have a mind to marry her to thee, that thou mayst abide with her in this our country, and I will make thee master of all I have in hand for I am an old man and thou shalt stand in my stead." I was silent for shame and made him no answer, whereupon he continued, "Do my desire in this, O my son, for I wish but thy weal; and if thou wilt but do as I say, thou shalt have her at once and be as my son; and all that is under my hand or that cometh to me shall be thine. If thou have a mind to traffic and travel to thy native land, none shall hinder thee, and thy property will be at thy sole disposal; so do as thou wilt." "By Allah, O my uncle," replied I, "thou art



become to me even as my father, and I am a stranger and have undergone many hardships: while for stress of that which I have suffered naught of judgment or knowledge is left to me. It is for thee, therefore, to decide what I shall do." Hereupon he sent his servants for the Kazi and the witnesses and married me to his daughter making for us a noble marriage-feast[†] and high festival. When I went in to her, I found her perfect in beauty and loveliness and symmetry and grace, clad in rich raiment and covered with a profusion of ornaments and necklaces and other trinkets of gold and silver and precious stones, worth a mint of money, a price none could pay. She pleased me and we loved each other; and I abode with her in all solace and delight of life, till her father was taken to the mercy of Allah Almighty. So we shrouded him and buried him, and I laid hands on the whole of his property and all his servants and slaves became mine. Moreover, the merchants installed me in his office, for he was their Shaykh and their Chief; and none of them purchased aught but with his knowledge and by his leave. And now his rank passed on to me. When I became acquainted with the townsfolk, I found that at the beginning of each month they were transformed, in that their faces changed and they became like unto birds and they put forth wings wherewith they flew unto the upper regions of the firmament and none remained

The Seventh Voyage of Sindbad the Seaman

in the city save the women and children; and I said in my mind, "When the first of the month cometh, I will ask one of them to carry me with them, whither they go." So when the time came and their complexion changed and their forms altered, I went in to one of the townsfolk and said to him, "Allah upon thee! carry me with thee, that I might divert myself with the rest and return with you." "This may not be," answered he; but I ceased not to solicit him and I importuned him till he consented. Then I went out in his company, without telling any of my family⁺ or servants or friends, and he took me on his back and flew up with me so high in air, that I heard the angels glorifying God in the heavenly dome, whereat I wondered and exclaimed, "Praised be Allah! Extolled be the perfection of Allah!" Hardly had I made an end of pronouncing the Tasbîh—praised be Allah!—when there came out a fire from heaven and all but consumed the company; whereupon they fled from it and descended with curses upon me and, casting me down on a high mountain, went away, exceeding wroth with me, and left me there alone. As I found myself in this plight, I repented of what I had done and reproached myself for having undertaken that for which I was unable, saying, "There is no Majesty and there is no Might, save in Allah, the Glorious, the Great! No sooner am I delivered from one affliction than I fall into a worse." And I continued in this case knowing not whither I should go, when lo! there came up two young men, as they were moons, each using as a staff a rod of red gold. So I approached them and saluted them; and when they returned my salam, I said to them, "Allah upon you twain; who are ye and what are ye?" Quoth they, "We are of the servants of the Most High Allah, abiding in this mountain"; and, giving me a rod of red gold they had with them, went their ways and left me. I walked on along the mountain-ridge staying my steps with the staff and pondering the case of the two youths, when behold, a serpent came forth from under the mountain, with a man in her⁺ jaws, whom she had swallowed even to below his navel, and he was crying out and saying, "Whoso delivereth me, Allah will deliver him from all adversity!" So I went up to the serpent and smote her on the head with the golden staff.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 566th night, she said,

The 566th Night

It hath reached me, O auspicious King, that Sindbad the Seaman thus continued:—When I smote the serpent on the head with my golden staff she cast the man forth of her mouth. Then I smote her a second time, and she turned and fled; whereupon he came up to me and said, "Since my deliverance from yonder serpent hath been at thy hands I will never leave thee, and thou shalt be my comrade on this mountain." "And welcome," answered I; so we fared on along the mountain, till we fell in with a company of folk, and I looked and saw amongst them the very man who had carried me and cast me down there. I went up to him and spake him fair, excusing myself to him and saying, "O my comrade, it is not thus that friend should deal with friend." Quoth he, "It was thou who well-nigh destroyed us by thy Tasbih and thy glorifying God on my back." Quoth I, "Pardon me, for I had no knowledge of this matter; but, if thou wilt take me with thee, I swear not to say a word." So he relented and consented to carry me with him, but he made an express condition that, so long as I abode on his back, I should abstain from pronouncing the Tasbih or otherwise glorifying God. Then I gave the wand of gold to him whom I had delivered from the serpent and bade him farewell, and my friend took me on his back and flew with me as before, till he brought me to the city and set me down in my own house. My wife came to meet me and saluting me gave me joy of my safety and then said, "Beware of going forth hereafter with yonder folk, neither consort with them, for they are brethren of the devils, and know not how to mention the name of Allah Almighty; neither worship they Him." "And how did thy father with them?" asked I; and she answered, "My father was not of them, neither did he as they; and as now he is dead methinks thou hadst better sell all we have and with the price buy merchandise and journey to thine own country and people, and I with thee; for I care not to tarry in this city, my father and my mother being dead." So I sold all the Shaykh's property piecemeal, and looked for one who should be journeying thence to Bassorah that I might join myself to him. And while thus doing I heard of a company of townsfolk who had a mind to make the voyage, but could not find them a ship; so they bought wood and built them a great ship wherein I took passage with them, and paid them all the hire. Then we embarked, I and

The Seventh Voyage of Sindbad the Seaman

my wife, with all our moveables, leaving our houses and domains and so forth, and set sail, and ceased not sailing from island to island and from sea to sea, with a fair wind and a favouring, till we arrived at Bassorah safe and sound. I made no stay there, but freighted another vessel and, transferring my goods to her, set out forthright for Baghdad-city, where I arrived in safety, and entering my quarter and repairing to my house, foregathered with my family and friends and familiars and laid up my goods in my warehouses. When my people who, reckoning the period of my absence on this my seventh voyage, had found it to be seven and twenty years, and had given up all hope of me, heard of my return, they came to welcome me and to give me joy of my safety; and I related to them all that had befallen me; whereat they marvelled with exceeding marvel. Then I forswore travel and vowed to Allah the Most High I would venture no more by land or sea, for that this seventh and last voyage had surfeited me of travel and adventure; and I thanked the Lord (be He praised and glorified!), and blessed Him for having restored me to my kith and kin and country and home. "Consider, therefore, O Sindbad, O Landsman," continued Sindbad the Seaman, "what sufferings I have undergone and what perils and hardships I have endured before coming to my present state." "Allah upon thee, O my Lord!" answered Sindbad the Landsman, "pardon me the wrong I did thee."† And they ceased not from friendship and fellowship, abiding in all cheer and pleasures and solace of life, till there came to them the Destroyer of delights and the Sunderer of Societies, and the Shatterer of palaces and the Caterer for Cemetaries, to wit, the Cup of Death, and glory be to the Living One who dieth not!†

A Translation of

The Seventh Voyage of Sindbad the Seaman

according to the version of the Calcutta Edition which differs in essential form from the preceding tale.

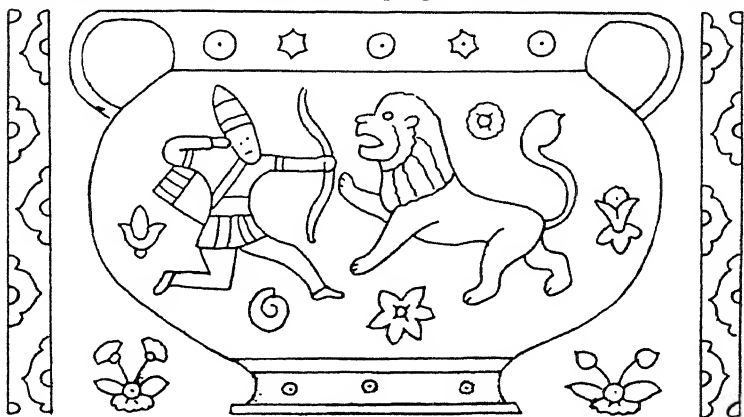
Know, O my brothers and friends and companions all, that when I left voyaging and commercing, I said in myself, "Sufficeth me that hath befallen me"; and I spent my time in solace and pleasure. One day as I sat at home there came a knock at the door, and when the porter opened a page entered and said, "The Caliph

The 566th Night

biddeth thee to him." I went with him to the King's majesty and kissed ground and saluted him; whereupon he welcomed me and entreated me with honour and said, "O Sindbad, I have an occasion for thee: wilt thou do it?" So I kissed his hand and asked him, saying, "O my lord, what occasion hath the master for the slave?" whereto he answered me, "I am minded that thou travel to the King of Sarandib and carry to him our writ and our gift, for that he hath sent to us a present and a letter. I trembled at these words and rejoined, "By Allah the Omnipotent, O my lord, I have taken a loathing to wayfare, and when I hear the words 'Voyage' or 'Travel,' my limbs tremble for what hath befallen me of hardships and horrors. Indeed I have no desire whatever for this; more by token as I have bound myself by oath not to quit Baghdad." Then I informed the Caliph of all I had passed through from first to last, and he marvelled with exceeding marvel and said, "By the Almighty, O Sindbad, from ages of old such mishaps as happened to thee were never known to happen to any, and thou dost only right never even to talk of travel. For our sake, however, thou wilt go this time and carry our present and our letter to him of Sarandib; and Inshallah—by God's leave!—thou shalt return quickly; and on this wise we shall be under no obligation to the said King." I replied that I heard and obeyed, being unable to oppose his command, so he gave me the gifts and the missive with money to pay my way and I kissed hands and left the presence. Then I dropped down from Baghdad to the Gulf, and with other merchants embarked, and our ship sailed before a fair wind many days and nights till, by Allah's aid, we reached the island of Sarandib. As soon as we had made fast we landed and I took the present and the letter; and, going in with them to the King, kissed ground before him. When he saw me, he said, "Well come, O Sindbad! By Allah Omnipotent we were longing to see thee, and glory be to God who hath again shown us thy face!" Then taking me by the hand he made me sit by his side, rejoicing, and he welcomed me with familiar kindness again and entreated me as a friend. After this he began to converse with me and courteously addressed me and asked, "What was the cause of thy coming to us, O Sindbad?" So after kissing his hand and thanking him I answered, "O my lord, I have brought thee a present from my master, the Caliph Harun al-Rashid";

The Seventh Voyage of Sindbad the Seaman

and offered him the present and the letter which he read and at which he rejoiced with passing joy. The present consisted of a mare worth ten thousand ducats, bearing a golden saddle set with jewels; a book; a sumptuous suit of clothes and an hundred different kinds of white Cairene cloths and silks of Suez,⁺ Cufa and Alexandria; Greek carpets and an hundred maunds⁺ weight of linen and raw silk. Moreover there was a wondrous rarity, a marvellous cup of crystal middlemost of which was the figure of a lion faced by a kneeling man grasping a bow with arrow drawn to



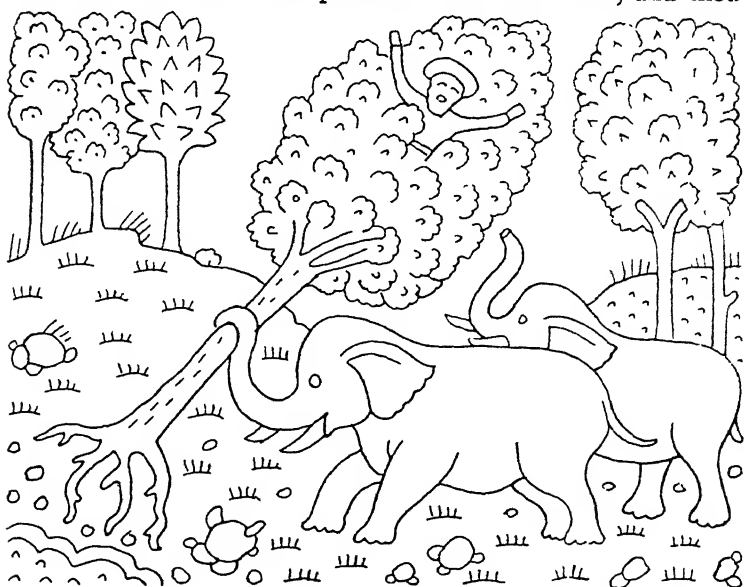
the very head, together with the food-tray⁺ of Sulayman the son of David (on whom be peace!). The missive ran as follows, "Peace from King Al-Rashid, the aided of Allah (who hath vouchsafed to him and his forefathers noble rank and widespread glory), be on the fortunate Sultan. But after. Thy letter came to our hands and we rejoiced thereat; and we have sent the book entitled 'Delight of the Intelligent and for Friends the Rare Present,'⁺ together with sundry curiosities suitable for Kings; so do thou favour us by accepting them: and peace be with thee!" Then the King lavished upon me much wealth and entreated me with all honour; so I prayed for him and thanked him for his munificence. Some days after I craved his leave to depart, but could not obtain it except by great pressing, whereupon I farewelled him and fared forth from his city, with merchants and other companions, homewards-bound without any desire for travel or trade. We continued voyaging and coasting along many islands; but, when we were halfway, we were surrounded by a number of

The 566th Night

canoes, wherein were men like devils armed with bows and arrows, swords and daggers; habited in mail-coats and other armoury. They fell upon us and wounded and slew all who opposed them; then, having captured the ship and her contents, carried us to an island, where they sold us at the meanest price. Now I was bought by a wealthy man who, taking me to his house, gave me meat and drink and clothing and treated me in the friendliest manner; so I was heartened and I rested a little. One day he asked me, "Dost thou know any art or craft?" and I answered him, "O my lord, I am a merchant and know nothing but trade and traffic." "Dost thou know," rejoined he, "how to use bow and arrow?" "Yes," replied I, "I know that much." Thereupon he brought me a bow and arrows and mounted me behind him upon an elephant: then he set out as night was well-nigh over and, passing through a forest of huge growths, came to a tall and sturdy tree up which he made me climb. Then he gave me the bow and arrows, saying, "Sit here now, and when the elephants troop hither in early morning, shoot at them; belike thou wilt hit one; and, if he fall, come and tell me." With this he left me. I hid myself in the tree being in sore terror and trembled till the sun arose; and, when the elephants appeared and wandered about among the trees, I shot my arrows at them and continued till I had shot down one of them. In the evening I reported my success to my master who was delighted in me and entreated me with high honour; and next morning he removed the slain elephant. In this wise I continued, every morning shooting an elephant which my master would remove till, one day, as I was perched in hiding on the tree there came on suddenly and unexpectedly an innumerable host of elephants whose screaming and trumpeting were such that I imagined the earth trembled under them. All surrounded my tree, whose circumference was some fifty cubits,[†] and one enormous monster came up to it and winding his trunk round the bole haled it up by the roots, and dashed it to the ground. I fell down fainting amongst the beasts when the monster elephant wound his trunk about me and, setting me on his back, went off with me, the others accompanying us. He carried me still unconscious till he reached the place for which he was making, when he rolled me off his back and presently went his ways followed by the others. So I rested a little; and, when

The Seventh Voyage of Sindbad the Seaman

my terror had subsided, I looked about me and I found myself among the bones of elephants, whereby I concluded that this was their burial-place, and that the monster elephant had led me thither on account of the tusks.* So I arose and walked a whole day and night till I arrived at the house of my master, who saw my colour changed by stress of affright and famine. He rejoiced in my return and said to me, "By Allah, thou hast made my heart sore! I went when thou wast missing and found the tree torn up, and thought that the elephants had slain thee. Tell me how it was with thee." I acquainted him with all that had betided me; whereat he wondered greatly, and rejoiced and at last asked me, "Dost thou know the place?" whereto I answered, "Yes, O my master!" So we mounted an elephant and fared until we came to the spot; and, when my master beheld the heaps of tusks, he rejoiced greatly; then carrying away as many as he wanted he returned with me home. After this, he entreated me with increased favour and said, "O my son, thou hast shown us the way to great gain, wherefore Allah requite thee! Thou art freed for the Almighty's sake and before His face! The elephants used to destroy many of us on account of our hunting them for their ivories and sorivellos; but Allah hath preserved thee from them, and thou



The 566th Night

hast profited us by the heaps to which thou hast led us." "O my master," replied I, "God free thy neck from the fire! And do thou grant me, O my master, thy gracious leave to return to my own country?" "Yes," quoth he, "thou shalt have that permission. But we have a yearly fair, when merchants come to us from various quarters to buy up these ivories. The time is drawing near; and, when they shall have done their business, I will send thee under their charge and will give thee wherewithal to reach thy home." So I blessed and thanked him and remained with him, treated with respect and honour, for some days, when the merchants came as he had foretold, and bought and sold and bartered; and when they had made their preparations to return, my master came to me and said, "Rise and get thee ready to travel with the traders en route to thy country." They had bought a number of tusks which they had bound together in loads and were emarking them when my master sent me with them, paying for my passage and settling all my debts; besides which he gave me a large present in goods. We set out and voyaged from island to island till we had crossed the sea and landed on the shores of the Persian Gulf, when the merchants brought out and sold their stores: I also sold what I had at a high profit; and I bought some of the prettiest things in the place for presents and beautiful rarities and everything else I wanted. I likewise bought for myself a beast and we fared forth and crossed the deserts from country to country till I reached Baghdad. Here I went in to the Caliph and, after saluting him and kissing hands, informed him of all that had befallen me; whereupon he rejoiced in my safety and thanked Almighty Allah; and he bade my story be written in letters of gold. I then entered my house and met my family and brethren: and such is the end of the history that happened to me during my seven voyages. Praise be to Allah, the One, the Creator, the Maker of all things in Heaven and Earth!—

FOOTNOTES

PAGE 2011—*Line 1.* Lane (vol. iii. 1) calls our old friend "Es-Sindibád of the Sea," and Benfey derives the name from the Sanskrit "Siddhapati"—lord of sages. The etymology (in Heb. Sandabar and in Greek Syntipas) is still uncertain, although the term often occurs in Arab stories; and some look upon it as a mere

corruption of "Bidpai" (Bidyápati). The derivation offered by Hole (*Remarks on the Arabian Nights' Entertainments*, by Richard Hole, LL.D. London, Cadell, 1797) from the Persian ábád (a region) is impossible. It is, however, not a little curious that this purely Persian word (=a "habitation") should be found in Indian names as early as Alexander's day, e.g., the "Dachina bades" of the Periplus is "Dakhshin-ábád," the Sanskr. being "Dakshinapatha."

Line 5. A porter like the famous Armenians of Constantinople. Some edits, call him "Al-Hindibád."

Line 23. Arab. "Karawán" (Charadrius ædicnemus, Linn.): its shrill note is admired by Egyptians and hated by sportsmen.

PAGE 2014—Line 11. This ejaculation, still popular, averts the evil eye. In describing Sindbad the Seaman the Arab writer seems to repeat what one reads of Marco Polo returned to Venice.

Line 36. Our old friend must not be confounded with the eponym of the "Sindibád-námah," the Persian book of Sindbad the Sage. See the 578th night.

PAGE 2015—Line 15. The first and second are from *Eccles.* chaps. vii. 1, and ix. 4. The Bul. Edit. reads for the third, "The grave is better than the palace." None are from Solomon, but Easterns do not "verify quotations."

PAGE 2016—Line 10. Arab. "Kánún"; a furnace, a brasier before noticed (vol. iii., p. 1863); here a pot full of charcoal sunk in the ground, or a little hearth of clay shaped like a horseshoe and opening down wind.

Line 22. These fish-islands are common in the Classics, e.g., the *Pristis* of Pliny (xvii. 4), which Olaus Magnus transfers to the Baltic (xxi. 6) and makes timid as the whales of Nearchus. C. J. Solinus (*Plinii Simia*) says, "Indica maria balænas habent ultra spatia quatuor jugerum." See also Bochart's *Hierozyicon* (i. 50) for Job's Leviathan (xli. 16-17). Hence Boiardo (Orl. Innam, lib. iv.) borrowed his magical whale and Milton (P.L. i.) his Leviathan deemed an island. A basking whale would readily suggest the Kraken and Cetus of Olaus Magnus (xxi. 25). Al-Kazwîni's famous treatise on the *Wonders of the World* (Ajáib al-Makhlúkát) tells the same tale of the "Sulahfah" tortoise, the colossochelys, for which see the 550th night.

PAGE 2018—Line 7. Sindbad does not say that he was a ship-

wrecked man, being a model in the matter of "travellers' tales," i.e., he always tells the truth when an untruth would not serve his purpose.

Line 23. Lane (iii. 83) would make this a corruption of the Hindu "Maharāj"—great Rajah: but it is the name of the great autumnal fête of the Guebres; a term composed of two good old Persian words "Mihr" (the sun, whence "Mithras") and "ján"—life. As will presently appear, in the days of the Just King Anushirwán, the Persians possessed Southern Arabia and East Africa south of Cape Guardafui (Jird Háfún). On the other hand, supposing the word to be a corruption of Maharaj, Sindbad may allude to the famous Narsinga kingdom in Mid-south India whose capital was Vijaya-nagar; or to any great Indian Rajah even he of Kachch (Cutch), famous in Moslem story as the Balhará (Ballaba Rais, who founded the Ballabhi era; or the Zamorin of Camoens, the Samdry Rajah of Malabar). For Mahrage, or Mihrage, see Renaudot's *Two Mohammedan Travellers of the Ninth Century*. In the account of Ceylon by Wolf (English Transl. p. 168) it adjoins the "Ilhas de Cavalos" (of wild horses) to which the Dutch merchants sent their brood-mares. Sir W. Jones (*Description of Asia*, chap. ii.) makes the Arabian island Soborma or Mahráj=Borneo.

PAGE 2019—Line 1. Arab. "Sáis"; the well-known Anglo-Indian word for a groom or rather a "horse-keeper."

Line 13. Arab. "Darakah"; whence our word.

PAGE 2020—Line 1. The myth of mares being impregnated by the wind was known to the Classics of Europe; and the "sea-stallion" may have arisen from the Arab practice of picketing mare asses to be covered by the wild ass. Colonel J. D. Watson of the Bombay Army suggests to me that Sindbad was wrecked at the mouth of the Ran of Kachch (Cutch) and was carried in a boat to one of the Islands there formed during the rains and where the wild ass (*Equus Onager*, Khar-gadh, in Pers. Gor-khar) still breeds. This would explain the "stallions of the sea" and we find traces of the ass blood in the true Kathiawár horse, with his dun colour, barred legs and dorsal stripe.

Line 39. The second or warrior caste (Kshatriya), popularly supposed to have been annihilated by Battle-axe Ráma (Parashu Ráma); but several tribes of Rajputs and other races claim the

honourable genealogy. Colonel Watson would explain the word by "Shakháyát" or noble Káthis (Kathiawar-men), or by "Shik-ári," the professional hunter here acting as stable-groom.

PAGE 2021—*Line 7.* In Bul. Edit. "Kábil." Lane (iii. 88) supposes it to be the "Bartail" of Al-Kazwini near Borneo and quotes the Spaniard B. L. de Argensola (History of the Moluccas), who places near Banda a desert island, Poelsatton, infamous for cries, whistlings, roarings and dreadful apparitions, suggesting that it was peopled by devils (Stevens, vol. i., p. 168).

Line 10. Some texts substitute for this last phrase, "And the sailors say that Al-Dajjál is there." He is a manner of Moslem Antichrist, the Man of Sin *per excellentiam*, who will come in the latter days and lay waste the earth, leading 70,000 Jews, till encountered and slain by Jesus at the gate of Lud. (Sale's Essay, sect. 4.)

Line 12. Also from Al-Kazwini: it is an exaggerated description of the whale still common off the East African Coast. My crew was dreadfully frightened by one between Berberah and Aden. Nearchus scared away the whales in the Persian Gulf by trumpets (Strabo, lib. xv.). The owl-faced fish is unknown to me: it may perhaps be a seal or a manatee. Hole says that Father Martini, the Jesuit (seventeenth century), placed in the Canton Seas, an "animal with the head of a bird and the tail of a fish,"—a parrot-beak?

PAGE 2022—*Line 11.* The captain or master (not owner) of a ship.

PAGE 2024—*Line 4.* The kindly Moslem feeling, shown to a namesake, however humble.

PAGE 2025—*Line 1.* A popular phrase to express utter desolation.

Line 5. The literature of all peoples contains this physiological perversion. Birds do not sing hymns; the song of the male is simply to call the female and when the pairing-season ends all are dumb.

PAGE 2026—*Line 21.* The older "roc." The word is Persian, with many meanings, e.g., a cheek (Lalla "Rookh"); a "rook" (hero) at chess; a rhinoceros, etc. The fable world-wide of the *Wundervogel* is, as usual, founded upon fact: man remembers and combines but does not create. The Egyptian Bennu (Ti-bennu=

phoenix) may have been a reminiscence of gigantic pterodactyls and other winged monsters. From the Nile the legend fabled by these Oriental "putters out of five for one" overspread the world and gave birth to the Eorosh of the Zend, whence the Pers. "Símurgh" (=the "thirty-fowl-like"), the "Bar Yuchre" of the Rabbis, the "Garuda" of the Hindus; the "Anká" ("long-neck") of the Arabs; the "Hathilinga bird," of Buddhagoshā's Parables, which had the strength of five elephants; the "Kerkes" of the Turks; the "Gryps" of the Greeks; the Russian "Norka"; the sacred dragon of the Chinese; the Japanese "Pheng" and "Kirni"; the "wise and ancient Bird" which sits upon the ash-tree yggdrasil, and the dragons, griffins, basilisks, etc. of the Middle Ages. A second basis wanting only a superstructure of exaggeration (M. Polo's Ruch had wing-feathers twelve paces long) would be the huge birds but lately killed out. Sindbad may allude to the *Æpyornis* of Madagascar, a gigantic ostrich whose egg contains 2.35 gallons. The late Herr Hildebrand discovered on the African coast, facing Madagascar, traces of another huge bird. Bochart (*Hierozyicon* ii. 854) notices the *Avium Avis Ruch* and taking the *pulli* was followed by lapidation on the part of the parent bird. A Persian illustration in Lane (iii. 90) shows the Rukh carrying off three elephants in beak and pounces with the proportions of a hawk and field mice: and the Rukh hawking at an elephant is a favourite Persian subject. It is possible that the "Twelve Knights of the Round Table" were the twelve Rukhs of Persian story. We need not go, with Faber, to the Cherubim which guarded the Paradise-gate. The curious reader will consult Dr. H. H. Wilson's *Essays*, edited by my learned correspondent, Dr. Rost, Librarian of the India House (vol. i. pp. 192-3).

PAGE 207—Line 35. It is not easy to explain this passage unless it be a garbled allusion to the steel-plate of the diamond-cutter. Nor can we account for the wide diffusion of this tale of perils unless to enhance the value of the gem. Diamonds occur in alluvial lands mostly open and comparatively level, as in India, the Brazil and the Cape. Archbishop Epiphanius of Salamis (ob. A.D. 403) tells this story about the jacinth or ruby (*Epiphani Opera*, a Petaio, Coloniae 1682); and it was transferred to the diamond by Marco Polo (iii. 29, "of Eagles bring up diamonds") and Nicolò de Conti, whose "mountain Albenigaras" must be Vijayanagar in

the kingdom of Golconda. Major Rennel places the famous mines of Pauna or Purna in a mountain tract of more than 200 miles square to the southwest of the Jumna. Al-Kazwini locates the "Chaos" in the "Valley of the Moon amongst the mountains of Serendib" (Ceylon); the Chinese tell the same tale in the campaigns of Hulaku; and it is known in Armenia. Col. Yule (M. P. ii. 349) suggests that all these are ramifications of the legend told by Herodotus concerning the Arabs and their cinnamon (iii. 3). But whence did Herodotus borrow the tale?

PAGE 2030—*Line 14.* Sindbad correctly describes the primitive way of extracting camphor, a drug unknown to the Greeks and Romans, introduced by the Arabs and ruined in reputation by M. Raspail. The best *Laurus Camphora* grows in the Malay Peninsula, Sumatra and Borneo: although Marsden (Marco Polo) declares that the tree is not found South of the Equator. In the Calc. Edit. of two hundred Nights the camphor-island (or peninsula) is called "Al-Rihah" which is the Arab name for Jericho-town.

Line 15. In Bul. Edit. Kazkazan: Calc. Karkaddan and others Karkand and Karkadan; the word being Persian, Karg or Kargadan; the *καρτάριον* of Ælian (*Hist. Anim.* xvi. 21). The length of the horn (greatly exaggerated) shows that the white species is meant; and it supplies only walking-sticks. Cups are made of the black horn (a bundle of fibres) which, like Venetian glass, sweat at the touch of poison. A section of the horn is supposed to show white lines in the figure of a man, and sundry likenesses of birds; but these I never saw. The rhinoceros gives splendid sport and the African is perhaps the most dangerous of noble game. It has served to explain away and abolish the unicorn among the scientists of Europe. But Central Africa with one voice assures us that a horse-like animal with a single erectile horn on the forehead exists. The late Dr. Baikie, of Niger fame, thoroughly believed in it and those curious on the subject will read about Abu Karn (Father of a Horn) in Preface (pp. xvi.-xviii.) of the *Voyage au Darfour*, by Mohammed ibn Omar al-Tounsy (Al-Tunisi), Paris: Duprat, 1845.

PAGE 2032—*Line 26.* Ibn al-Wardi mentions an "Isle of Apes" in the Sea of China and Al-Idrîsi places it two days' sail from Sukutra (Dwipa Sukhatra, Socotra). It is a popular error to

explain the Homeric and Herodotean legend of the Pygmies by anthropoid apes. The Pygmy fable (Pygmæi Spithamai=1 cubit =3 spans) was, as usual, based upon fact, as the explorations of late years have proved: the dwarfs are homunculi of various tribes, the Akka, Doko, Tiki-Tiki, Wambilikimo ("two-cubit men"), the stunted race that share the central regions of Intertropical Africa with the abnormally tall peoples who speak dialects of the Great South African tongue, miscalled the "Bantu." Hole makes the Pygmies "monkeys," a word we have borrowed from the Italians (monichio à mono=ape) and quotes Ptolemy, *Νῆσοι τῶν Σαυροῶν* (Ape-islands) East of Sunda.

PAGE 2033—Line 25. A kind of barge (Arab. Bárijah, plur. Bawárij) used on the Nile of sub-pyriiform shape when seen in bird's eye. Lane translates "ears like two mortars" from the Calc. Edit.

PAGE 2034—Line 1. This giant is distinctly Polyphemus; but the East had giants and cyclopes of her own (*Hierozoicon* ii. 845). The Ajáib al-Hind (chap. cxxii.) makes Polyphemus copulate with the sheep. Sir John Mandeville (if such person ever existed) mentions men fifty feet high in the Indian Islands; and Al-Kazwini and Al-Idrisi transfer them to the Sea of China, a Botany Bay for monsters in general.

PAGE 2035—Line 7. Fire is forbidden as a punishment amongst Moslems, the idea being that it should be reserved for the next world. Hence the sailors fear the roasting more than the eating: with ours it would probably be the reverse. The Persian insult "Pidar-sokhtah"=(son of a) burnt father, is well known. I have noted the advisability of burning the Moslem's corpse under certain circumstances: otherwise the murderer may come to be canonized.

Line 14. Arab. "Mastabah"—the bench or form of masonry before noticed. In olden Europe benches were much more used than chairs, these being articles of luxury. So King Horne "sett him abenche"; and hence our "King's Bench" (Court).

PAGE 2036—Line 27. This is from the Bresl. Edit. vol. iv. 32: the Calc. Edit. gives only an abstract and in the Bul. Edit. the Ogre returned "accompanied by a female, greater than he and more hideous." We cannot accept Mistress Polyphemus.

PAGE 2038—Line 6. This is from Al-Kazwini, who makes the

serpent "wind itself round a tree or a rock, and thus break to pieces the bones of the beast in its belly."

Line 19. "Like a closet," in the Calc. Edit. The serpent is an exaggeration of the python which grows to an enormous size. Monstrous Ophidia are mentioned in sober history, e.g., that which delayed the army of Regulus. Dr. de Lacerda, a sober and sensible Brazilian traveller, mentions his servants sitting down upon a tree-trunk in the Captaincy of San Paulo (Brazil), which began to move and proved to be a huge snake. F. M. Pinto (the Sindbad of Portugal though not so respectable) when in Sumatra takes refuge in a tree from "tigers, crocodiles, copped adders and serpents which slay men with their breath." Father Lobo in Tigre (chap. x.) was nearly killed by the poison-breath of a huge snake, and healed himself with a bezoar carried *ad hoc*. Maffæus makes the breath of crocodiles suavissimus, but that of the Malabar serpents and vipers "adeo teter ac noxius ut afflatu ipso necare perhibeantur."

Line 39. Arab. "Aurat": the word has been borrowed by the Hindostani jargon, and means a woman, a wife.

PAGE 2039—*Line 8.* So in Al-Idrîsi and Langlès: the Bres. Edit. has "Al-Kalásitah"; and Al-Kazwini "Al-Salámit." The latter notes in it a petrifying spring which Camoens (*The Lus.* x. 104), places in Sunda, i.e., Java-Minor of M. Polo. Some read Salabat-Timor, one of the Moluccas famed for sanders, cloves, cinnamon, etc. (Purchas ii. 1784.)

PAGE 2042—*Line 1.* Evidently the hippopotamus (*Pliny*, viii. 25; ix. 3 and xxiii. 11). It can hardly be the Mulaccan Tapir, as shields are not made of the hide. Hole suggests the buffalo which found its way to Egypt from India via Persia; but this would not be a speciosum miraculum.

Line 2. The ass-headed fish is from *Pliny* (ix. cap. 3): all those tales are founded upon the manatee (whose dorsal protuberance may have suggested the camel), the seal and the dugong or sea-calf. I have noticed (*Zanzibar* i. 205) legends of ichthyological marvels current on the East African seaboard; and even the monsters of the Scottish waters are not all known: witness the mysterious "brigdie." See *Bochart De Cetis* i. 7; and *Purchas* iii. 930.

Line 2. The colossal tortoise is noticed by *Ælian* (*De Nat. Animal.* xvi. 17), by *Strabo* (Lib. xv.), by *Pliny* (ix. 10) and

Diodorus Siculus (iv. 1) who had heard of a tribe of Chelono-phagi. Ælian makes them 16 cubits long near Taprobane and serving as house-roofs; and others turn the shell into boats and coracles. A colossochelys was first found on the Scwalik Hills by Dr. Falconer and Major (afterwards Sir Proby) Cantley. In 1867 M. Emile Blanchard exhibited to the Académie des Sciences a monster crab from Japan 1.20 metres long (or 2.50 including legs); and other travellers have reported 4 metres. These crustacea seem never to cease growing and attain great dimensions under favourable circumstances, *i.e.*, when not troubled by man.

Line 5. Lane suggests (iii. 97), and with some probability, that the "bird" was a nautilus; but the wild traditions concerning the barnacle-geese may perhaps have been the base of the fable. The albatross also was long supposed never to touch land. Possibly the barnacle, like the barometz or Tartarean lamb, may be a survivor of the day when the animal and vegetable kingdoms had not yet branched off into different directions.

PAGE 2043—Line 30. Arab. "Zahwah," also meaning a luncheon. The five daily prayers made all Moslems take strict account of time, and their nomenclature of its division is extensive.

PAGE 2044—Line 4. This is the "insane herb." Davis, who visited Sumatra in 1599 (*Purchas* i. 120) speaks "of a kind of seed, whereof a little being eaten, maketh a man to turn foole, all things seeming to him to be metamorphosed." Linschoten's "Dutroa" was a poppy-like bud containing small kernels like melons which, stamped and administered as a drink, make a man "as if he were foolish, or out of his wits." This is Father Lobo's "Vanguini" of the Cafres, called by the Portuguese *dutro* (*Datura Stramonium*) still used by dishonest confectioners. It may be Dampier's Ganga (Ganjah) or Bang (Bhang) which he justly describes as acting differently "according to different constitutions; for some it stupefies, others it makes sleepy, others merry and some quite mad." (Harris, *Collect.* ii. 900.) Dr. Fryer also mentions Duty, Bung and Post, the Poust of Bernier, an infusion of poppyseed.

Line 17. Arab. "Ghul," here an ogre, a cannibal. I cannot but regard the "Ghul of the waste" as an embodiment of the natural fear and horror which a man feels when he faces a really dangerous desert. As regards cannibalism, Al-Islam's religion of common

sense freely allows it when necessary to save life, and unlike our mawkish modern sensibility, never blames those who

Alimentis talibus usi

Produxere animos.

PAGE 2045—*Line 3.* For Cannibals, see the Massagetæ of Herod (i.), the Padæi of India (iii.), and the Essedones near Mæotis (iv.); Strabo (lib. iv.) of the Luci; Pomponius Mela (iii. 7) and St. Jerome (ad Jovinum) of Scoti. M. Polo locates them in Dragvia, a kingdom of Sumatra (iii. 17), and in Angaman (the Andamanian Isles?), possibly the ten Maniolai which Ptolemy (vii.), confusing with the Nicobars, places on the Eastern side of the Bay of Bengal; and thence derives the Heraklian stone (magnet) which attracts the iron of ships (See Serapion, *De Magnete*, fol. 6, Edit. of 1479, and Brown's *Vulgar Errors*, p. 74, 6th Edit.). Mandeville finds his cannibals in Lamaray (Sumatra) and Barthema in the "Isle of Gyava" (Java). Ibn Al-Wardi and Al-Kazwini notice them in the Isle Saksar, in the Sea of the Zanj (Zanzibar): the name is corrupted Persian "Sag-Sar" (Dogs'-heads) hence the dog-descended race of Camoens in Pegu (*The Lus.* x. 122). The Bresl. Edit. (iv. 52) calls them "Khawárij = certain sectarians in Eastern Arabia. Needless to say that coconut oil would have no stupefying effect unless mixed with opium or datura, hemp or henbane.

Line 37. Black pepper is produced in the Goanese but we must go south to find the "Bilád al-Filfil" (home of pepper) i.e., Malabar. The exorbitant prices demanded by Venice for this spice led directly to the discovery of the Cape route by the Portuguese; as the "Grains of Paradise" (*Amomum Granum Paradisi*) induced the English to explore the West African Coast.

PAGE 2047—*Line 27.* Arabic "Kazdir." Sanskrit "Kastir." Greek "Kassiteron." Latin "Cassiteros," evidently derived from one root. The Hebrew form is "Badih," a substitute, an alloy. "Tanakah" is the vulgar Arabic word, a congener of the Assyrian "Anaku," and "Kala-i" is the corrupt Arabic term used in India.

PAGE 2048—*Line 15.* Our Arabian Ulysses had probably left a Penelope or two at home and finds a Calypso in this Ogygia. His modesty at the mention of womankind is notable.

PAGE 2049—*Line 5.* These are the commonplaces of Moslem

consolation on such occasions: the artistic part is their contrast with the unfortunate widower's prospect.

Line 25. Lit. "a margin of stone, like the curb-stone of a well."

Line 30. I am not aware that this vivisepture of the widower is the custom of any race, but the fable would be readily suggested by the Sati (Suttee) rite of the Hindus. Simple vivisepture was and is practised by many people.

PAGE 2052—Line 1. Because she was weaker than a man. The Bres. Edit. however, has "a gugglet of water and five scones."

Line 8. The confession is made with true Eastern sang-froid and probably none of the hearers "disapproved" of the murders which saved the speaker's life.

PAGE 2053—Line 12. This tale is evidently taken from the escape of Aristomenes the Messenian from the pit into which he had been thrown, a fox being his guide. The Arabs in an early day were eager students of Greek literature. Hole (p. 140) noted the coincidence.

PAGE 2054—Line 2. Bresl. Edit. "Khwájah," our "Howajee," meaning a schoolmaster, a man of letters, a gentleman.

Line 15. And he does repeat at full length what the hearers must have known right well. I abridge.

PAGE 2055—Line 20. Island of the Bell (Arab. "Nákús"—a wooden gong used by Christians but forbidden to Moslems). "Kala" is written "Kela," "Kullah" and a variety of ways. Baron Walckenaer places it at Keydah in the Malay peninsula opposite Sumatra. Renaudot identifies it with Calabar, "somewhere about the point of Malabar."

PAGE 2056—Line 22. Islands, because Arab cosmographers love to place their *speciosa miracula* in such places.

PAGE 2057—Line 10. Like the companions of Ulysses who ate the sacred oxen (*Od.* xii.).

Line 13. So the enormous kingfisher of Lucian's *True History* (lib. ii.).

PAGE 2058—Line 6. This tale is borrowed from Ibn Al-Wardi, who adds that the greybeards awoke in the morning after eating the young Rukh with black hair which never turned white. The same legend is recounted by Al-Dimiri (ob. A.H. 808=1405-6) who was translated into Latin by Bochart (*Hieroicoicon*, ii. p. 854) and quoted by Hole and Lane (iii. 103). An excellent study of

Marco Polo's Rukh was made by my learned friend the late Prof. G. G. Bianconi of Bologna, *Dell'Uccello Ruc*, Bologna, Gamberini, 1868. Prof. Bianconi predicted that other giant birds would be found in Madagascar on the East African Coast opposite; but he died before hearing of Hildebrand's discovery.

Line 35. Arab. "Izár," the earliest garb of Eastern man; and, as such preserved in the Meccan pilgrimage. The "waist-cloth" is either tucked in or kept in place by a girdle.

Line 36. Arab. "Líf," a succedaneum for the unclean sponge, not unknown in the "Turkish Baths" of London.

PAGE 2059—*Line 11.* The Persians have a Plinian monster called "Tasmeh-pá"=Strap-legs without bones. The "Old Man" is not an ourang-outang nor an Ifrít as in Sayf al-Mulúk, the 771st night, but a jocose exaggeration of a custom prevailing in parts of Asia and especially in the African interior where the Tsetse-fly prevents the breeding of burden-beasts. Ibn Batútah tells us that in Malabar everything was borne upon men's backs. In Central Africa the kinglet rides a slave, and on ceremonious occasions mounts his Prime Minister. I have often been reduced to this style of conveyance and found man the worst imaginable riding: there is no hold and the sharpness of the shoulder-ridge soon makes the legs ache intolerably. The classicists of course find the Shaykh of the Sea in the Tritons and Nereus, and Bochart (*Hiero.* ii. 858, 880) notices the homo aquaticus, Senex Judæus and Senex Marinus. Hole (p. 151) suggests the inevitable ourang-outang (man o' wood), one of "our humiliating copyists," and quotes "Destiny" in Scarron's comical romance (Part ii. chap. 1) and "Jealousy" enfolding Rinaldo. (*O.F.* lib. 42.)

PAGE 2061—*Line 20.* More literally "The Chief of the Sea (-Coast)," Shaykh being here a chief rather than an elder (eoldermann, alderman). So the "Old Man of the Mountain," famous in crusading days, was the Chief who lived on the Nusayriyah or Ansári range, a northern prolongation of the Libanus. Our "old man" of the text may have been suggested by the Koranic commentators on chap. vi. When an Infidel rises from the grave, a hideous figure meets him and says, "Why wonderest thou at my loathsomeness? I am thine Evil Deeds: thou didst ride upon me in the world and now I will ride upon thee." (Suiting the action to the words.)

PAGE 2062—Line 33. In parts of West Africa and especially in Gorilla-land there are many stories of women and children being carried off by apes, and all believe that the former bear issue to them. It is certain that the anthropoid ape is lustfully excited by the presence of women and I have related how at Cairo (1856) a huge cynocephalus would have raped a girl had it not been bayonnetted. Young ladies who visited the Demidoff Gardens and menagerie at Florence were often scandalized by the vicious exposure of the baboons' parti-coloured persons. The female monkey equally solicits the attentions of man and I heard in India from my late friend, Mirza Ali Akbar of Bombay, that to his knowledge connection had taken place. Whether there would be issue and whether such issue would be viable are still disputed points: the produce would add another difficulty to the pseudo-science called psychology, as such a mule would have only half a soul and issue by a congener would have a quarter-soul. A traveller well known to me once proposed to breed pithecoïd men who might be useful as hewers of wood and drawers of water: his idea was to put the highest races of apes to the lowest of humanity. I never heard what became of his "breeding stables."

PAGE 2064—Line 2. Arab. "Jauz al-Hindî": our word cocoa is from the Port. "Coco," meaning a "bug" (bugbear) in allusion to its caricature of the human face, hair, eyes and mouth. I may here note that a cocoa-tree is easily climbed with a bit of rope or a handkerchief.

Line 21. Tomb-pictures in Egypt show tame monkeys gathering fruits and Grossier (*Description of China*, quoted by Hole and Lane) mentions a similar mode of harvesting tea by irritating the monkeys of the Middle Kingdom.

PAGE 2065—Line 5. Bresl. Edit. Cloves and cinnamon in those days grew in widely distant places.

Line 10. In pepper-plantations it is usual to set bananas (*Musa Paradisiaca*) for shading the young shrubs which bear bunches like ivy-fruit, not pods.

Line 12. The Bresl. Edit. has "Al-Ma'arat." Langlès calls it the Island of Al-Kamârî. See Lane, iii. 86.

Line 15. Insula, pro. peninsula. "Comorin" is a corrupt. of "Kanyá" (=Virgo, the goddess Durgá) and "Kumâri" (a maid, a princess); from a temple of Shiva's wife: hence Ptolemy's *Kāpu*

ἄχρον and near it to the N. East Κομαρία ἄχρον καὶ πόλις, "Promontorium Cori quod Comorini caput insulæ vocant," says Maffæus (*Hist. Indic.* i. p. 16). In the text "Al 'ūd" refers to the eagle-wood (Aloekylon Agallochum) so called because spotted like the bird's plumage. That of Champa (Cochin-China, mentioned by Camoens, *The Lus.* x. 129) is still famous.

Line 20. Arab. "Birkat"=tank, pool, reach, bight. Hence Birkat Far'aun in the Suez Gulf. (*Pilgrimage*, i. 297.)

PAGE 2068—Line 14. Probably Cape Comorin; to judge from the river, but the text names Sarandib (Ceylon Island) famous for gems. This was noticed by Marco Polo, iii. chap. 19; and ancient authors relate the same of "Taprobane."

Line 27. I need hardly trouble the reader with a note on pearl-fisheries: the descriptions of travellers are continuous from the days of Pliny (ix. 35), Solinus (chap. 56) and Marco Polo (iii. 23). Maximilian of Transylvania, in his narrative of Magellan's voyage (*Novus Orbis*, p. 532) says that the Celebes produce pearls big as turtle-doves' eggs; and the King of Porne (Borneo) had two unions as great as goose's eggs. Pigafetta (in *Purchas*) reduces this to hen's eggs and Sir Thomas Herbert to dove's eggs.

Line 32. Arab. "Anbar" pronounced "Ambar"; wherein I would derive "Ambrosia." Ambergris was long supposed to be a fossil, a vegetable which grew upon the sea-bottom or rose in springs; or a "substance produced in the water like naphtha or bitumen" (!): now it is known to be the egesta of a whale. It is found in lumps weighing several pounds upon the Zanzibar Coast and is sold at a high price, being held a potent aphrodisiac. A small hollow is drilled in the bottom of the cup and the coffee is poured upon the bit of ambergris it contains; when the oleaginous matter shows in dots amidst the "Kaymagh" (coffee-cream), the bubbly froth which floats upon the surface and which an expert "coffee servant" distributes equally among the guests. Argensola mentions in Ceylon, "springs of liquid bitumen thicker than our oil and some of pure balsam."

PAGE 2069—Line 7. The tale-teller forgets that Sindbad and his companions have just ascended it; but this *inconséquence* is a characteristic of the Eastern Saga. I may note that the description of ambergris in the text tells us admirably well what it is not.

Line 34. This custom is alluded to by Lane (*Mod. Egypt*, ch.

Notes

xv.): it is the rule of pilgrims to Meccah when too ill to walk or ride (*Pilgrimage*, i. 180). Hence all men carry their shrouds: mine, after being dipped in the Holy Water of Zemzem, was stolen from me by the rascally Somal of Berberah.

PAGE 2070—*Line 8.* Arab. "Fulk"; some Edits. read "Kalak" and "Ramaz" (=a raft).

Line 34. These lines have occurred in modified form in the 11th night.

Line 39. These underground rivers (which Dr. Livingstone derided) are familiar to every geographer from Spenser's "Mole" to the Poika of Adelberg and the Timavo near Trieste. Hence "Peter Wilkins" borrowed his cavern which led him to Grande-violet. I have some experience of Sindbad's sorrows, having once attempted to descend the Poika on foot. The Classics had the Alpheus (*Pliny* v. 31; and Seneca, *Nat. Quæ.* vi.), and the Tigris-Euphrates supposed to flow underground: and the Mediævals knew the Abana of Damascus and the Zenderûd of Isfahan.

PAGE 2071—*Line 18.* Abyssinians can hardly be called "black-amoores," but the arrogance of the white skin shows itself in Easterns (e.g., Turks and Brahmans) as much as, if not more than, amongst Europeans. Southern India at the time it was explored by Vasco da Gama was crowded with Abyssinian slaves imported by the Arabs.

PAGE 2072—*Line 20.* "Sarandib" and "Ceylon" (the Taprobane of Ptolemy and Diodorus Siculus) derive from the Pali "Sihalam" (not the Sansk. "Sinhala") shortened to Silam and Ilam in old Tamul. Van der Tunk would find it in the Malay "Pulo Selam"—Isle of Gems (the Ratna-dwîpa or Jewel Isle of the Hindus and the Jazirat al-Yakût or Ruby-Island of the Arabs); and the learned Colonel Yule (*Marco Polo*, ii. 296) remarks that we have adopted many Malayan names, e.g., Pegu, China and Japan. Sarandib is clearly "Selan-dwîpa," which Man-deville reduced to "Silha."

Line 34. This is the well-known Adam's Peak, the Jabal al-Ramun of the Arabs where Adam fell when cast out of Eden in the lowest or lunar sphere. Eve fell at Jeddah (a modern myth) and the unhappy pair met at Mount Arafat (i.e., recognition) near Meccah. Thus their fall was a fall indeed. (*Pilgrimage*, iii. 259.)

Notes

PAGE 2073—Line 2. He is the Alcinous of our Arabian Odyssey.

Line 38. This word is not in the dictionaries; Hole (p. 192) and Lane understand it to mean the hog-deer; but why, one cannot imagine. The animal is neither "beautiful" nor "uncommon" and most men of my day have shot dozens of them in the Sind-Shikárgáhs.

PAGE 2074—Line 9. M. Polo speaks of a ruby in Seilan (Ceylon) a palm long and three fingers thick: William of Tyre mentions a ruby weighing twelve Egyptian drams (*Gibbon* ii. 123), and Mandeville makes the King of Mammara wear about his neck a "rube orient" one foot long by five fingers large.

Line 13. The fable is from Al-Kazwini and Ibn Al-Wardi who place the serpent (an animal sacred to Æsculapius, *Pliny*, xxix. 4) "in the sea of Zanj" (i.e., *Zanzibar*). In the "garrow hills" of N. Eastern Bengal the skin of the snake Burrawar (?) is held to cure pain. (*Asiat. Res.* vol. iii.)

Line 32. For "Emerald," Hole (p. 177) would read emery or adamantine spar.

Line 39. Evidently Maháráj=Great Rajah, Rajah in Chief, an Hindu title common to the three potentates before alluded to, the Narsinga, Balhara or Samiry.

PAGE 2075—Line 3. This is probably classical. So the page said to Philip of Macedon every morning, "Remember, Philip, thou art mortal"; also the slave in the Roman Triumph,

Respice poste te: hominem te esse memento!

And the dying Severus, "Urnlet, soon shalt thou enclose what hardly a whole world could contain." But the custom may also have been Indian: the contrast of external pomp with the real vanity of human life suggests itself to all.

PAGE 2077—Line 26. Arab. "Hút"; a term applied to Jonah's whale and to monsters of the deep, "Samak" being the common fishes.

Line 30. Usually a two-bow prayer.

PAGE 2081—Line 30. This is the recognized formula of Moslem sales.

PAGE 2082—Line 17. Arab. "Walímah"; similar to our wedding breakfast but a much more ceremonious and important affair.

PAGE 2083—Line 9. i.e., his wife (euphemistically). I remem-

The 567th Night

ber an Italian lady being much hurt when a Maltese said to her "Mia moglie—con rispetto parlando" (my wife, saving your presence). "What," she cried, "he speaks of his wife as he would of the sweepings!"

Line 33. The serpent in Arabic is mostly feminine.

PAGE 2085—Line 24. *i.e.*, in envying his wealth, with the risk of the evil eye.

Line 29. I subjoin a translation of the Seventh Voyage from the Calc. Edit. of the two hundred Nights which differs in essential points from the above. All respecting Sindbad the Seaman has an especial interest. In one point this world-famous tale is badly ordered. The most exciting adventures are the earliest and the falling off of the interest has a somewhat depressing effect. The Rukh, the Ogre and the Old Man o' the Sea should be last in order.

PAGE 2087—Line 5. Arab. "Al-Suways": this successor of ancient Arsinoë was, according to local tradition, founded by a Santon from Al-Sús in Morocco who called it after his name "Little Sús" (the wormlet).

Line 6. Arab. "Mann," a weight varying from two to six pounds: even this common term is not found in the tables of Lane's *Mod. Egyptians*, Appendix B. The "Maund" is a well-known Anglo-Indian weight.

Line 10. This article is not mentioned in any other place in *The Nights*.

Line 17. Apparently a fancy title.

PAGE 2088—Line 32. The island is evidently Ceylon, long famed for elephants, and the tree is the well-known "Banyan" (*Ficus Indica*). According to Linschoten and Wolf, the elephants of all lands do reverence and honour to those of Ceylon.

PAGE 2089—Line 4. "Tusks" not "teeth," which are not valued, As Hole remarks, the elephants of Pliny and Sindbad are equally conscious of the value of ivory. Pliny (viii. 3) quotes Herodotus about the buying of ivories and relates how elephants, when hunted, break their "cornua" (as Juba called them) against a tree trunk by way of ransom. Ælian, Plutarch, and Philostratus speak of the linguistic intelligence and religious worship of the "half-reason with the hand," which the Hindus term "Háthi"—*unimanus*. Finally, Topsell's *Gesner* (p. 152) makes elephants bury

The Tale of the City of Brass

their tusks, "which commonly drop out every tenth year." In Arabian literature the elephant is always connected with India.

Now when Shahrazad had ended her story of the two Sindbads, Dunyazad exclaimed, "O my sister, how pleasant is thy tale and how tasteful! How sweet and how grateful!" She replied, "And what is this compared with that I could tell thee to-morrow night?" Quoth the King, "What may it be?" And she said:—It is a tale touching

The City of Brass⁺

It is related that there was, in tide of yore and in times and years long gone before, at Damascus of Syria, a Caliph known as Abd al-Malik bin Marwan, the fifth of the Ommiade house. As this Commander of the Faithful was seated one day in his palace, conversing with his Sultans and Kings and the Grandees of his empire, the talk turned upon the legends of past peoples and the traditions of our lord Solomon, David's son (on the twain be peace!), and on that which Allah Almighty had bestowed on him of lordship and dominion over men and Jinn and birds and beasts and reptiles and the wind and other created things; and quoth the Caliph, "Of a truth we hear from those who forewent us that the Lord (extolled and exalted be He!) vouchsafed unto none the like of that which He vouchsafed unto our lord Solomon and that he attained unto that whereto never attained other than he, in that he was wont to imprison Jinn and Marids and Satans in cucurbits of copper and to stop them with lead and seal⁺ them with his ring."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 567th night, she said,

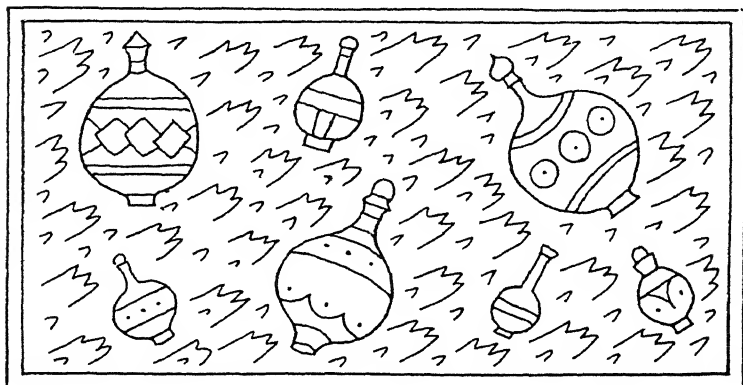
It hath reached me, O auspicious King, that when the Caliph Abd al-Malik bin Marwan sat conversing with his Grandees concerning our lord Solomon, and these noted what Allah had bestowed upon him of lordship and dominion, quoth the Commander of the Faithful, "Indeed he attained unto that whereto never attained other than he, in that he was wont to imprison Jinn and Marids and Satans in cucurbits of copper and stop

The 567th Night

them with lead and seal them with his ring." Then said Tálíb bin Sahl (who was a seeker after treasures and had books that discovered to him hoards and wealth hidden under the earth). "O Commander of the Faithful,—Allah make thy dominion to endure and exalt thy dignity here and hereafter!—my father told me of my grandfather, that he once took ship with a company, intending for the island of Sikilyah or Sicily, and sailed until there rose against them a contrary wind, which drove them from their course and brought them, after a month, to a great mountain in one of the lands of Allah the Most High, but where that land was they wot not. Quoth my grandfather:—"This was in the darkness of the night and as soon as it was day, there came forth to us, from the caves of the mountain, folk black of colour and naked of body, as they were wild beasts, understanding not one word of what was addressed to them; nor was there any of them who knew Arabic, save their King who was of their own kind. When he saw the ship, he came down to it with a company of his followers and saluting us, bade us welcome and questioned us of our case and our faith. We told him all concerning ourselves and he said, "Be of good cheer for no harm shall befall you." And when we, in turn, asked them of their faith, we found that each was of one of the many creeds prevailing before the preaching of Al-Islam and the mission of Mohammed, whom may Allah bless and keep! So my shipmates remarked, "We wot not what thou sayest." Then quoth the King, "No Adam-son hath ever come to our land before you: but fear not, and rejoice in the assurance of safety and of return to your own country." Then he entertained us three days, feeding us on the flesh of birds and wild beasts and fishes, than which they had no other meat; and, on the fourth day, he carried us down to the beach, that we might divert ourselves by looking upon the fisher-folk. There we saw a man casting his net to catch fish, and presently he pulled them up and behold, in them was a cucurbit of copper, stopped with lead and sealed with the signet of Solomon, son of David, on whom be peace! He brought the vessel to land and broke it open, when there came forth a smoke, which rose a-twisting blue to the zenith, and we heard a horrible voice, saying, "I repent! I repent! Pardon, O Prophet of Allah! I will never return to that which I did aforetime." Then the smoke became a terrible Giant frightful of

The Tale of the City of Brass

form, whose head was level with the mountain-tops, and he vanished from our sight, whilst our hearts were well-nigh torn out for terror; but the blacks thought nothing of it. Then we returned to the King and questioned him of the matter; whereupon quoth he, "Know that this was one of the Jinn whom Solomon, son of David, being wroth with them, shut up in these vessels and cast into the sea, after stopping the mouths with melted lead. Our fishermen oftentimes, in casting their nets, bring up such bottles, which being broken open, there come forth of them Jinn who,



deeming that Solomon is still alive and can pardon them, make their submission to him and say, 'I repent, O Prophet of Allah!'" The Caliph marvelled at Talib's story and said, "Glory be to God! Verily, to Solomon was given a mighty dominion." Now Al-Nábighah al-Zubyaní⁺ was present, and he said, "Talib hath spoken, soothly as is proven by the saying of the All-wise, the Primæval One,

*And Solomon, when Allah to him said,
"Rise, be thou Caliph, rule with righteous sway:
Honour obedience for obeying thee;
And who rebels imprison him for aye."*

Wherefore he used to put them in copper bottles and cast them into the sea." The poet's words seemed good to the Caliph, and he said, "By Allah, I long to look upon some of these Solomonian vessels, which must be a warning to whoso will be warned." "O Commander of the Faithful," replied Talib, "it is in thy power to do so, without stirring abroad. Send to thy brother Abd al-Azíz

The 568th Night

bin Marwán, so he may write to Músá bin Nusayr,⁺ governor of the Maghrib or Morocco, bidding him take horse thence to the mountains whereof I spoke and fetch thee therefrom as many of such cucurbits as thou hast a mind to; for those mountains adjoin the frontiers of his province." The Caliph approved his counsel and said, "Thou hast spoken sooth, O Talib, and I desire that, touching this matter, thou be my messenger to Musa bin Nusayr; wherefore thou shalt have the White Flag⁺ and all thou hast a mind to of monies and honour and so forth; and I will care for thy family during thine absence." "With love and gladness, O Commander of the Faithful!" answered Talib. "Go, with the blessing of Allah and His aid," quoth the Caliph, and bade write a letter to his brother, Abd al-Aziz, his viceroy in Egypt, and another to Musa bin Nusayr, his viceroy in North-Western Africa, bidding him go himself in quest of the Solomonic bottles, leaving his son to govern in his stead. Moreover, he charged him to engage guides and to spare neither men nor money, nor to be remiss in the matter as he would take no excuse. Then he sealed the two letters and committed them to Talib bin Sahl, bidding him advance the royal ensigns before him and make his utmost speed; and he gave him treasure and horsemen and footmen, to further him on his way, and made provision for the wants of his household during his absence. So Talib set out and arrived in due course at Cairo.⁺—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 568th night, she said,

It hath reached me, O auspicious King, that Talib bin Sahl set out with his escort and crossed the desert country between Syria and Egypt, where the Governor came out to meet him and entreated him and his company with high honour whilst they tarried with him. Then he gave them a guide to bring them to the Sa'id or Upper Egypt, where the Emir Musa had his abiding-place; and when the son of Nusayr heard of Talib's coming, he went forth to meet him and rejoiced in him. Talib gave him the Caliph's letter, and he took it reverently and, laying it on his head, cried, "I hear and I obey the Prince of the Faithful." Then he deemed it best to assemble his chief officers and when all were present he acquainted them with the contents of the Caliph's letter and sought counsel of them how he should act. "O Emir,"

The Tale of the City of Brass

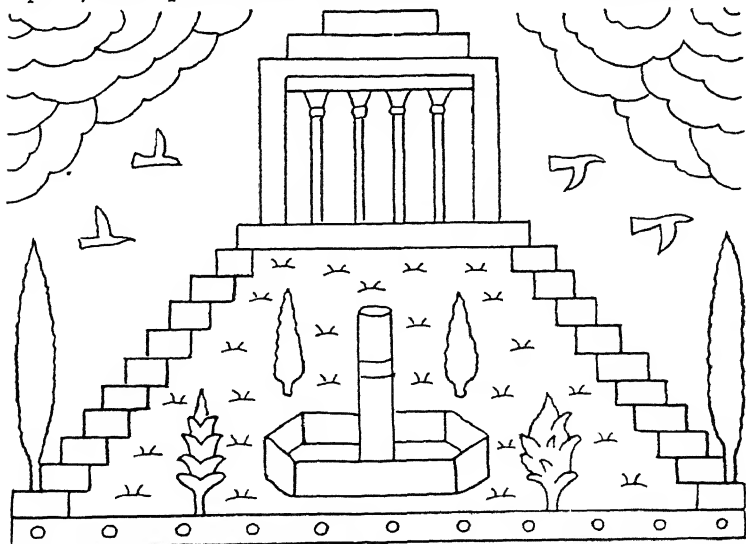
answered they, "if thou seek one who shall guide thee to the place summon the Shaykh 'Abd al-Samad, ibn Abd al-Kuddús, al-Samúdí;† for he is a man of varied knowledge, who hath travelled much and knoweth by experience all the seas and wastes and wolds and countries of the world and the inhabitants and wonders thereof; wherefore send thou for him and he will surely guide thee to thy desire." So Musa sent for him, and behold, he was a very ancient man shot in years and broken down with lapse of days. The Emir saluted him and said, "O Shaykh Abd al-Samad, our lord the Commander of the Faithful, Abd al-Malik bin Marwan, hath commanded me thus and thus. I have small knowledge of the land wherein is that which the Caliph desireth; but it is told me that thou knowest it well and the ways thither. Wilt thou, therefore, go with me and help me to accomplish the Caliph's need? So it please Allah the Most High, thy trouble and travail shall not go waste." Replied the Shaykh, "I hear and obey the bidding of the Commander of the Faithful; but know, O Emir, that the road thither is long and difficult and the ways few." "How far is it?" asked Musa, and the Shaykh answered, "It is a journey of two years and some months going and the like returning; and the way is full of hardships and terrors and things wondrous and marvellous. Now thou art a champion of the Faith† and our country is hard by that of the enemy; and peradventure the Nazarenes may come out upon us in thine absence; wherefore it behoveth thee to leave one to rule thy government in thy stead." "It is well," answered the Emir and appointed his son Hárún Governor during his absence, requiring the troops to take the oath of fealty to him and bidding them obey him in all he should command. And they heard his words and promised obedience. Now this Harun was a man of great prowess and a renowned warrior and a doughty knight, and the Shaykh Abd al-Samad feigned to him that the place they sought was distant but four months' journey along the shore of the sea, with camping-places all the way adjoining one another, and grass and springs, adding, "Allah will assuredly make the matter easy to us through thy blessing, O Lieutenant of the Commander of the Faithful!" Quoth the Emir Musa, "Knowest thou if any of the Kings have trodden this land before us?" and quoth the Shaykh, "Yes, it belonged aforetime to Darius the Greek, King of Alexandria."

The 568th Night

But he said to Musa privily, "O Emir, take with thee a thousand camels laden with victual and store of gugglets."⁺ The Emir asked, "And what shall we do with these?" and the Shaykh answered, "On our way is the desert of Kayrawán or Cyrene, the which is a vast wold four days' journey long, and lacketh water; nor therein doth sound of voice ever sound nor is soul at any time to be seen. Moreover, there bloweth the Simoon⁺ and other hot winds called Al-Juwayb, which dry up the water-skins; but if the water be in gugglets, no harm can come to it." "Right," said Musa and sending to Alexandria, let bring thence great plenty of gugglets. Then he took with him his Wazir and two thousand cavalry, clad in mail cap-à-pie and set out, without other to guide them but Abd al-Samad who forewent them, riding on his hackney. The party fared on diligently, now passing through inhabited lands, then ruins and anon traversing frightful wolds and thirsty wastes and then mountains which spired high in air; nor did they leave journeying a whole year's space till, one morning, when the day broke, after they had travelled all night, behold, the Shaykh found himself in a land he knew not and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Quoth the Emir, "What is to do, O Shaykh?" and he answered, saying, "By the Lord of the Ka'abah, we have wandered from our road!" "How cometh that?" asked Musa, and Abd al-Samad replied, "The stars were overclouded and I could not guide myself by them." "Where on God's earth are we now?" asked the Emir, and the Shaykh answered, "I know not; for I never set eyes on this land till this moment." Said Musa, "Guide us back to the place where we went astray"; but the other, "I know it no more." Then Musa, "Let us push on; haply Allah will guide us to it or direct us aright of His power." So they fared on till the hour of noon-prayer, when they came to a fair champaign, and wide and level and smooth as it were the sea when calm, and presently there appeared to them on the horizon some great thing, high and black, in whose midst was as it were smoke rising to the confines of the sky. They made for this, and stayed not in their course till they drew near thereto, when, lo! it was a high castle, firm of foundations and great and gruesome, as it were a towering mountain, builded all of black stone, with frowning crenelles and a door of gleaming China steel, that dazzled the eyes and dazed the wits.

The Tale of the City of Brass

Round about it were a thousand steps and that which appeared afar off as it were smoke was a central dome of lead an hundred cubits high. When the Emir saw this, he marvelled thereat with exceeding marvel and how this place was void of inhabitants; and the Shaykh, after he had certified himself thereof, said, "There is no god but *the* God and Mohammed is the Apostle of God!" Quoth Musa, "I hear thee praise the Lord and hallow Him, and meseemeth thou rejoicest." "O Emir," answered Abd al-Samad, "Rejoice, for Allah (extolled and exalted be He!) hath delivered us from the frightful wolds and thirsty wastes." "How knowest thou that?" said Musa, and the other, "I know it for that my father told me of my grandfather that he said, 'We were once journeying in this land and, straying from the road, we came to this place and thence to the City of Brass; between which and the place thou seekest is two full months' travel; but thou must take to the seashore and leave it not, for there be watering-places and wells and camping-grounds established by King Zú al-Karnayn Iskandar who, when he went to the conquest of Mauritania, found by the way thirsty deserts and wastes and wilds and dug therein water-pits and built cisterns.'" Quoth Musa, "Allah rejoice thee with good news!" and quoth the Shaykh, "Come, let us go look upon yonder palace and its marvels, for it is an admonition to



The 568th Night

whoso will be admonished." So the Emir went up to the palace, with the Shaykh and his officers, and coming to the gate, found it open. Now this gate was builded with lofty columns and porticoes whose walls and ceilings were inlaid with gold and silver and precious stones; and there led up to it flights of steps, among which were two wide stairs of coloured marble, never was seen their like; and over the doorway was a tablet whereon were graven letters of gold in the old ancient Ionian character. "O Emir," asked the Shaykh, "Shall I read?" and Musa answered, "Read and God bless thee! for all that betideth us in this journey dependeth upon thy blessing." So the Shaykh, who was a very learned man and versed in all tongues and characters, went up to the tablet and read whatso was thereon and it was verse like this,

*The signs that here their mighty works portray
Warn us that all must tread the self-same way:
O thou who standest in this stead to hear
Tidings of folk, whose power hath passed for aye,
Enter this palace-gate and ask the news
Of greatness fallen into dust and clay:
Death has destroyed them and dispersed their might
And in the dust they lost their rich display;
As had they only set their burdens down
To rest awhile, and then had rode away.*

When the Emir Musa heard these couplets, he wept till he lost his senses and said, "There is no god but *the* God, the Living, the Eternal, who ceaseth not!" Then he entered the palace and was confounded at its beauty and the goodliness of its construction. He diverted himself awhile by viewing the pictures and images therein, till he came to another door, over which also were written verses, and said to the Shaykh, "Come read me these!" So he advanced and read as follows,

*Under these domes how many a company
Halted of old and fared withouten stay:
See thou what might displays on other nights
Time with his shifts which could such lords waylay:
They shared together what they gatherèd
And left their joys and fared to Death-decay:
What joys they joyed! what food they ate! and now
In dust they're eaten, for the worm a prey.*

The Tale of the City of Brass

At this the Emir Musa wept bitter tears; and the world waxed yellow before his eyes and he said, "Verily, we were created for a mighty matter!"⁺ Then they proceeded to explore the palace and found it desert and void of living thing, its courts desolate and dwelling-places waste laid. In the midst stood a lofty pavilion with a dome rising high in air, and about it were four hundred tombs, builded of yellow marble. The Emir drew near unto these and behold, amongst them was a great tomb, wide and long; and at its head stood a tablet of white marble, whereon were graven these couplets,

*How oft have I fought! and how many have slain!
How much have I witnessed of blessing and bane!
How much have I eaten! how much have I drunk!
How oft have I hearkened to singing-girl's strain!
How much have I bidden! how oft have forbid!
How many a castle and castellain
I have sieged and have searched, and the cloistered maids
In the depths of its walls for my captives were ta'en!
But of ignorance sinned I to win me the meeds
Which won proved naught and brought nothing of gain:
Then reckon thy reck'ning, O man, and be wise
Ere the goblet of death and of doom thou shalt drain;
For yet but a little the dust on thy head
They shall strew, and thy life shall go down to the dead.*

The Emir and his companions wept; then, drawing near unto the pavilion, they saw that it had eight doors of sandal-wood, studded with nails of gold and stars of silver and inlaid with all manner precious stones. On the first door were written these verses,

*What I left, I left it not for nobility of soul,
But through sentence and decree that to every man are dight.
What while I lived happy, with a temper haught and high,
My hoarding-place defending like a lion in the fight,
I took no rest, and greed of gain forbade me give a grain
Of mustard-seed to save from the fires of Hell my sprite,
Until stricken on a day, as with arrow, by decree
Of the Maker, the Fashioner, the Lord of Might and Right.
When my death was appointed, my life I could not keep*

The 569th Night

*By the many of my stratagems, my cunning and my sleight:
My troops I had collected availed me not, and none
Of my friends and of my neighbours had power to mend
my plight:*

*Through my life I was wearied in journeying to death
In stress or in solace, in joyance or despoight:
So when money-bags are bloated, and dinar unto dinar
Thou addest, all may leave thee with fleeting of the night:
And the driver of a camel and the digger of a grave⁺
Are what thine heirs shall bring ere the morning dawneth
bright:*

*And on Judgment Day alone shalt thou stand before thy
Lord,*

*Overladen with thy sins and thy crimes and thine affright:
Let the world not seduce thee with luring, but behold*

What measure to thy family and neighbours it hath doled.

When Musa heard these verses, he wept with such weeping that he swooned away; then, coming to himself, he entered the pavilion and saw therein a long tomb, awesome to look upon, whereon was a tablet of China steel and Shaykh Abd al-Samad drew near it and read this inscription: "In the name of Everlasting Allah, the Never-beginning, the Never-ending; in the name of Allah who begetteth not nor is He begot and unto whom the like is not; in the name of Allah the Lord of Majesty and Might; in the name of the Living One who to death is never dight!"——

*And Shahrazad perceived the dawn of day and ceased saying
her permitted say. When it was the 569th night, she said,*

It hath reached me, O auspicious King, that Shaykh Abd al-Samad, having read the aforesaid, also found the following, "O thou who comest to this place, take warning by that which thou seest of the accidents of Time and the vicissitudes of Fortune and be not deluded by the world and its pomps and vanities and fallacies and falsehoods and vain allurements, for that it is flattering, deceitful and treacherous, and the things thereof are but a loan to us which it will borrow back from all borrowers. It is like unto the dreams of the dreamer and the sleep-visions of the sleeper or as the mirage of the desert, which the thirsty take for water;⁺ and Satan maketh it fair for men even unto death. These are the ways of the world; wherefore put not thou thy trust therein

The Tale of the City of Brass

neither incline thereto, for it bewrayeth him who leaneth upon it and who committeth himself thereunto in his affairs. Fall not thou into its snares neither take hold upon its skirts, but be warned by my example. I possessed four thousand bay horses and a haughty palace, and I had to wife a thousand daughters of kings, high-bosomed maids, as they were moons: I was blessed with a thousand sons as they were fierce lions, and I abode a thousand years, glad of heart and mind, and I amassed treasures beyond the competence of all the Kings of the regions of the earth, deeming that delight would still endure to me. But there fell on me unawares the Destroyer of delights and the Sunderer of societies, the Desolator of domiciles and the Spoiler of inhabited spots, the Murtherer of great and small, babes and children and mothers, he who hath no ruth on the poor for his poverty, or feareth the King for all his bidding or forbidding. Verily, we abode safe and secure in this palace, till there descended upon us the judgment of the Lord of the Three Worlds, Lord of the Heavens, and Lord of the Earths, the vengeance of the Manifest Truth⁺ overtook us, when there died of us every day two, till a great company of us had perished. When I saw that destruction had entered our dwellings and had homed with us and in the sea of deaths had drowned us, I summoned a writer and bade him indite these verses and instances and admonitions, the which I let grave, with rule and compass, on these doors and tablets and tombs. Now I had an army of a thousand thousand bridles, men of warrior mien with forearms strong and keen, armed with spears and mail-coats sheen and swords that gleam; so I bade them don their long-hanging hauberks and gird on their biting blades and mount their high-mettled steeds and level their dreadful lances; and whenas there fell on us the doom of the Lord of heaven and earth, I said to them, 'Ho, all ye soldiers and troopers, can ye avail to ward off that which is fallen on me from the Omnipotent King?' But troopers and soldiers availed not unto this and said, 'How shall we battle with Him to whom no chamberlain barreth access, the Lord of the door which hath no doorkeeper?' Then quoth I to them, 'Bring me my treasures.' Now I had in my treasuries a thousand cisterns in each of which were a thousand quintals⁺ of red gold and the like of white silver, besides pearls and jewels of all kinds and other things of price,

The 570th Night

beyond the attainment of the kings of the earth. So they did that and when they had laid all the treasure in my presence, I said to them, 'Can ye ransom me with all this treasure or buy me one day of life therewith?' But they could not! So they resigned themselves to foreordained Fate and fortune and I submitted to the judgment of Allah, enduring patiently that which he decreed unto me of affliction, till He took my soul and made me to dwell in my grave. And if thou ask of my name, I am Kúsh, the son of Shaddád son of Ad the Greater." And upon the tablets were engraved these lines,

*An thou wouldst know my name, whose day is done
With shifts of time and changes 'neath the sun,
Know I am Shaddad's son, who ruled mankind
And o'er all earth upheld dominion!
All stubborn peoples abject were to me;
And Shám to Cairo and to Adnanwone;[†]
I reigned in glory conquering many kings;
And peoples feared my mischief every one.
Yea, tribes and armies in my hand I saw;
The world all dreaded me, both friends and fone.
When I took horse, I viewed my numbered troops,
Bridles on neighing steeds a million.
And I had wealth that none could tell or count,
Against misfortune treasuring all I won;
Fain had I bought my life with all my wealth,
And for a moment's space my death to shun;
But God would naught save what His purpose willed;
So from my brethren cut I 'bode alone:
And Death, that sunders man, exchanged my lot
To pauper hut from grandeur's mansion,
When found I all mine actions gone and past
Wherefore I'm pledged⁺ and by my sin undone.
Then fear, O man, who by a brink dost range,
The turns of Fortune and the chance of Change.*

The Emir Musa was hurt to his heart and loathed his life for what he saw of the slaughtering-places of the folk; and, as they went about the highways and byways of the palace, viewing its sitting-chambers and pleasancess, behold they came upon a table of yellow onyx, upborne on four feet of juniper-wood,⁺ and there-

The Tale of the City of Brass

on these words graven, "At this table have eaten a thousand kings blind of the right eye and a thousand blind of the left and yet other thousand sound of both eyes, all of whom have departed the world and have taken up their sojourn in the tombs and the catacombs." All this the Emir wrote down and left the palace, carrying off with him naught save the table aforesaid. Then he fared on with his host three days' space, under the guidance of the Shaykh Abd al-Samad, till they came to a high hill, whereon stood a



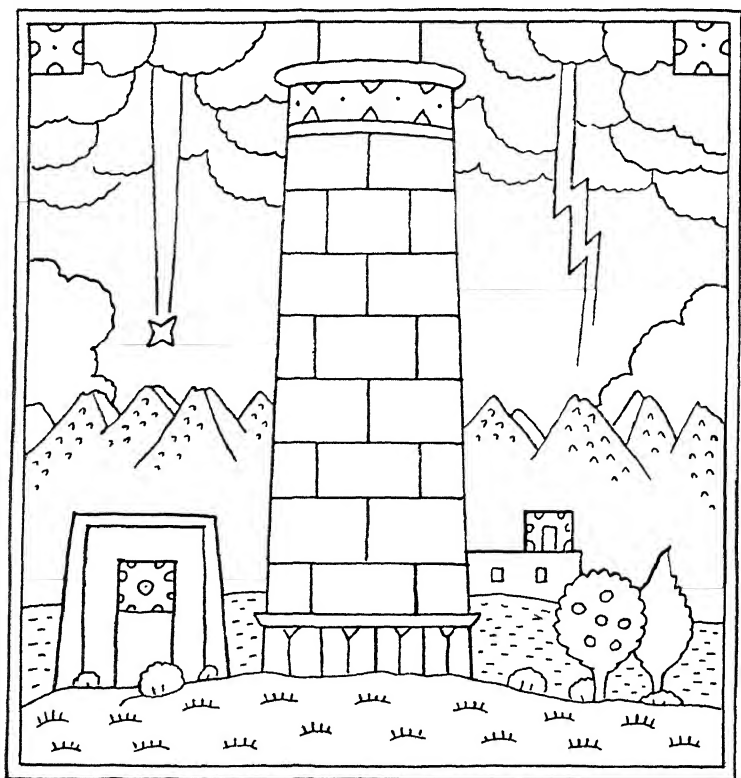
horseman of brass. In his hand he held a lance with a broad head, in brightness like blinding leven, whereon was graven, "O thou that comest unto me, if thou know not the way to the City of Brass, rub the hand of this rider and he will turn round and presently stop. Then take the direction whereto he faceth and fare fearless, for it will bring thee, without hardship, to the city aforesaid."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 570th night, she said,

It hath reached me, O auspicious King, that when the Emir Musa rubbed the horseman's hand he revolved like the dazzling lightning, and stopped facing in a direction other than that wherein they were journeying. So they took the road to which he pointed (which was the right way) and, finding it a beaten track, fared on through their days and nights till they had covered

The 570th Night

a wide tract of country. Then they came upon a pillar of black stone like a furnace chimney wherein was one sunken up to his armpits. He had two great wings and four arms, two of them like the arms of the sons of Adam and other two as they were lion's paws, with claws of iron, and he was black and tall and frightful of aspect, with hair like horses' tails and eyes like blazing coals, slit upright in his face. Moreover, he had in the middle of his forehead a third eye, as it were that of a lynx, from which flew sparks of fire, and he cried out saying, "Glory to my Lord, who hath adjudged unto me this grievous torment and sore punishment until the Day of Doom!" When the folk saw him, they lost their reason for affright and turned to flee; so the Emir Musa asked the Shaykh Abd al-Samad, "What is this?" and he answered, "I know not." Whereupon quoth Musa, "Draw near and question him of his condition; haply he will discover to thee his



The Tale of the City of Brass

case." "Allah assain thee, Emir! Indeed, I am afraid of him"; replied the Shaykh; but the Emir rejoined, saying, "Fear not; he is hindered from thee and from all others by that wherein he is." So Abd al-Samad drew near to the pillar and said to him which was therein, "O creature, what is thy name and what art thou and how camest thou here in this fashion?" "I am an Ifrit of the Jinn," replied he, "by name Dáhish, son of Al-A'amash,⁺ and am confined here by the All-might, prisoned here by the Providence and punished by the judgment of Allah, till it pleases Him, to whom belong Might and Majesty, to release me." Then said Musa, "Ask him why he is in durance of this column?" So the Shaykh asked him of this, and the Ifrit replied, saying, "Verily my tale is wondrous and my case marvellous, and it is this. One of the sons of Iblis had an idol of red carnelian, whereof I was guardian, and there served it a King of the Kings of the sea, a Prince of puissant power and prow of prowess, over-ruling a thousand thousand warriors of the Jann who smote with swords before him and answered his summons in time of need. All these were under my commandment and obeyed my behest, being each and every rebels against Solomon, son of David, on whom be peace! And I used to enter the belly of the idol and thence bid and forbid them. Now this King's daughter loved the idol and was frequent in prostration to it and assiduous in its service; and she was the fairest woman of her day, accomplished in beauty and loveliness, elegance and grace. She was described unto Solomon and he sent to her father, saying, 'Give me thy daughter to wife and break thine idol of carnelian and testify saying, "There is no god but *the* God and Solomon is the Prophet of Allah!"' An thou do this, our due shall be thy due and thy debt shall be our debt, but, if thou refuse, make ready to answer the summons of the Lord and don thy grave-gear, for I will come upon thee with an irresistible host, which shall fill the waste places of earth and make thee as yesterday that is passed away and hath no return for aye.' When this message reached the King, he waxed insolent and rebellious, pride-full and contumacious and he cried to his Wazirs, 'What say ye of this? Know ye that Solomon son of David hath sent requiring me to give him my daughter to wife, and break my idol of carnelian and enter his faith!' And they replied, 'O mighty King, how shall Solomon do thus with thee? Even could

The 571st Night

he come at thee in the midst of this vast ocean, he could not prevail against thee, for the Marids of the Jann will fight on thy side and thou wilt ask succour of thine idol whom thou servest, and he will help thee and give thee victory over him. So thou wouldst do well to consult on this matter thy Lord' (meaning the idol aforesaid), 'and hear what he saith. If he say, Fight him, fight him, and if not, not.' So the King went in without stay or delay to his idol and offered up sacrifices and slaughtered victims; after which he fell down before him, prostrate and weeping, and repeated these verses,

O my Lord, well I weet thy puissant hand:

Sulaymán would break thee and see thee bann'd.

O my Lord, to crave succour here I stand

Command and I bow to thy high command!

Then I' (continued the Ifrit addressing the Shaykh and those about him), "of my ignorance and want of wit and recklessness of the commandment of Solomon and lack of knowledge anent his power, entered the belly of the idol and made answer as follows,

As for me, of him I feel naught affright;

For my lore and my wisdom are infinite:

If he wish for warfare I'll show him fight

And out of his body I'll tear his sprite!

When the King heard my boastful reply, he hardened his heart and resolved to wage war upon the Prophet and to offer him battle; wherefore he beat the messenger with a grievous beating and returned a foul answer to Solomon, threatening him and saying, 'Of a truth, thy soul hath suggested to thee a vain thing; dost thou menace me with mendacious words? But gird thyself for battle; for, an thou come not to me, I will assuredly come to thee.' So the messenger returned to Solomon and told him all that had passed and whatso had befallen him, which when the Prophet heard, he raged like Doomsday and addressed himself to the fray and levied armies of men and Jann and birds and reptiles. He commanded his Wazir Al-Dimiryát, King of the Jann, to gather together the Marids of the Jinn from all parts, and he collected for him six hundred thousand thousand of devils.⁺ Moreover, by his order, his Wazir Ásaf bin Barkhiyá levied him an army of men, to the number of a thousand thousand or more.

The Tale of the City of Brass

These all he furnished with arms and armour and mounting, with his host, upon his carpet, took flight through air, while the beasts fared under him and the birds flew overhead, till he lighted down on the island of the refractory King and encompassed it about, filling earth with his hosts."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 571st night, she said,

It hath reached me, O auspicious King, that the Ifrit continued, "So when Solomon the prophet (with whom be peace!) lighted down with his host on the island he sent to our King, saying, 'Behold, I am come: defend thy life against that which is fallen upon thee, or else make thy submission to me and confess my apostleship and give me thy daughter to lawful wife and break thine idol and worship the one God, the alone Worshipful; and testify, thou and thine, and say, "There is no God but *the* God, and Solomon is the Apostle of Allah!"'† This if thou do thou shalt have pardon and peace; but if not, it will avail thee nothing to fortify thyself in this island, for Allah (extolled and exalted be He!) hath bidden the wind obey me; so I will bid it bear me to thee on my carpet and make thee a warning and an example to deter others.' But the King made answer to his messenger, saying, 'It may not on any wise be as he requireth of me; so tell him I come forth to him.' With this reply the messenger returned to Solomon, who thereupon gathered together all the Jinn that were under his hand, to the number of a thousand thousand, and added to them other than they of Marids and Satans from the islands of the sea and the tops of the mountains and, drawing them up on parade, opened his armouries and distributed to them arms and armour. Then the Prophet drew out his host in battle array, dividing the beasts into two bodies, one on the right wing of the men and the other on the left, and bidding them tear the enemies' horses in sunder. Furthermore, he ordered the birds which were in the island to hover over their heads and, whenas the assault should be made, that they should swoop down and tear out the foe's eyes with their beaks and buffet their faces with their wings; and they answered, saying, 'We hear and we obey Allah and thee, O Prophet of Allah!' Then Solomon seated himself on a throne of alabaster, studded with precious stones and plated with red gold; and, commanding the wind to bear him aloft, set his Wazir Asaf

The 572nd Night

bin Barkhiya⁺ and the kings of mankind on his right and his Wazir Al-Dimiryat and the kings of the Jinn on his left, arraying the beasts and vipers and serpents in the van. Thereupon they all set on us together, and we gave them battle two days over a vast plain; but, on the third day, disaster befel us, and the judgment of Allah the Most High was executed upon us. Now the first to charge upon them were I and my troops, and I said to my companions, 'Abide in your places, whilst I sally forth to



them and provoke Al-Dimiryat to combat singular.' And behold, he came forth to the duello as he were a vast mountain, with his fires flaming and his smoke spiring, and shot at me a falling star of fire; but I swerved from it and it missed me. Then I cast at him in my turn, a flame of fire, and smote him; but his shaft⁺ overcame my fire and he cried out at me so terrible a cry that meseemed the skies were fallen flat upon me, and the mountains trembled at his voice. Then he commanded his hosts to charge; accordingly they rushed on us and we rushed on them, each crying out upon other, and battle reared its crest rising in volumes and smoke ascending in columns and hearts well nigh cleaving. The birds and the flying Jinn fought in the air and the beasts and men and the foot-faring Jann in the dust and I fought with Al-Dimiryat, till I was weary and he not less so. At last, I grew weak and turned to flee from him, whereupon my companions and tribesmen likewise took to flight and my hosts were put to the rout, and Solomon cried out, saying, 'Take yonder furious tyrant, the accursed, the infamous!' Then man fell upon man

The Tale of the City of Brass

and Jinn upon Jinn and the armies of the Prophet charged down upon us, with the wild beasts and lions on their right hand and on their left, rending our horses and tearing our men; whilst the birds hovered overhead in air pecking out our eyes with their claws and beaks and beating our faces with their wings, and the serpents struck us with their fangs, till the most of our folk lay prone upon the face of the earth, like the trunks of date-trees. Thus defeat befel our King and we became a spoil unto Solomon. As to me, I fled from before Al-Dimiryat; but he followed me three months' journey, till I fell down for weariness and he overtook me, and pouncing upon me, made me prisoner. Quoth I, 'By the virtue of Him who hath exalted thee and abased me, spare me and bring me into the presence of Solomon, on whom be peace!' So he carried me before Solomon, who received me after the foulest fashion and bade bring this pillar and hollow it out. Then he set me herein and chained me and sealed me with his signet-ring, and Al-Dimiryat bore me to this place wherein thou seest me. Moreover, he charged a great angel to guard me, and this pillar is my prison until Judgment-day."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 572nd night, she said,

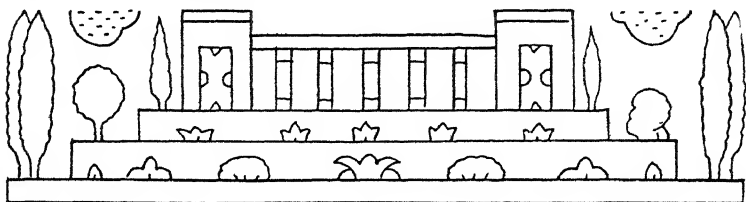
It hath reached me, O auspicious King, that when the Jinni who was prisoned in the pillar had told them his tale, from first to last, the folk marvelled at his story and at the frightfulness of his favour, and the Emir Musa said, "There is no God but *the* God! Soothly was Solomon gifted with a mighty dominion." Then said the Shaykh Abd al-Samad to the Jinni, "Ho there! I would fain ask thee of a thing, whereof do thou inform us." "Ask what thou wilt," answered the Ifrit Dahish and the Shaykh said, "Are there hereabouts any of the Ifrits imprisoned in bottles of brass from the time of Solomon (on whom be peace!)" "Yes," replied the Jinni; "there be such in the sea of Al-Karkar⁺ on the shores whereof dwell a people of the lineage of Noah (on whom be peace!); for their country was not reached by the Deluge and they are cut off there from the other sons of Adam." Quoth Abd al-Samad, "And which is the way to the City of Brass and the place wherein are the cucurbits of Solomon, and what distance lieth between us and it?" Quoth the Ifrit, "It is near at hand," and directed them in the way thither. So they left him and fared

The 572nd Night

forward till there appeared to them afar off a great blackness and therein two fires facing each other, and the Emir Musa asked the Shaykh, "What is yonder vast blackness and its twin fires?" and the guide answered, "Rejoice O Emir, for this is the City of Brass, as it is described in the Book of Hidden Treasures which I have by me. Its walls are of black stone and it hath two towers of Andalusian brass,[†] which appear to the beholder in the distance as they were twin fires, and hence is it named the City of Brass." Then they fared on without ceasing till they drew near the city and behold, it was as it were a piece of a mountain or a mass of iron cast in a mould and impenetrable for the height of its walls and bulwarks; while nothing could be more beautiful than its buildings and its ordinance. So they dismounted down and sought for an entrance, but saw none neither found any trace of opening in the wall, albeit there were five-and-twenty portals to the city, but none of them was visible from without. Then quoth the Emir, "O Shaykh, I see to this city no sign of any gate"; and quoth he, "O Emir, thus is it described in my Book of Hidden Treasures; it hath five-and-twenty portals; but none thereof may be opened save from within the city." Asked Musa, "And how shall we do to enter the city and view its wonders?" and Talib son of Sahl, his Wazir, answered, "Allah assain the Emir! let us rest here two or three days and, God willing, we will make shift to come within the walls." Then said Musa to one of his men, "Mount thy camel and ride round about the city, so haply thou may light upon a gate or a place somewhat lower than this fronting us, or Inshallah! a breach whereby we can enter." Accordingly he mounted his beast, taking water and victuals with him, and rode round the city two days and two nights, without drawing rein to rest, but found the wall thereof as it were one block, without breach or way of ingress; and on the third day, he came again in sight of his companions, dazed and amazed at what he had seen of the extent and loftiness of the place, and said, "O Emir, the easiest place of access is this where you have alighted." Then Musa took Talib and Abd al-Samad and ascended the highest hill which overlooked the city. When they reached the top, they beheld beneath them a city, never saw eyes a greater or a goodlier, with dwelling-places and mansions of towering height, and palaces and pavilions and domes gleaming gloriously bright and

The Tale of the City of Brass

sconces and bulwarks of strength infinite; and its streams were a-flowing and flowers a-blowing and fruits a-growing. It was a city with gates impregnable; but void and still, without a voice or a cheering inhabitant. The owl hooted in its quarters; the bird skimmed circling over its squares and the raven croaked in its great thoroughfares weeping and bewailing the dwellers who erst made it their dwelling.⁺ The Emir stood awhile, marvelling and sorrowing for the desolation of the city and saying, "Glory to Him whom nor ages nor changes nor times can blight, Him who created all things of His Might!" Presently, he chanced to look aside and caught sight of seven tablets of white marble afar off.



So he drew near them and finding inscriptions graven thereon, called the Shaykh and bade him read these. Accordingly he came forward and, examining the inscriptions, found that they contained matter of admonition and warning and instances and restraint to those of understanding. On the first tablet was inscribed, in the ancient Greek character: "O son of Adam, how heedless art thou of that which is before thee! Verily, thy years and months and days have diverted thee therefrom. Knowest thou not that the cup of death is filled for thy bane which in a little while to the dregs thou shalt drain? Look to thy doom ere thou enter thy tomb. Where be the Kings who held dominion over the lands and abased Allah's servants and built these palaces and had armies under their commands? By Allah, the Destroyer of delights and the Severer of societies and the Devastator of dwelling-places came down upon them and transported them from the spaciousness of their palaces to the straitness of their burial-places." And at the foot of the tablet were written the following verses,

*Where are the Kings earth-peopling, where are they?
The built and peopled left they e'er and aye!
They're tombed yet pledged to actions past away*

The 573rd Night

*And after death upon them came decay.
Where are their troops? They failed to ward and guard!
Where are the wealth and hoards in treasuries lay?
Th' Empyrean's Lord surprised them with one word,
Nor wealth nor refuge could their doom delay!*

When the Emir heard this, he cried out and the tears ran down his cheeks and he exclaimed, "By Allah, from the world abstaining is the wisest course and the sole assaining!" And he called for pen-case and paper and wrote down what was graven on the first tablet. Then he drew near the second tablet and found these words graven thereon, "O son of Adam, what hath seduced thee from the service of the Ancient of Days and made thee forget that one day thou must defray the debt of death? Wottest thou not that it is a transient dwelling wherein for none there is abiding; and yet thou taketh thought unto the world and cleavest fast thereto? Where be the kings who Irak peopled and the four quarters of the globe possessed? Where be they who abode in Ispahan and the land of Khorasan? The voice of the Summoner of Death summoned them and they answered him, and the Herald of Destruction hailed them and they replied, 'Here are we!' Verily, that which they builded and fortified profited them naught; neither did what they had gathered and provided avail for their defence." And at the foot of the tablet were graven the following verses,

*Where be the men who built and fortified
High places never man their like espied?
In fear of Fate they levied troops and hosts,
Availing naught when came the time and tide,
Where be the Kisrás homed in strongest walls?
As though they ne'er had been from home they hied!*

The Emir Musa wept and exclaimed, "By Allah, we are indeed created for a grave matter!" Then he copied the inscription and passed on to the third tablet,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 573rd night, she said,

It hath reached me, O auspicious King, that the Emir Musa passed on to the third tablet, whereon was written, "O son of Adam, the things of this world thou lovest and prizest and the hest of thy Lord thou spurnest and despisest. All the days of

The Tale of the City of Brass

thy life pass by and thou art content thus to aby. Make ready thy viaticum against the day appointed for thee to see and prepare to answer the Lord of every creature that be!" And at the foot were written these verses,

*Where is the wight who peopled in the past
Hind-land and Sind; and there the tyrant played?
Who Zanj* and Habash bound beneath his yoke,
And Nubia curbed and low its puissance laid.
Look not for news of what is in his grave.
Ah, he is far who can thy vision aid!
The stroke of death fell on him sharp and sure;
Nor saved him palace, nor the lands he swayed.*

At this Musa wept with sore weeping and, going on to the fourth tablet, he read inscribed thereon, "O son of Adam, how long shall thy Lord bear with thee and thou every day sunken in the sea of thy folly? Hath it then been stablished unto thee that some day thou shalt not die? O son of Adam, let not the deceits of thy days and nights and times and hours delude thee with their delights; but remember that death lieth ready for thee ambushing, fain on thy shoulders to spring, nor doth a day pass but he morneth with thee in the morning and nighteth with thee by night. Beware, then, of his onslaught and make provision there-against. As was with me, so it is with thee; thou wastest thy whole life and squanderest the joys in which thy days are rife. Hearken, therefore, to my words and put thy trust in the Lord of Lords; for in the world there is no stability; it is but as a spider's web to thee." And at the foot of the tablet were written these couplets,

*Where is the man who did those labours ply
And based and built and reared these walls on high?
Where be the castles' lords? Who therein dwelt
Fared forth and left them in decay to lie.
All are entombed, in pledge against the day
When every sin shall show to every eye.
None but the Lord Most High endurance hath,
Whose Might and Majesty shall never die.*

When the Emir read this, he swooned away and presently coming to himself marvelled exceedingly and wrote it down. Then he drew near the fifth tablet and behold, thereon was graven, "O son of Adam, what is it that distracteth thee from obedience of

The 573rd Night

thy Creator and the Author of thy being, Him who reared thee whenas thou wast a little one, and fed thee whenas thou wast full-grown? Thou art ungrateful for His bounty, albeit He watcheth over thee with His favours, letting down the curtain of His protection over thee. Needs must there be for thee an hour bitterer than aloes and hotter than live coals. Provide thee, therefore, against it; for who shall sweeten its gall or quench its fires? Bethink thee who forewent thee of peoples and heroes and take warning by them, ere thou perish." And at the foot of the tablet were graven these couplets,

*Where be the Earth-kings who from where they 'bode,
Sped and to grave-yards with their hoardings yode:
Erst on their mounting-days there hadst beheld
Hosts that concealed the ground whereon they rode:
How many a king they humbled in their day!
How many a host they led and laid on load!
But from th' Empyrean's Lord in haste there came
One word, and joy waxed grief ere morning glowed."*

The Emir marvelled at this and wrote it down; after which he passed on to the sixth tablet and behold, was inscribed thereon, "O son of Adam, think not that safety will endure for ever and aye, seeing that death is sealed to thy head alway. Where be thy fathers, where be thy brethren, where thy friends and dear ones? They have all gone to the dust of the tombs and presented themselves before the Glorious, the Forgiving, as if they had never eaten nor drunken, and they are a pledge for that which they have earned. So look to thyself, ere thy tomb come upon thee." And at the foot of the tablet were these couplets,

*Where be the Kings who ruled the Franks of old?
Where be the King who peopled Tingis-wold?+
Their works are written in a book which He,
The One, th' All-father shall as witness hold.*

At this the Emir Musa marvelled and wrote it down, saying, "There is no god but *the* God! Indeed, how goodly were these folk!" Then he went up to the seventh tablet and behold, thereon was written, "Glory to Him who foreordaineth death to all He createth, the Living One, Who dieth not! O son of Adam, let not thy days and their delights delude thee, neither thine hours and the delices of their time, and know that death to thee cometh

The Tale of the City of Brass

and upon thy shoulder sitteth. Beware, then, of his assault and make ready for his onslaught. As it was with me, so it is with thee; thou wastest the sweet of thy life and the joyance of thine hours. Give ear, then, to my rede and put thy trust in the Lord of Lords and know that in the world is no stability, but it is as it were a spider's web to thee and all that is therein shall die and cease to be. Where is he who laid the foundation of Amid⁺ and builded it and builded Fârikîn⁺ and exalted it? Where be the peoples of the strong places? Whenas them they had inhabited, after their might into the tombs they descended. They have been carried off by death and we shall in like manner be afflicted by doom. None abideth save Allah the Most High, for He is Allah the Forgiving One." The Emir Musa wept and copied all this, and indeed the world was belittled in his eyes. Then he descended the hill and rejoined his host, with whom he passed the rest of the day, casting about for a means of access to the city. And he said to his Wazir Talib bin Sahl and to the chief officers about him, "How shall we contrive to enter this city and view its marvels? haply we shall find therein wherewithal to win the favour of the Commander of the Faithful." "Allah prolong the Emir's fortune!" replied Talib, "let us make a ladder and mount the wall therewith, so peradventure we may come at the gate from within." Quoth the Emir, "This is what occurred to my thought also, and admirable is the advice!" Then he called for carpenters and blacksmiths and bade them fashion wood and build a ladder plated and banded with iron. So they made a strong ladder and many men wrought at it a whole month. Then all the company laid hold of it and set it up against the wall, and it reached the top as truly as if it had been built for it before that time. The Emir marvelled and said, "The blessing of Allah be upon you. It seems as though ye had taken the measure of the mure, so excellent is your work." Then said he to his men, "Which of you will mount the ladder and walk along the wall and cast about for a way of descending into the city, so to see how the case stands and let us know how we may open the gate?" Whereupon quoth one of them, "I will go up, O Emir, and descend and open to you"; and Musa answered, saying, "Go and the blessing of Allah go with thee!" So the man mounted the ladder; but, when he came to the top of the wall,

The 574th Night

he stood up and gazed fixedly down into the city, then clapped his hands and crying out, at the top of his voice, "By Allah, thou art fair!" cast himself down into the place, and Musa cried, "By Allah, he is a dead man!" But another came up to him and said, "O Emir, this was a madman and doubtless his madness got the better of him and destroyed him. I will go up and open the gate to you, if it be the will of Allah the Most High." "Go up,"



replied Musa, "and Allah be with thee! But beware lest thou lose thy head, even as did thy comrade." Then the man mounted the ladder, but no sooner had he reached the top of the wall than he laughed aloud, saying, "Well done! well done!" and clapping palms cast himself down into the city and died forthright. When the Emir saw this, he said, "An such be the action of a reasonable man, what is that of the madman? If all our men do on this wise, we shall have none left and shall fail of our errand and that of the Commander of the Faithful. Get ye ready for the march: verily we have no concern with this city." But a third one of the company said, "Haply another may be steadier than they." So a third mounted the wall and a fourth and a fifth and all cried out and cast themselves down, even as did the first; nor did they leave to do thus, till a dozen had perished in like fashion. Then the Shaykh Abd al-Samad came forward and heartened himself and said, "This affair is reserved to none other

The Tale of the City of Brass

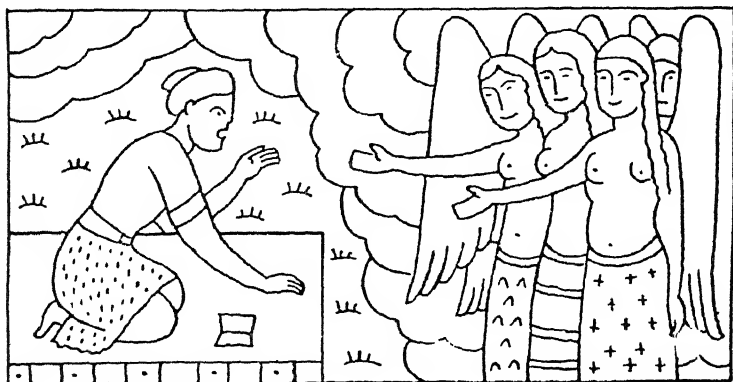
than myself; for the experienced is not like the inexperienced." Quoth the Emir, "Indeed thou shalt not do that nor will I have thee go up: an thou perish, we shall all be cut off to the last man since thou art our guide." But he answered, saying, "Peradventure, that which we seek may be accomplished at my hands, by the grace of God Most High!" So the folk all agreed to let him mount the ladder, and he arose and heartening himself, said, "In the name of Allah, the Compassionating, the Compassionate!" and mounted the ladder, calling on the name of the Lord and reciting the Verses of Safety.⁺ When he reached the top of the wall, he clapped his hands and gazed fixedly down into the city; whereupon the folk below cried out to him with one accord, saying, "O Shaykh Abd al-Samad, for the Lord's sake, cast not thyself down!" and they added, "Verily we are Allah's and unto Him we are returning! If the Shaykh fall, we are dead men one and all." Then he laughed beyond all measure and sat a long hour, reciting the names of Allah Almighty and repeating the Verses of Safety; then he rose and cried out at the top of his voice, saying, "O Emir, have no fear; no hurt shall betide you, for Allah (to whom belong Might and Majesty!) hath averted from me the wiles and malice of Satan, by the blessing of the words, 'In the name of Allah the Compassionating, the Compassionate!'" Asked Musa, "What didst thou see, O Shaykh?" and Abd al-Samad answered, "I saw ten maidens, as they were Houris of Heaven calling to me with their hands"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 574th night, she said,

It hath reached me, O auspicious King, that the Shaykh Abd al-Samad answered, "I saw ten maidens like Houris of Heaven,⁺ and they calling and signing,⁺ 'Come hither to us'; and meseemed there was below me a lake of water. So I thought to throw myself down, when behold, I espied my twelve companions lying dead; so I restrained myself and recited somewhat of Allah's Book, whereupon He dispelled from me the damsels' witchlike wiles and malicious guiles and they disappeared. And doubtless this was an enchantment devised by the people of the city, to repel any who should seek to gaze upon or to enter the place. And it hath succeeded in slaying our companions. Then he walked on along the wall, till he came to the two towers of

The 574th Night

brass aforesaid and saw therein two gates of gold, without padlocks or visible means of opening. Hereat he paused as long as Allah pleased⁺ and gazed about him awhile, till he espied in the middle of one of the gates a horseman of brass with hand outstretched as if pointing, and in his palm was somewhat written. So he went up to it and read these words, "O thou who comest to this place, an thou wouldst enter turn the pin in my navel twelve times and the gate will open." Accordingly, he examined the horseman and finding in his navel a pin of gold, firm-set and



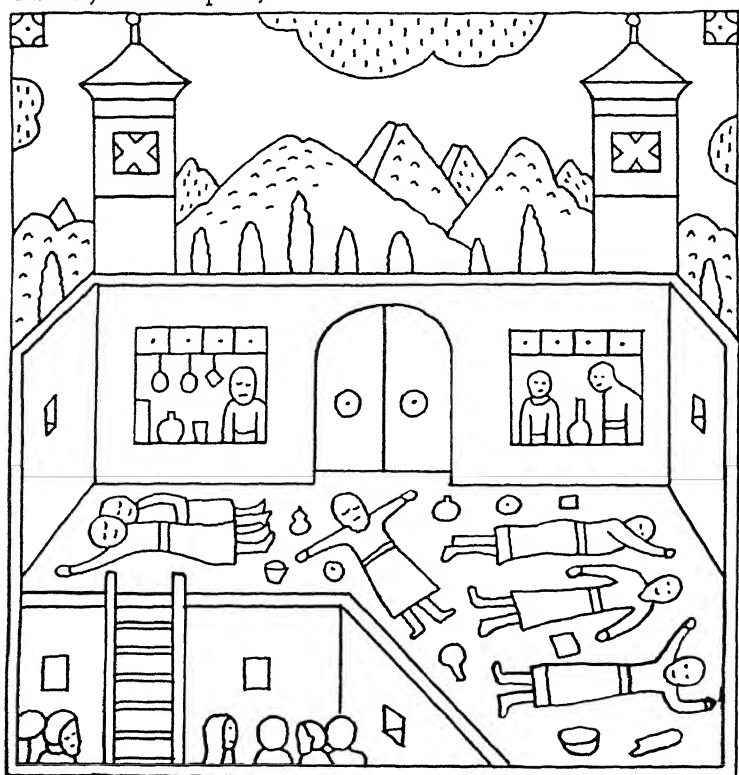
fast fixed, he turned it twelve times, whereupon the horseman revolved like the blinding lightning and the gate swung open with a noise like thunder. He entered and found himself in a long passage,⁺ which brought him down some steps into a guard-room furnished with goodly wooden benches, whereon sat men dead, over whose heads hung fine shields and keen blades and bent bows and shafts ready notched. Thence, he came to the main gate of the city; and, finding it secured with iron bars and curiously wrought locks and bolts and chains and other fastenings of wood and metal, said to himself, "Belike the keys are with yonder dead folk." So he turned back to the guard-room and seeing amongst the dead an old man seated upon a high wooden bench, who seemed the chiefest of them, said in his mind, "Who knows but they are with this Shaykh? Doubtless he was the warder of the city, and these others were under his hand." So he went up to him and lifting his gown, behold, the keys were hanging to his girdle; whereat he joyed with exceeding joy and was like to fly for

The Tale of the City of Brass

gladness. Then he took them and going up to the portal, undid the padlocks and drew back the bolts and bars, whereupon the great leaves flew open with a crash like the pealing thunder by reason of its greatness and terribleness. At this he cried out, saying, "Allaho Akbar—God is most great!" And the folk without answered him with the same words, rejoicing and thanking him for his deed. The Emir Musa also was delighted at the Shaykh's safety and the opening of the city-gate, and the troops all pressed forward to enter; but Musa cried out to them, saying, "O folk, if we all go in at once we shall not be safe from some ill-chance which may betide us. Let half enter and other half tarry without." So he pushed forwards with half his men, bearing their weapons of war, and finding their comrades lying dead, they buried them; and they saw the doorkeepers and eunuchs and chamberlains and officers reclining on couches of silk and all were corpses. Then they fared on till they came to the chief market-place, full of lofty buildings whereof none overpassed the others, and found all its shops open, with the scales hung out and the brazen vessels ordered and the caravanserais full of all manner goods; and they beheld the merchants sitting on the shop-boards dead, with shrivelled skin and rotted bones, a warning to those who can take warning; and here they saw four separate markets all replete with wealth. Then they left the great bazar and went on till they came to the silk market, where they found silks and brocades, orfrayed with red gold and diapered with white silver upon all manner of colours, and the owners lying dead upon mats of scented goats' leather, and looking as if they would speak; after which they traversed the market-street of pearls and rubies and other jewels and came to that of the shroffs and money-changers, whom they saw sitting dead upon carpets of raw silk and dyed stuffs in shops full of gold and silver. Thence they passed to the perfumers' bazar where they found the shops filled with drugs of all kinds and bladders of musk and ambergris and Nadd-scent and camphor and other perfumes, in vessels of ivory and ebony and Khalanj-wood and Andalusian copper, the which is equal in value to gold; and various kinds of rattan and Indian cane; but the shopkeepers all lay dead nor was there with them aught of food. And hard by this drug-market they came upon a palace, imposingly edified and

The 575th Night

magnificently decorated; so they entered and found therein banners displayed and drawn sword-blades and strung bows and bucklers hanging by chains of gold and silver and helmets gilded with red gold. In the vestibules stood benches of ivory, plated with glittering gold and covered with silken stuffs, whereon lay men, whose skin had dried up on their bones; the fool had deemed them sleeping; but, for lack of food, they had perished and tasted the cup of death. Now when the Emir Musa saw this, he stood still, glorifying Allah the Most High and hallowing Him and contemplating the beauty of the palace and the massiveness of its masonry and fair perfection of its ordinance, for it was built after the goodliest and stablest fashion and the most part of its adornment was of green⁺ lapis-lazuli; and on the inner door, which stood open, were written in characters of gold and ultramarine, these couplets,



The Tale of the City of Brass

*Consider thou, O man, what these places to thee showed
And be upon thy guard ere thou travel the same road:
And prepare thee good provision some day may serve thy
turn*

*For each dweller in the house needs must yede wi' those
who yode.*

*Consider how this people their palaces adorned
And in dust have been pledged for the seed of acts they
sowed:*

*They built but their building availed them not, and hoards
Nor saved their lives nor day of Destiny forslowed:
How often did they hope for what things were undecreed.
And passed unto their tombs before Hope the bounty
showed:*

*And from high and awful state all a-sudden they were sent
To the straitness of the grave and oh! base is their abode:
Then came to them a Crier after burial and cried,
"What booted thrones or crowns or the gold to you
bestowed:*

*Where now are gone the faces hid by curtain and by veil,
Whose charms were told in proverbs, those beauties
à-la-mode?"*

*The tombs aloud reply to the questioners and cry,
"Death's canker and decay those rosy cheeks corrode!"
Long time they ate and drank, but their joyance had a
term;*

And the eater eke was eaten, and was eaten by the worm.

When the Emir read this, he wept, till he was like to swoon away,——

*And Shahrazad perceived the dawn of day and ceased saying
her permitted say. When it was the 575th night, she said,*

It hath reached me, O auspicious King, that the Emir wept till he was like to swoon away, and bade write down the verses, after which he passed on into the inner palace and came to a vast hall, at each of whose four corners stood a pavilion lofty and spacious, washed with gold and silver and painted in various colours. In the heart of the hall was a great jetting-fountain of alabaster, surmounted by a canopy of brocade, and in each pavilion was a sitting-place and each place had its richly wrought foun-

The 576th Night

tain and tank paved with marble and streams flowing in channels along the floor and meeting in a great and grand cistern of many-coloured marbles. Quoth the Emir to the Shaykh Abd al-Samad, "Come, let us visit yonder pavilion!" So they entered the first and found it full of gold and silver and pearls and jacinths and other precious stones and metals, besides chests filled with brocades, red and yellow and white. Then they repaired to the second pavilion, and, opening a closet there, found it full of arms and armour, such as gilded helmets and Davidean⁺ hauberks and Hindi swords and Arabian spears and Chorasmian⁺ maces and other gear of fight and fray. Thence they passed to the third pavilion, wherein they saw closets padlocked and covered with curtains wrought with all manner of embroidery. They opened one of these and found it full of weapons curiously adorned with open work and with gold and silver damascene and jewels. Then they entered the fourth pavilion, and opening one of the closets there, beheld in it great store of eating and drinking vessels of gold and silver, with platters of crystal and goblets set with fine pearls and cups of carnelian and so forth. So they all fell to taking that which suited their tastes and each of the soldiers carried off what he could. When they left the pavilions, they saw in the midst of the palace a door of teak-wood marquetry with ivory and ebony and plated with glittering gold, over which hung a silken curtain purfled with all manner of embroideries; and on this door were locks of white silver, that opened by artifice without a key. The Shaykh Abd al-Samad went valiantly up thereto and by the aid of his knowledge and skill opened the locks, whereupon the door admitted them into a corridor paved with marble and hung with veil-like⁺ tapestries embroidered with figures of all manner beasts and birds, whose bodies were of red gold and white silver and their eyes of pearls and rubies, amazing all who looked upon them. Passing onwards they came to a saloon builded all of polished marble, inlaid with jewels, which seemed to the beholder as though the floor were flowing water⁺ and whoso walked thereon slipped. The Emir bade the Shaykh strew somewhat upon it, that they might walk over it; which being done, they made shift to fare forwards till they came to a great domed pavilion of stone, gilded with red gold and crowned with a cupola of alabaster, about which were set lattice-windows carved and jewelled with rods of emer-

The Tale of the City of Brass

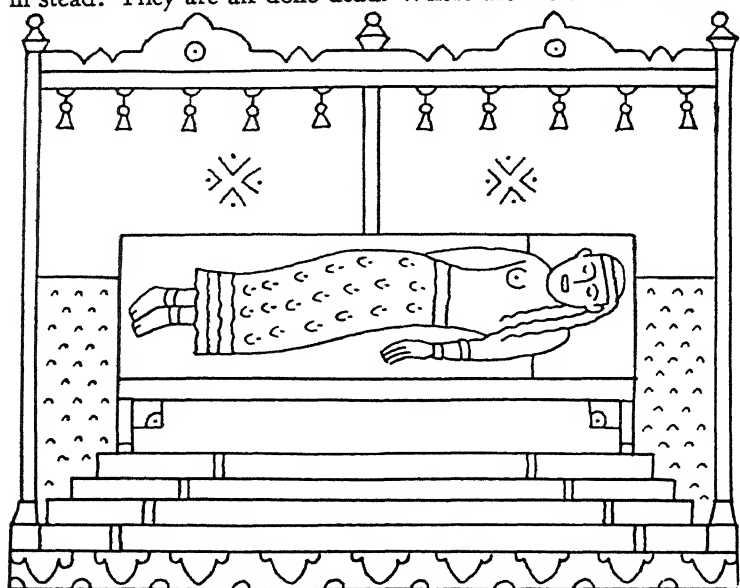
ald,⁺ beyond the competence of any King. Under this dome was a canopy of brocade, reposing upon pillars of red gold and wrought with figures of birds whose feet were of smaragd, and beneath each bird was a network of fresh-hued pearls. The canopy was spread above a jetting fountain of ivory and carnelian, plated with glittering gold and thereby stood a couch set with pearls and rubies and other jewels and beside the couch a pillar of gold. On the capital of the column stood a bird fashioned of red rubies and holding in his bill a pearl which shone like a star; and on the couch lay a damsel, as she were the lucident sun, eyes never saw a fairer. She wore a tight-fitting body-robe of fine pearls, with a crown of red gold on her head, filleted with gems, and on her forehead were two great jewels, whose light was as the light of the sun. On her breast she wore a jewelled amulet, filled with musk and ambergris and worth the empire of the Cæsars; and around her neck hung a collar of rubies and great pearls, hollowed and filled with odoriferous musk. And it seemed as if she gazed on them to the right and to the left.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 576th night, she said,

It hath reached me, O auspicious King, that the damsel seemed to be gazing at the folk to the right and to the left. The Emir Musa marvelled at her exceeding beauty and was confounded at the blackness of her hair and the redness of her cheeks, which made the beholder deem her alive and not dead, and said to her, "Peace be with thee, O damsel!" But Talib bin Sahl said to him, "Allah preserve thee, O Emir, verily this damsel is dead and there is no life in her; so how shall she return thy salam?" adding, "Indeed, she is but a corpse embalmed with exceeding art; her eyes were taken out after her death and quicksilver set under them, after which they were restored to their sockets. Wherefore they glisten and when the air moveth the lashes, she seemeth to wink and it appeareth to the beholder as though she looked at him, for all she is dead." At this the Emir marvelled beyond measure and said, "Glory be to God who subjugateth His creatures to the dominion of Death!" Now the couch on which the damsel lay had steps, and thereon stood two statues of Andalusian copper representing slaves, one white and the other black. The first held a mace of steel⁺ and the second a

The 576th Night

sword of watered steel which dazzled the eye; and between them, on one of the steps of the couch, lay a golden tablet, whereon were written, in characters of white silver, the following words: "In the name of God, the Compassionating, the Compassionate! Praise be to Allah, the Creator of mankind; and He is the Lord of Lords, the Causer of Causes! In the name of Allah, the Never-beginning, the Everlasting, the Ordainer of Fate and Fortune! O son of Adam! what hath befuddled thee in this long esperance? What hath unminded thee of the Death-day's mischance? Knowest thou not that Death calleth for thee and hasteneth to seize upon the soul of thee? Be ready, therefore, for the way and provide thee for thy departure from the world; for, assuredly, thou shalt leave it without delay. Where is Adam, first of humanity? Where is Noah with his progeny? Where be the Kings of Hind and Irak-plain and they who over earth's widest regions reign? Where do the Amalekites abide and the giants and tyrants of olden tide? Indeed, the dwelling-places are void of them and they have departed from kindred and home. Where be the Kings of Arab and Ajam? They are dead, all of them, and gone and are become rotten bones. Where be the lords so high in stead? They are all done dead. Where are Kora and Haman?



The Tale of the City of Brass

Where is Shaddad, son of Ad? Where be Canaan and Zu'l-Autád,⁺ Lord of the Stakes? By Allah, the Reaper of lives hath reaped them and made void the lands of them. Did they provide them against the Day of Resurrection or make ready to answer the Lord of men? O thou, if thou know me not, I will acquaint thee with my name: I am Tadmurah,⁺ daughter of the Kings of the Amalekites, of those who held dominion over the lands in equity and brought low the necks of humanity. I possessed that which never King possessed and was righteous in my rule and did justice among my lieges; yea, I gave gifts and largess and freed bondsmen and bondswomen. Thus lived I many years in all ease and delight of life, till Death knocked at my door and to me and to my folk befel calamities galore; and it was on this wise. There betided us seven successive years of drought, wherein no drop of rain fell on us from the skies and no green thing sprouted for us on the face of earth.⁺ So we ate what was with us of victual, then we fell upon the cattle and devoured them, until nothing was left. Thereupon I let bring my treasures and meted them with measures and sent out trusty men to buy food. They circuited all the lands in quest thereof and left no city unsought, but found it not to be bought and returned to us with the treasure after a long absence; and gave us to know that they could not succeed in bartering fine pearls for poor wheat, bushel for bushel, weight for weight. So, when we despaired of succour, we displayed all our riches and things of price and, shutting the gates of the city and its strong places, resigned ourselves to the deme of our Lord and committed our case to our King. Then we all died,⁺ as thou seest us, and left what we had builded and all we had hoarded. This, then, is our story, and after the substance naught abideth but the trace." Then they looked at the foot of the tablet and read these couplets,

O child of Adam, let not hope make mock and flyte at thee,

*From all thy hands have treasurèd, removèd thou shalt be;
I see thou covetest the world and fleeting worldly charms,
And races past and gone have done the same as thou I see.*

Lawful and lawless wealth they got; but all their hoarded store,

The 577th Night

*Their term accomplished, naught delayed of Destiny's
decree.*

*Armies they led and puissant men and gained them gold
galore;*

*Then left their wealth and palaces by Fate compelled to
flee,*

*To straitness of the graveyard and humble bed of dust
Whence, pledged for every word and deed, they never
more win free:*

As a company of travellers had unloaded in the night

At house that lacketh food nor is o'erfain of company:

*Whose owner saith, "O folk, there be no lodging here for
you";*

*So packed they who had erst unpacked and fared
hurriedly:*

*Misliking much the march, nor the journey nor the halt
Had aught of pleasant chances or had aught of goodly
gree.*

*Then prepare thou good provision for to-morrow's journey
stored,*

*Naught but righteous honest life shall avail thee with the
Lord!*

And the Emir Musa wept as he read, "By Allah, the fear of the Lord is the best of all property, the pillar of certainty and the sole sure stay. Verily, Death is the truth manifest and the sure behest, and therein, O thou, is the goal and return-place evident. Take warning, therefore, by those who to the dust did wend and hastened on the way of the predestined end. Seest thou not that hoary hairs summon thee to the tomb and that the whiteness of thy locks maketh moan of thy doom? Wherefore be thou on the wake ready for thy departure and thine account to make. O son of Adam, what hath hardened thy heart in mode abhorred? What hath seduced thee from the service of thy Lord? Where be the peoples of old time? They are a warning to whoso will be warned! Where be the Kings of Al-Sîn and the lords of majestic mien? Where is Shaddad bin Ad and whatso he built and he stablished? Where is Nimrod who revolted against Allah and defied Him? Where is Pharaoh who rebelled against God and denied Him? Death followed hard upon the trail of

The Tale of the City of Brass

them all, and laid them low sparing neither great nor small, male nor female; and the Reaper of Mankind cut them off, yea, by Him who maketh night to return upon day! Know, O thou who comest to this place, that she whom thou seest here was not deluded by the world and its frail delights, for it is faithless, perfidious, a house of ruin, vain and treacherous; and salutary to the creature is the remembrance of his sins; wherefore she feared her Lord and made fair her dealings and provided herself with provaunt against the appointed marching-day. Whoso cometh to our city and Allah vouchsafeth him competence to enter it, let him take of the treasure all he can, but touch not aught that is on my body, for it is the covering of my shame⁺ and the outfit for the last journey; wherefore let him fear Allah and despoil naught thereof; else will he destroy his own self. This have I set forth to him for a warning from me and a solemn trust to be; wherewith, peace be with ye and I pray Allah to keep you from sickness and calamity.”——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 577th night, she said,

It hath reached me, O auspicious King, that when the Emir Musa read this, he wept with exceeding weeping till he swooned away and presently coming to himself, wrote down all he had seen and was admonished by all he had witnessed. Then he said to his men, “Fetch the camels and load them with these treasures and vases and jewels.” “O Emir,” asked Talib, “shall we leave our damsel with what is upon her, things which have no equal and whose like is not to be found and more perfect than aught else thou takest; nor couldst thou find a goodlier offering wherewithal to propitiate the favour of the Commander of the Faithful?” But Musa answered, “O man, heardst thou not what the Lady saith on this tablet? More by token that she giveth it in trust to us who are no traitors.” “And shall we,” rejoined the Wazir Talib, “because of these words, leave all these riches and jewels, seeing that she is dead? What should she do with these that are the adornments of the world and the ornament of the worldling, seeing that one garment of cotton would suffice for her covering? We have more right to them than she.” So saying he mounted the steps of the couch between the pillars, but when he came within reach of the two slaves, lo! the mace-bearer smote

The 577th Night

him on the back and the other struck him with the sword he held in his hand and lopped off his head, and he dropped down dead. Quoth the Emir, "Allah have no mercy on thy resting-place! Indeed there was enough in these treasures; and greed of gain assuredly degradeth a man." Then he bade admit the troops; so they entered and loaded the camels with those treasures and precious ores; after which they went forth and the Emir commanded them to shut the gate as before. They fared on along the sea-



shore a whole month, till they came in sight of a high mountain overlooking the sea and full of caves, wherein dwelt a tribe of blacks, clad in hides, with burnouses also of hide and speaking an unknown tongue. When they saw the troops they were startled like shying steeds and fled into the caverns, whilst their women and children stood at the cave doors, looking on the strangers. "O Shaykh Abd al-Samad," asked the Emir, "what are these folk?" And he answered, "They are those whom we seek for the Commander of the Faithful." So they dismounted and setting down their loads, pitched their tents; whereupon, almost before they had done, down came the King of the blacks from the mountain and drew near the camp. Now he understood the Arabic tongue; so, when he came to the Emir he saluted him with the salam and Musa returned his greeting and entreated him with honour. Then quoth he to the Emir, "Are ye men or Jinn?" "Well, we are men," quoth Musa; "but doubtless ye are Jinn, to judge by your dwelling apart in this mountain which is cut off from mankind, and by your inordinate bulk." "Nay," rejoined

The Tale of the City of Brass

the black; "we also are children of Adam, of the lineage of Ham, son of Noah (with whom be peace!), and this sea is known as Al-Karkar." Asked Musa, "O King, what is your religion and what worship ye?" and he answered, saying, "We worship the God of the heavens and our religion is that of Mohammed, whom Allah bless and preserve!" "And how came ye by the knowledge of this," questioned the Emir, "seeing that no prophet was inspired to visit this country?" "Know, Emir," replied the King, "that there appeared to us whilere from out the sea a man, from whom issued a light that illumined the horizons and he cried out, in a voice which was heard of men far and near, saying, 'O children of Ham, reverence to Him who seeth and is not seen and say ye, "There is no god but *the* God, and Mohammed is the messenger of God!"' And he added, 'I am Abu al-Abbás al-Khizr.' Before this we were wont to worship one another, but he summoned us to the service of the Lord of all creatures; and he taught us to repeat these words, 'There is no god save *the* God alone, who hath for partner none, and His is the kingdom and His is the praise. He giveth life and death and He over all things is Almighty.' Nor do we draw near unto Allah (be He exalted and extolled!) except with these words, for we know none other; but every eve before Friday⁺ we see a light upon the face of earth and we hear a voice saying, 'Holy and glorious, Lord of the Angels and the Spirit! What He willeth is, and what He willeth not, is not. Every boon is of His grace and there is neither Majesty nor is there Might save in Allah, the Glorious, the Great!' But ye," quoth the King, "who and what are ye and what bringeth you to this land?" Quoth Musa, "We are officers of the Sovereign of Al-Islam, the Commander of the Faithful, Abd al-Malik bin Marwan, who hath heard tell of the lord Solomon, son of David (on whom be peace!) and of that which the Most High bestowed upon him of supreme dominion; how he held sway over Jinn and beast and bird and was wont when he was wroth with one of the Marids, to shut him in a cucurbit of brass and, stopping its mouth on him with lead, whereon he impressed his seal-ring, to cast him into the sea of Al-Karkar. Now we have heard tell that this sea is nigh your land; so the Commander of the Faithful hath sent us hither, to bring him some of these cucurbits, that he may look thereon and solace himself with their sight. Such, then, is our case and what

The 578th Night

we seek of thee, O King, and we desire that thou further us in the accomplishment of our errand commanded by the Commander of the Faithful." "With love and gladness," replied the black King, and carrying them to the guest-house, entreated them with the utmost honour and furnished them with all they needed, feeding them upon fish. They abode thus three days, when he bade his divers fetch from out the sea some of the vessels of Solomon. So they dived and brought up twelve cucurbits, whereat the Emir and the Shaykh and all the company rejoiced in the accomplishment of the Caliph's need. Then Musa gave the King of the blacks many and great gifts; and he, in turn, made him a present of the wonders of the deep, being fishes in human form,⁺ saying "Your entertainment these three days hath been of the meat of these fish." Quoth the Emir, "Needs must we carry some of these to the Caliph, for the sight of them will please him more than the cucurbits of Solomon." Then they took leave of the black King and, setting out on their homeward journey, travelled till they came to Damascus, where Musa went in to the Commander of the Faithful and told him all that he had sighted and heard of verses and legends and instances, together with the manner of the death of Talib bin Sahl; and the Caliph said, "Would I had been with you, that I might have seen what you saw!" Then he took the brazen vessels and opened them, cucurbit after cucurbit, whereupon the devils came forth of them, saying, "We repent, O Prophet of Allah! Never again will we return to the like of this thing; no never!" And the Caliph marvelled at this. As for the daughters of the deep presented to them by the black King, they made them cisterns of planks, full of water, and laid them therein; but they died of the great heat. Then the Caliphs sent for the spoils of the Brazen City and divided hem among the Faithful, saying, "Never gave Allah unto any the like of that which he bestowed upon Solomon David-son!"

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 578th night, she continued her story, saying,

It hath reached me, O auspicious King, that the Caliph marvelled much at the cucurbits and their contents; then he sent for the spoils and divided them among the Faithful, saying, "Never gave Allah unto any the like of that which he bestowed

Notes

upon Solomon David-son!" Thereupon the Emir Musa sought leave of him to appoint his son Governor of the Province in his stead, that he might betake himself to the Holy City of Jerusalem, there to worship Allah. So the Commander of the Faithful invested his son Harun with the government and Musa repaired to the Glorious and Holy City, where he died. This, then, is all that hath come down to us of the story of the City of Brass, and God is All-knowing!—

FOOTNOTES

PAGE 2107—*Line 9.* This is a true "City of Brass." (Nuhás asfar=yellow copper), as we learn in the 328th night. It is situated in the "Maghrib" (Mauritania), the region of magic and mystery; and the idea was probably suggested by the grand Roman ruins which rise abruptly from what has become a sandy waste. Compare with this tale "The City of Brass," the 304th night. In Egypt Nuhás is vulg. pronounced Nihás.

Line 25. The Bresl. Edit. adds that the seal-ring was of stamped stone and iron, copper and lead. I have borrowed copiously from its vol. vi. pp. 343, *et seq.*

PAGE 2109—*Line 14.* As this was a well-known pre-Islamitic bard, his appearance here is decidedly anachronistic, probably by intention.

PAGE 2110—*Line 1.* The first Moslem conqueror of Spain whose lieutenant, Tárik, the gallant and unfortunate, named Gibraltar (Jabal al-Tarik).

Line 8. The colours of the Banú Umayyah (Omniade) Caliphs were white; of the Banú Abbás (Abbasides) black, and of the Fatimites green. Carrying the royal flag denoted the generalissimo or plenipotentiary.

Line 24. *i.e.*, Old Cairo, or Fustat: the present Cairo was then a Coptic village founded on an old Egyptian settlement called Lui-Tkeshroma, to which belonged the tanks on the hill and the great well, Bir Yusuf, absurdly attributed to Joseph the Patriarch. Lui is evidently the origin of Levi and means a high priest (Brugsh ii. 130) and his son's name was Roma.

PAGE 2111—*Line 3.* I cannot but suspect that this is a clerical error for "Al-Samanhúdi," a native of Samanhúd (Wilkinson's "Semenood") in the Delta on the Damietta branch, the old

Sebennytyus (in Coptic Jem-nuti=Jem the God), a town which has produced many distinguished men in Moslem times. But there is also a Samhúd lying a few miles down stream from Denderah and, as investigation of its mounds proves, it is an ancient site.

Line 23. Egypt had not then been conquered from the Christians.

PAGE 2112—Line 2. Arab. "Kízán fukká'a," i.e., thin and slightly porous earthenware jars used for Fukká'a, a fermented drink, made of barley or raisins.

Line 7. I retain this venerable blunder: the right form is Samúm, from Samm, the poison-wind.

PAGE 2115—Line 3. i.e., for worship and to prepare for the future state.

PAGE 2116—Line 9. The camel carries the Badawi's corpse to the cemetery which is often distant: hence to dream of a camel is an omen of death.

Line 37. *Koran*, xxiv. 39. The word "Saráb" (mirage) is found in Isaiah (xxxv. 7) where the passage should be rendered "And the mirage (sharab) shall become a lake" (not, "and the parched ground shall become a pool"). The Hindus prettily call it "Mriga-trishná"—the thirst of the deer.

PAGE 2117—Line 19. A name of Allah.

Line 38. Arab. "Kintár"—a hundredweight (i.e., 100 lbs.), about 98¾ lbs. avoirdupois. Hence the French *quintal* and its congeners (Littré).

PAGE 2118—Line 16. i.e., "from Shám (Syria) to (the land of) Adnan," ancestor of the Naturalized Arabs, that is to say, to Arabia.

Line 32. *Koran*, lii. 21. "Every man is given in pledge for that which he shall have wrought."

Line 39. There is a constant clerical confusion in the texts between "Arar" (Juniperus Oxycedrus used by the Greeks for the images of their gods) and "Marmar" marble or alabaster, in the Talmud "Marmora"—marble, evidently from μαρμαρος=brilliant, the brilliant stone.

PAGE 2121—Line 7. These Ifritical names are chosen for their *bizarrierie*. "Al-Dáhish"—the Amazed; and "Al-A'amash"—one with weak eyes always watering.

Notes

PAGE 2122—*Line 37.* The Arabs have no word for million; so Messer Marco Miglione could not have learned it from them. On the other hand the Hindus have more quadrillions than modern Europe.

PAGE 2123—*Line 16.* This formula, according to Moslems, would begin with the beginning "There is no iláh but Allah and Adam is the Apostle (rasúl=one sent, a messenger; not nabí=prophet) of Allah." And so on with Noah, Moses, David (not Solomon as a rule) and Jesus, to Mohammed.

PAGE 2124—*Line 1.* This son of Barachia has been noticed in previous instances. The text embroiders the Koranic chapter xxvii.

Line 13. The Bresl. Edit. (vi. 371) reads "Samm-hu"=his poison, prob. a clerical error for "Sahmhu"=his shaft. It was a duel with the "Shiháb" or falling stars, the meteors which are popularly supposed, I have said, to be the arrows shot by the angels against devils and evil spirits when they approach too near Heaven in order to overhear divine secrets.

PAGE 2125—*Line 32.* A fanciful name for a sea, from the Latin "Carcer" (?).

PAGE 2126—*Line 7.* Andalusian=Spanish, the Vandal-land, a term accepted by the Moslem invader.

PAGE 2127—*Line 7.* This fine description will remind the traveller of the old Haurani towns deserted since the sixth century, which a silly writer miscalled the "Giant Cities of Bashan." I have never seen anything weirder than a moonlight night in one of these strong places whose masonry is perfect as when first built, the snowy light pouring on the jet-black basalt and the breeze sighing and the jackal wailing in the desert around.

PAGE 2129—*Line 7.* "Zanj," I have said, is the Arab. form of the Persian "Zang-bar" (=Black-land), our Zanzibar. Those who would know more of the etymology will consult my *Zanzibar*, etc., chap. i.

PAGE 2130—*Line 30.* Arab. "Tanjah"=Strabo *Τινγες* (derivation uncertain), Tingitania, Tangiers. But why the terminal *s*?

PAGE 2131—*Line 7.* Or Amidah, by the Turks called "Kara (black) Amid" from the colour of the stones; and the Arabs "Diyar-bakr" (Diarbekir), a name which they also give to the whole province—Mesopotamia.

Notes

Line 8. Mayyáfárikín, an episcopal city in Diyar-bakr: the natives are called Fárikí; hence the abbreviation in the text.

PAGE 2133—*Line 10.* Arab. "Ayât al-Najât," certain Koranic verses which act as talismans, such as, "And wherefore should we not put our trust in Allah?" (xiv. 15); "Say thou, 'Naught shall befall us save what Allah hath decreed for us,' " (ix. 51), and sundry others.

Line 29. These were the "Brides of the Treasure," alluded to in the story of Hasan of Bassorah and elsewhere.

Line 30. Arab. "Ishárah," which may also mean beckoning. Easterns reverse our process: we wave hand or finger towards ourselves; they towards the object; and our fashion represents to them, Go away!

PAGE 2134—*Line 3.* i.e., musing a long time and a longsome.

Line 13. Arab. "Dihlíz" from the Persian. This is the long dark passage which leads to the inner or main gate of an Eastern city, and which is built up before a siege. It is usually furnished with Mastabah-benches of wood and masonry, and forms a favourite lounge in hot weather. Hence Lot and Moses sat and stood in the gate, and here man speaks with his enemies.

PAGE 2136—*Line 13.* The names of colours are as loosely used by the Arabs as by the Classics of Europe; for instance, a light grey is called a "blue or a green horse." Much nonsense has been written upon the colours in Homer by men who imagine that the semi-civilized determine tints as we do. They see them but they do not name them, having no occasion for the words. As I have noticed, however, the Arabs have a complete terminology for the varieties of horse-hues. In our day we have witnessed the birth of colours, named by the dozen, because of the requirements of women's dress.

PAGE 2138—*Line 9.* For David's miracles of metallurgy see vol. ii. 753.

Line 10. Arab. "Khawárazm," the land of the Chorasmiói, who are mentioned by Herodotus (iii. 93) and a host of classical geographers. They place it in Sogdiana (hod. Sughd) and it corresponds with the Khiva country.

Line 29. Arab. "Burka," usually applied to a woman's face-veil and hence to the covering of the Ka'abah, which is the "Bride of Meccah."

Notes

Line 34. Alluding to the trick played upon Bilkís by Solomon who had heard that her legs were hairy like those of an ass: he laid down a pavement of glass over flowing water in which fish were swimming and thus she raised her skirts as she approached him and he saw that the report was true. Hence, as I have said, the depilatory. (*Koran*, xxvii.)

PAGE 2139—*Line 1.* I understand the curiously carved windows cut in arabesque-work of marble (India) or basalt (the Haurán) and provided with small panes of glass set in emeralds where tin-foil would be used by the vulgar.

Line 39. Arab. "Bulád" from the Pers. "Pulád." Hence the name of the famous Druze family "Jumblat," a corruption of "Ján-pulád"—Life o' Steel.

PAGE 2141—*Line 2.* Pharaoh, so called in *Koran* (xxxviii. 11) because he tortured men by fastening them to four stakes driven into the ground. Sale translates "the contriver of the stakes" and adds, "Some understand the word figuratively, of the firm establishment of Pharaoh's kingdom, because the Arabs fix their tents with stakes; but they may possibly intend that prince's obstinacy and hardness of heart." I may note that in "Tasawwuf," or Moslem Gnosticism, Pharaoh represents, like Prometheus and Job, the typical creature who upholds his own dignity and rights in presence and despiht of the Creator. Sáhíb the Súfí declares that the secret of man's soul (*i.e.*, its emanation) was first revealed when Pharaoh declared himself god; and Al-Ghazálí sees in his claim the most noble aspiration to the divine, innate in the human spirit. (*Dabistan*, vol. iii.)

Line 6. In the Calc. Edit. "Tarmuz, son of the daughter," etc. According to the Arabs, Tadmur (Palmyra) was built by Queen Tadmurah, daughter of Hassán bin Uzaynah.

Line 16. It is only by some such drought that I can account for the survival of those marvellous Haurani cities in the great valley S. E. of Damascus.

Line 28. So Moses described his own death and burial.

PAGE 2143—*Line 12.* A man's "aurat" (shame) extends from the navel (included) to his knees; a woman's from the top of the head to the tips of her toes. I have before noticed the Hindostaní application of the word.

PAGE 2145—*Line 22.* Arab. "Jum'ah" (=the assembly) so

The 578th Night

called because the General Resurrection will take place on that day and it witnessed the creation of Adam. Both these reasons are evidently after-thoughts; as the Jews received a divine order to keep Saturday, and the Christians, at their own sweet will, transferred the weekly rest-day to Sunday, wherefore the Moslem preferred Friday. Sabbatarianism, however, is unknown to Al-Islam and business is interrupted, by Koranic order (lxii. 9-10), only during congregational prayers in the Mosque. The most a Mohammedan does is not to work or travel till after public service. But the Moslem hardly wants a "day of rest"; whereas a Christian, especially in the desperately dull routine of daily life and toil, without a gleam of light to break the darkness of his civilized and most unhappy existence, distinctly requires it.

PAGE 2146—Line 12. Mankind, which sees itself everywhere and in everything, must create its own analogues in all the elements, air (Sylphs), fire (Jinn), water (Mermen and Mermaids) and earth (Kobolds). These merwomen were of course seals or manatees, as the wild women of Hanno were gorillas.

Now (continued Shahrazad) I have another tale to tell anent

The Craft and Malice of Women⁺ or the Tale of the King, his Son, his Concubine and the Seven Wazirs

There was, in days of yore and in ages and times long gone before, a puissant King among the Kings of China, the crown of crowned heads, who ruled over many men of war and vassals with wisdom and justice, might and majesty; equitable to his ryots, liberal to his lieges and dearly beloved by the hearts of his subjects. He was wealthy as he was powerful, but he had grown old without being blessed with a son, and this caused him sore affliction. He could only brood over the cutting off of his seed and the oblivion that would bury his name and the passing of his realm into the stranger's hands. So he secluded himself in his palace, never going in and out or rising and taking rest till the lieges lost all tidings of him and were sore perplexed and

The Tale of the Craft and Malice of Women

began to talk about their King. Some said, "He's dead"; others said, "No, he's not"; but all resolved to find a ruler who could reign over them and carry out the customs of government. At last, utterly despairing of male issue, he sought the intercession of the Prophet (whom Allah bless and keep!) with the Most High and implored Him, by the glory of His Prophets and Saints and Martyrs and others of the Faithful who were acceptable to Heaven that he would grant him a son, to be the coolth of his eyes and heir to the kingdom after him. Then he rose forthright and, withdrawing to his sitting-saloon, sent for his wife who was the daughter of his uncle. Now this Queen was of surpassing beauty and loveliness, the fairest of all his wives and the dearest to him as she was the nearest: and to boot a woman of excellent wit and passing judgment. She found the King dejected and sorrowful, tearful-eyed and heavy-hearted; so she kissed ground between his hands and said, "O King, may my life ransom thy life! may Time never prove thy foe, nor the shifts of Fortune prevail over thee; may Allah grant thee every joy and ward off from thee all annoy! How is it I see thee brooding over thy case and tormented by the displeasures of memory?" He replied, "Thou wottest well that I am a man now shotten in years, who hath never been blessed with a son, a sight to cool his eyes; so I know that my kingdom shall pass away to the stranger in blood and my name and memory will be blotted out amongst men. 'Tis this causeth me to grieve with excessive grief." "Allah do away with thy sorrows," quoth she: "long ere this day a thought struck me; and yearning for issue arose in my heart even as in thine. One night I dreamed a dream and a voice said to me, 'The King thy husband pineth for progeny: if a daughter be vouchsafed to him, she will be the ruin of his realm; if a son, the youth will undergo much trouble and annoy but he will pass through it without loss of life. Such a son can be conceived by thee and thee only and the time of thy conception is when the moon conjoineth with Gemini!' I woke from my dream, but after what I heard that voice declare I refrained from breeding and would not consent to bear children." "There is no help for it but that I have a son, Inshallah,—God willing!" cried the King. Thereupon she soothed and consoled him till he forgot his sorrows and went forth amongst the lieges and sat, as of wont, upon

The 578th Night

his throne of estate. All rejoiced to see him once more and especially the Lords of his realm. Now when the conjunction of the moon and Gemini took place, the King knew his wife carnally and, by order of Allah Almighty she became pregnant. Presently she announced the glad tidings to her husband and led her usual life until her nine months of pregnancy were completed and she bare a male child whose face was as the rondure of the moon on its fourteenth night. The lieges of the realm congratulated one another there-ant and the King commanded an assembly of his Olema and philosophers, astrologers and horoscopists, whom he thus addressed, "I desire you to forecast the fortune of my son and to determine his ascendant⁺ and whatever is shown by his nativity." They replied "'Tis well, in Allah's name, let us do so!" and cast his nativity with all diligence. After ascertaining his ascendant, they pronounced judgment in these words, "We see his lot favourable and his life viable and durable; save that a danger awaiteth his youth." The father was sorely concerned at this saying, when they added "But, O King, he shall escape from it nor shall aught of injury accrue to him!" Hereupon the King cast aside all cark and care and robed the wizards and dismissed them with splendid honoraria; and he resigned himself to the will of Heaven and acknowledged that the decrees of destiny may not be countervailed. He committed his boy to wet nurses and dry nurses, handmaids and eunuchs, leaving him to grow and fill out in the Harim till he reached the age of seven. Then he addressed letters to his Viceroy and Governors in every clime and by their means gathered together Olema and philosophers and doctors of law and religion, from all countries, to a number of three hundred and three score. He held an especial assembly for them and, when all were in presence, he bade them draw near him and be at their ease while he sent for the food-trays and all ate their sufficiency. And when the banquet ended and the wizards had taken seats in their several degrees, the King asked them, "Wot ye wherefore I have gathered ye together?" whereto all answered, "We wot not, O King!" He continued, "It is my wish that you select from amongst you fifty men, and from these fifty ten, and from these ten one, that he may teach my son omnem rem scibilem; for whenas I see the youth perfect in all science, I will share my dignity with the Prince and make

The Tale of the Craft and Malice of Women

him partner with me in my possessions." "Know, O King," they replied, "that among us none is more learned or more excellent than Al-Sindibad,⁺ hight the Sage, who woneth in thy capital under thy protection. If such be thy design, summon him and bid him do thy will." The King acted upon their advice and the Sage, standing in the presence, expressed his loyal sentiments with his salutation, whereupon his Sovereign bade him draw nigh and thus raised his rank, saying, "I would have thee to know, O Sage,



that I summoned this assembly of learned and bade them choose me out a man to teach my son all knowledge; when they selected thee without dissenting thought or voice. If, then, thou feel capable of what they claimed for thee, come thou to the task and understand that a man's son and heir is the very fruit of his vitals and core of his heart and liver. My desire of thee is thine instruction of him; and to happy issue Allah guideth!" The King then sent for his son and committed him to Al-Sindibad, conditioning the Sage to finish his education in three years. He did accordingly but, at the end of that time, the young Prince had learned nothing, his mind being wholly occupied with play and disport; and when summoned and examined by his sire, behold, his knowledge was as nil. Thereupon the King turned his attention to the learned once more and bade them elect a tutor for his youth; so they asked, "And what hath his governor, Al-Sindibad, been doing?" and when the King answered, "He hath taught my son naught"; the Olema and philosophers and high

The 578th Night

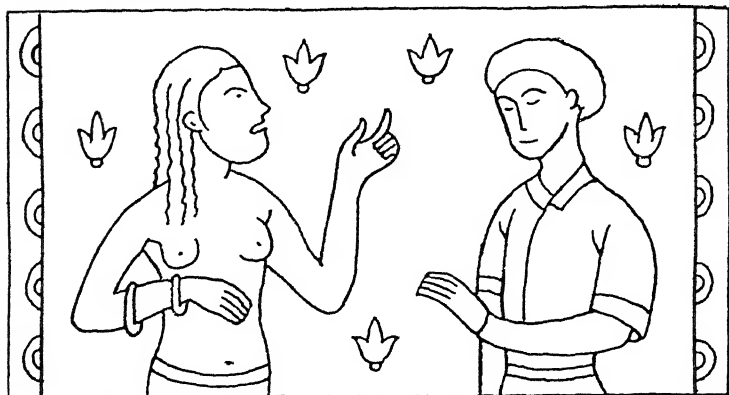
officers summoned the instructor and said to him, "O Sage, what prevented thee from teaching the King's son during this length of days?" "O wise men," he replied, "the Prince's mind is wholly occupied with disport and play; yet, an the King will make with me three conditions and keep to them, I will teach him in seven months what he would not learn (nor indeed could any other lesson him) within seven years." "I hearken to thee," quoth the King, "and I submit myself to thy conditions"; and quoth Al-Sindibad, "Hear from me, Sire, and bear in mind these three sayings, whereof the first is, 'Do not to others what thou wouldest not they do unto thee';⁺ and second, 'Do naught hastily without consulting the experienced'; and thirdly, 'Where thou hast power show pity.'⁺ In teaching this lad I require no more of thee but to accept these three dictes and adhere thereto." Cried the King, "Bear ye witness against me, O all ye here assembled, that I stand firm by these conditions!" and caused a *procès verbal* to be drawn up with his personal security and the testimony of his courtiers. Thereupon the Sage, taking the Prince's hand, led him to his place, and the King sent them all requisites of provaunt and kitchen-batteries, carpets and other furniture. Moreover the tutor bade build a house whose walls he lined with the whitest stucco painted over with ceruse,⁺ and lastly, he delineated thereon all the objects concerning which he proposed to lecture his pupil. When the place was duly furnished, he took the lad's hand and installed him in the apartment which was amply furnished with belly-timber; and, after stablishing him therein, went forth and fastened the door with seven padlocks. Nor did he visit the Prince save every third day when he lessoned him on the knowledge to be extracted from the wall-pictures and renewed his provision of meat and drink, after which he left him again to solitude. So whenever the youth was straitened in breast by the tedium and ennui of loneliness, he applied himself diligently to his object-lessons and mastered all the deductions therefrom. His governor seeing this turned his mind into other channel and taught him the inner meanings of the external objects; and in a little time the pupil mastered every requisite. Then the Sage took him from the house and taught him cavalariçe and Jerid play and archery. When the pupil had thoroughly mastered these arts, the tutor sent to the King informing him that the Prince was perfect and

The Tale of the Craft and Malice of Women

complete in all things required to figure favourably amongst his peers. Hereat the King rejoiced; and, summoning his Wazirs and Lords of estate to be present at the examination, commanded the Sage to send his son into the presence. Thereupon Al-Sindibad consulted his pupil's horoscope and found it barred by an inauspicious conjunction which would last seven days; so, in sore affright for the youth's life, he said, "Look into thy nativity-scheme." The Prince did so and, recognizing the portent, feared for himself and presently asked the Sage, saying, "What dost thou bid me do?" "I bid thee," he answered, "remain silent and speak not a word during this se'nnight; even though thy sire slay thee with scourging. An thou pass safely through this period, thou shalt win to high rank and succeed to thy sire's reign; but an things go otherwise then the behest is with Allah from the beginning to the end thereof." Quoth the pupil, "Thou art in fault, O preceptor, and thou hast shown undue haste in sending that message to the King before looking into my horoscope. Hadst thou delayed till the week had passed all had been well." Quoth the tutor, "O my son, what was to be was; and the sole defaulter therein was my delight in thy scholarship. But now be firm in thy resolve; rely upon Allah Almighty and determine not to utter a single word." Thereupon the Prince fared for the presence and was met by the Wazirs who led him to his father. The King accosted him and addressed him but he answered not; and sought speech of him but he spake not. Whereupon the courtiers were astounded and the monarch, sore concerned for his son, summoned Al-Sindibad. But the tutor so hid himself that none could hit upon his trace nor gain tidings of him; and folk said, "He was ashamed to appear before the King's majesty and the courtiers." Under these conditions the Sovereign heard some of those present saying, "Send the lad to the Serraglio where he will talk with the women and soon set aside this bashfulness"; and, approving their counsel, gave orders accordingly. So the Prince was led into the palace, which was compassed about by a running stream whose banks were planted with all manner of fruit trees and sweet-smelling flowers. Moreover, in this palace were forty chambers and in every chamber ten slave-girls, each skilled in some instrument of music, so that whenever one of them played, the palace danced to her melodious strains. Here the Prince passed one

The 578th Night

night; but, on the following morning, the King's favourite concubine happened to cast eyes upon his beauty and loveliness, his symmetrical stature, his brilliancy and his perfect grace, and love gat hold of her heart and she was ravished with his charms.[†] So she went up to him and threw herself upon him, but he made her no response; whereupon, being dazed by his beauty, she cried out to him and required him of himself and importuned him; then she again threw herself upon him and clasped him to her



bosom kissing him and saying, "O King's son, grant me thy favours and I will set thee in thy father's stead; I will give him to drink of poison, so he may die and thou shalt enjoy his realm and wealth." When the Prince heard these words, he was sore enraged against her and said to her by signs, "O accursed one, so it please Almighty Allah, I will assuredly requite thee this thy deed, whenas I can speak; for I will go forth to my father and will tell him, and he shall kill thee." So signing, he arose in rage, and went out from her chamber; whereat she feared for herself. Thereupon she buffeted her face and rent her raiment and tare her hair and bared her head, then went in to the King and cast herself at his feet, weeping and wailing. When he saw her in this plight, he was sore concerned and asked her, "What aileth thee, O damsel? How is it with thy lord, my son? Is he not well?" and she answered, "O King, this thy son, whom thy courtiers avouch to be dumb, required me of myself and I repelled him, whereupon he did with me as thou seest and would have slain me; so I fled from him, nor will I ever return to him, nor to

The Tale of the King and his Wazir's Wife

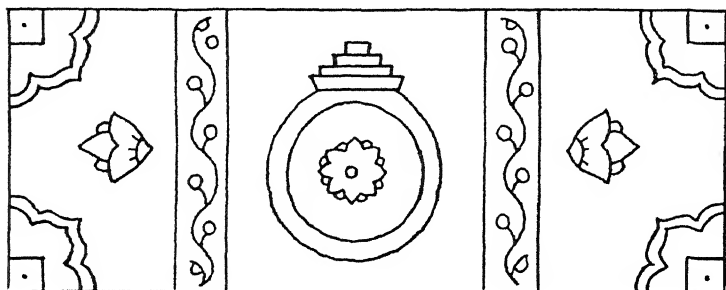
the palace again, no, never again!" When the King heard this, he was wroth with exceeding wrath and, calling his seven Wazirs, bade them put the Prince to death. However, they said one to other, "If we do the King's commandment, he will surely repent of having ordered his son's death, for he is passing dear to him and this child came not to him save after despair; and he will round upon us and blame us, saying, 'Why did ye not contrive to dissuade me from slaying him?'" So they took counsel together, to turn him from his purpose, and the chief Wazir said, "I will warrant you from the King's mischief this day." Then he went in to the presence and prostrating himself craved leave to speak. The King gave him permission, and he said, "O King, though thou hadst a thousand sons, yet were it no light matter to thee to put one of them to death, on the report of a woman, be she true or be she false; and belike this is a lie and a trick of her against thy son; for indeed, O King, I have heard tell great plenty of stories of the malice, the craft and perfidy of women." Quoth the King, "Tell me somewhat of that which hath come to thy knowledge thereof." And the Wazir answered, saying, "Yes, there hath reached me, O King, a tale entituled

The King and his Wazir's Wife⁺

There was once a King of the Kings, a potent man and a proud, who was devoted to the love of women and one day being in the privacy of his palace, he espied a beautiful woman on the terrace-roof of her house and could not contain himself from falling consumedly in love with her.⁺ He asked his folk to whom the house and the damsel belonged and they said, "This is the dwelling of the Wazir such an one and she is his wife." So he called the Minister in question and despatched him on an errand to a distant part of the kingdom, where he was to collect information and to return; but, as soon as he obeyed and was gone, the King contrived by a trick to gain access to his house and his spouse. When the Wazir's wife saw him, she knew him and springing up, kissed his hands and feet and welcomed him. Then she stood afar off, busying herself in his service, and said to him, "O our lord, what is the cause of thy gracious coming? Such an honour is not for the like of me." Quoth he, "The cause of it is that love of thee and desire thee-wards have moved me to this." Where-

The 579th Night

upon she kissed ground before him a second time and said, "By Allah, O our lord, indeed I am not worthy to be the handmaid of one of the King's servants; whence then have I the great good fortune to be in such high honour and favour with thee?" Then the King put out his hand to her intending to enjoy her person, when she said, "This thing shall not escape us; but take patience, O my King, and abide with thy handmaid all this day, that she may make ready for thee somewhat to eat and drink." So the King sat down on his Minister's couch and she went in haste and



brought him a book wherein he might read, whilst she made ready the food. He took the book and, beginning to read, found therein moral instances and exhortations, such as restrained him from adultery and broke his courage to commit sin and crime. After awhile, she returned and set before him some ninety dishes of different kinds of colours, and he ate a mouthful of each and found that, while the number was many, the taste of them was one. At this, he marvelled with exceeding marvel and said to her, "O damsel, I see these meats to be manifold and various, but the taste of them is simple and the same." "Allah prosper the King!" replied she, "this is a parable I have set for thee, that thou mayst be admonished thereby." He asked, "And what is its meaning?" and she answered, "Allah amend the case of our lord the King! in thy palace are ninety concubines of various colours, but their taste is one."† When the King heard this, he was ashamed and rising hastily, went out, without offering her any affront and returned to his palace; but, in his haste and confusion, he forgot his signet-ring and left it under the cushion where he had been sitting and albeit he remembered it he was ashamed to send for it. Now hardly had he reached home when the Wazir

The Tale of the King and his Wazir's Wife

returned and, presenting himself before the King, kissed the ground and made his report to him of the state of the province in question. Then he repaired to his own house and sat down on his couch and chancing to put his hand under the cushion, behold, he found the King's seal-ring. So he knew it and taking the matter to heart, held aloof in great grief from his wife for a whole year, not going in unto her nor even speaking to her, whilst she knew not the reason of his anger. At last, being weary of the longsome neglect, she sent for her sire and told him the case;—

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 579th night, she resumed her story, saying,

It hath reached me, O auspicious King, that the Wazir held aloof from his wife, whilst she knew not the cause of his wrath. At last, being weary of the longsome neglect, she sent for her sire and told him the case; whereupon quoth he, "I will complain of him to the King, at some time when he is in the presence." So, one day, he went in to the King and, finding the Wazir and the Kazi of the army before him,⁺ complained thus saying, "Almighty Allah amend the King's case! I had a fair flower-garden, which I planted with mine own hand and thereon spent my substance till it bare fruit; and its fruitage was ripe for plucking, when I gave it to this thy Wazir, who ate of it what seemed good to him, then deserted it and watered it not, so that its bloom wilted and withered and its sheen departed and its state changed." Then said the Wazir, "O my King, this man saith sooth. I did indeed care for and guard the garden and kept it in good condition and ate thereof, till one day I went thither and I saw the trail of the lion there, wherefore I feared for my life and withdrew from the garden." The King understood him that the trail of the lion meant his own seal-ring, which he had forgotten in the woman's house; so he said, "Return, O Wazir, to thy flower-garden and fear nothing, for the lion came not near it. It hath reached me that he went thither; but, by the honour of my fathers and forefathers, he offered it no hurt." "Hearkening and obedience," answered the Minister and, returning home sent for his wife and made his peace with her and thenceforth put faith in her chastity. "This I tell thee, O King (continued the Wazir), for no other purpose save to let thee know how great is their craft

The 579th Night

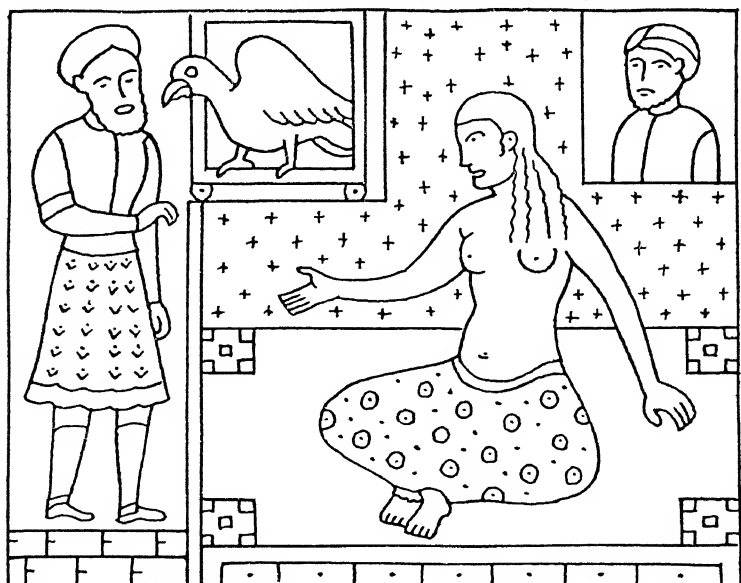
and how precipitancy bequeatheth repentance.⁺ And I have also heard the following story of

The Confectioner, his Wife, and the Parrot

Once upon a time there dwelt in Egypt a confectioner who had a wife famed for beauty and loveliness; and a parrot which, as occasion required, did the office of watchman and guard, bell and spy, and flapped her wings did she but hear a fly buzzing about the sugar. This parrot caused abundant trouble to the wife, always telling her husband what took place in his absence. Now one evening, before going out to visit certain friends, the confectioner gave the bird strict injunctions to watch all night and bade his wife make all fast, as he should not return until morning. Hardly had he left the door than the woman went for her old lover, who returned with her and they passed the night together in mirth and merriment, while the parrot observed all. Betimes in the morning the lover fared forth and the husband, returning, was informed by the parrot of what had taken place; whereupon he hastened to his wife's room and beat her with a painful beating. She thought in herself, "Who could have informed against me?" and she asked a woman that was in her confidence whether it was she. The woman protested by the worlds visible and invisible that she had not betrayed her mistress; but informed her that on the morning of his return home, the husband had stood some time before the cage listening to the parrot's talk. When the wife heard this, she resolved to contrive the destruction of the bird. Some days after, the husband was again invited to the house of a friend where he was to pass the night; and, before departing, he enjoined the parrot with the same injunctions as before; wherefore his heart was free from care, for he had his spy at home. The wife and her confidante then planned how they might destroy the credit of the parrot with the master. For this purpose they resolved to counterfeit a storm; and this they did by placing over the parrot's head a hand-mill (which the lover worked by pouring water upon a piece of hide), by waving a fan and by suddenly uncovering a candle hid under a dish. Thus did they raise such a tempest of rain and lightning, that the parrot was drenched and half-drowned in a deluge. Now rolled the thunder, then flashed the lightning; that from the noise of the hand-mill, this from the

The Confectioner, his Wife, and the Parrot

reflection of the candle; when thought the parrot to herself, "In very sooth the flood hath come on, such an one as belike Noah himself never witnessed." So saying she buried her head under her wing, a prey to terror. The husband, on his return, hastened to the parrot to ask what had happened during his absence; and the bird answered that she found it impossible to describe the deluge and tempest of the last night; and that years would be required to explain the uproar of the hurricane and storm. When the shopkeeper heard the parrot talk of last night's deluge, he said: "Surely O bird, thou art gone clean daft! Where was there, even in a dream, rain or lightning last night? Thou hast utterly ruined my house and ancient family. My wife is the most virtuous woman of the age and all thine accusations of her are lies." So in his wrath he dashed the cage upon the ground, tore off the parrot's head, and threw it from the window. Presently his friend, coming to call upon him, saw the parrot in this condition with head torn off, and without wings or plumage. Being informed of the circumstances he suspected some trick on the part of the woman, and said to the husband, "When your wife leaves home to go to the Hammam-bath, compel her confidante to disclose the secret." So as soon as his wife went out, the husband



The 580th Night

entered his Harim and insisted on the woman telling him the truth. She recounted the whole story and the husband now bitterly repented having killed the parrot, of whose innocence he had proof. "This I tell thee, O King (continued the Wazir), that thou mayst know how great are the craft and malice of women and that to act in haste leadeth to repent at leisure." So the King turned from slaying his son: but, next day, the favourite came in to him and, kissing the ground before him, said, "O King, why dost thou delay to do me justice? Indeed, the Kings have heard that thou commandest a thing and thy Wazir countermandeth it. Now the obedience of Kings is in the fulfilment of their commandments, and every one knows thy justice and equity: so do thou justice for me on the Prince. I also have heard tell a tale concerning

The Fuller and his Son

There was once a man which was a fuller, and he used every day to go forth to the Tigris-bank a-cleaning clothes; and his son was wont to go with him that he might swim whilst his father was fulling, nor was he forbidden from this. One day, as the boy was swimming,⁺ he was taken with cramp in the fore-arms and sank, whereupon the fuller plunged into the water and caught hold of him; but the boy clung about him and pulled him down and so father and son were both drowned. "Thus it is with thee, O King. Except thou prevent thy son and do me justice on him, I fear lest both of you sink together, thou and he."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 580th night, she said,

It hath reached me, O auspicious King, that when the favourite had told her tale of the fuller and his son, she ended with, "I fear lest both of you sink together, thou and he. Moreover," continued she, "for an instance of the malice of men, I have heard tell a tale concerning

The Rake's Trick against the Chaste Wife

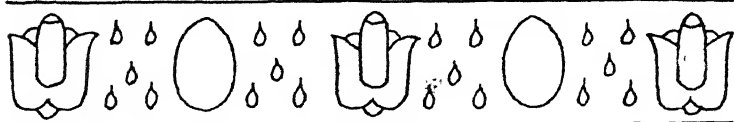
A certain man loved a beautiful and lovely woman, a model of charms and grace, married to a man whom she loved and who loved her. Moreover, she was virtuous and chaste, like unto me, and her rake of a lover found no way to her; so when his patience

The Rake's Trick against the Chaste Wife

was at an end, he devised a device to win his will. Now the husband had a young man, whom he had brought up in his house and who was in high trust with him as his steward. So the rake addressed himself to the youth and ceased not insinuating himself into his favour by presents and fair words and deeds, till he became more obedient to him than the hand to the mouth and did whatever he ordered him. One day, he said to him, "Harkye, such an one; wilt thou not bring me into the family dwelling-place some time when the lady is gone out?" "Yes," answered the young steward; so, when his master was at the shop and his mistress gone forth to the Hammam, he took his friend by the hand and, bringing him into the house, showed him the sitting-rooms and all that was therein. Now the lover was determined to play a trick upon the woman; so he took the white of an egg which he had brought with him in a vessel, and spilt it on the merchant's bedding, unseen by the young man; after which he returned thanks and leaving the house went his way. In an hour or so the merchant came home; and, going to the bed to rest himself, found thereon something wet. So he took it up in his hand and looked at it and deemed it man's seed; whereat he stared at the young man with eyes of wrath, and asked him, "Where is thy mistress?" and he answered, "She is gone forth to the Hammam and will return forthright after she has made her ablutions."† When the man heard this, his suspicion concerning the semen was confirmed; and he waxed furious and said, "Go at once and bring her back." The steward accordingly fetched her and when she came before her husband, the jealous man sprang upon her and beat her a grievous beating; then, binding her arms behind her, offered to cut her throat with a knife; but she cried out to the neighbours, who came to her, and she said to them, "This my man hath beaten me unjustly and without cause and is minded to kill me, though I know not what is mine offence." So they rose up and asked him, "Why hast thou dealt thus by her?" And he answered, "She is divorced." Quoth they, "Thou hast no right to maltreat her; either divorce her or use her kindly, for we know her prudence and purity and chastity. Indeed, she hath been our neighbour this long time and we wot no evil of her." Quoth he, "When I came home, I found on my bed seed like human sperm, and I know not the meaning of this." Upon this

The 581st Night

a little boy, one of those present, came forward and said, "Show it to me, nuncle mine!" When he saw it, he smelt it and, calling for fire and a frying-pan, he took the white of egg and cooked it so that it became solid. Then he ate of it and made the husband and the others taste of it, and they were certified that it was white of egg. So the husband was convinced that he had sinned against his wife's innocence, she being clear of all offence, and the neighbours made peace between them after the divorce, and he prayed her pardon and presented her with an hundred gold pieces. And so the wicked lover's cunning trick came to naught. "And know,



O King, that this is an instance of the malice of men and their perfidy." When the King heard this, he bade his son be slain; but on the next day the second Wazir came forward for intercession and kissed ground in prostration. Whereupon the King said, "Raise thy head: prostration must be made to Allah only."† So the Minister rose from before him and said, "O King, hasten not to slay thy son, for he was not granted to his mother by the Almighty but after despair, nor didst thou expect such good luck; and we hope that he will live to become a guerdon to thy reign and a guardian of thy good. Wherefore, have patience, O King; belike he will offer a fit excuse; and, if thou make haste to slay him, thou wilt surely repent, even as the merchant-wight repented." Asked the King, "And how was it with the merchant, O Wazir?" and the Wazir answered, "O King, I have heard a tale of

The Miser and the Loaves of Bread

There was once a merchant, who was a niggard and miserly in his eating and drinking. One day, he went on a journey to a certain town and as he walked in the market-streets, behold, he met an old trot with two scones of bread which looked sound and fair. He asked her, "Are these for sale?" and she answered, "Yes!" So he beat her down and bought them at the lowest price and took them home to his lodging, where he ate them that day.

The Tale of the Lady and her Two Lovers

When morning morrowed, he returned to the same place and, finding the old woman there with other two scones, bought these also; and thus he ceased not during twenty-five days' space when the old wife disappeared. He made enquiry for her, but could hear no tidings of her, till, one day as he was walking about the high streets, he chanced upon her: so he accosted her and, after the usual salutation and with much praise and politeness, asked why she had disappeared from the market and ceased to supply the two cakes of bread. Hearing this, at first she evaded giving him a reply; but he conjured her to tell him her case; so she said, "Hear my excuse, O my lord, which is that I was attending upon a man who had a corroding ulcer on his spine, and his doctor bade us knead flour with butter into a plaster and lay it on the place of pain, where it abode all night. In the morning, I used to take that flour and turn it into dough and make it into two scones, which I cooked and sold to thee or to another; but presently the man died and I was cut off from making cakes."† When the merchant heard this, he repented whenas repentance availed him naught, saying, "Verily, we are Allah's and verily unto Him we are returning! There is no Majesty"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 581st night, she said,

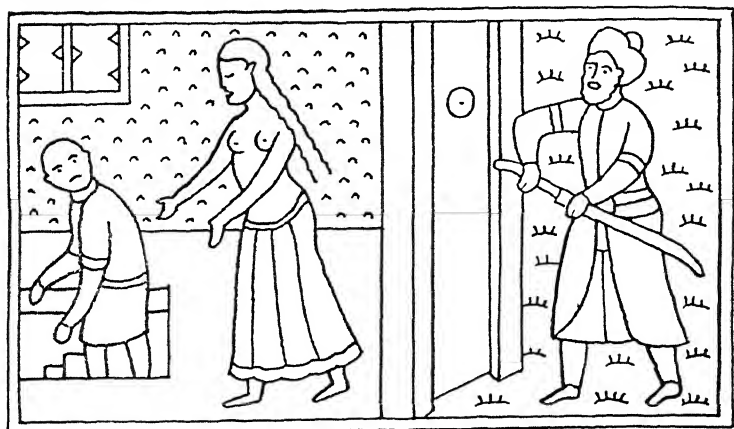
It hath reached me, O auspicious King, that when the old trot told the merchant the provenance of the scones, he cried, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" And he repeated the saying of the Most High, "Whatever evil falleth to thee it is from thyself";‡ and vomited till he fell sick and repented whenas repentance availed him naught. "Moreover, O King" (continued the second Wazir), "I have heard tell, of the malice of women, a tale of

The Lady and her Two Lovers

Once upon a time there was a man who was sword-bearer to one of the Kings, and he loved a damsel of the common sort. One day, he sent his page to her with a message, as of wont between them, and the lad sat down with her and toyed with her. She inclined to him and pressed him to her breast and groped him and kissed him whereupon he sought carnal connection of her and she consented; but, as the two were thus, lo! the youth's master

The 581st Night

knocked at the door. So she pushed the page through a trap-door into an underground chamber there and opened the door to his lord, who entered hending sword in hand and sat down upon her bed. Then she came up to him and sported and toyed with him, kissing him and pressing him to her bosom, and he took her and lay with her. Presently, her husband knocked at the door and the gallant asked her, "Who is that?" whereto she answered, "My husband." Quoth he, "How shall I do?" Quoth she, "Draw



thy sword and stand in the vestibule and abuse me and revile me; and when my husband comes in to thee, do thou go forth and wend thy ways." He did as she bade him; and, when the husband entered, he saw the King's sword-bearer standing with naked brand in hand, abusing and threatening his wife; but, when the lover saw him, he was ashamed and sheathing his scymitar, went forth the house. Said the man to his wife, "What means this?" and she replied, "O man, how blessed is the hour of thy coming! Thou hast saved a True Believer from slaughter, and it happed after this fashion. I was on the house-terrace, spinning,⁺ when behold, there came up to me a youth, distracted and panting for fear of death, fleeing from yonder man, who followed upon him as hard as he could with his drawn sword. The young man fell down before me, and kissed my hands and feet, saying, 'O Protector, of thy mercy, save me from him who would slay me wrongously!' So I hid him in that underground chamber of ours and presently in came yonder man to me, naked brand in

The Tale of the King's Son and the Ogress

hand, demanding the youth. But I denied him to him, whereupon he fell to abusing and threatening me as thou sawest. And praised be Allah who sent thee to me, for I was distraught and had none to deliver me!" "Well hast thou done, O woman!" answered the husband. "Thy reward is with Allah the Almighty, and may He abundantly requite thy good deed!" Then he went to the trapdoor and called to the page, saying, "Come forth and fear not; no harm shall befall thee." So he came out, trembling for fear, and the husband said, "Be of good cheer: none shall hurt thee"; condoling with him on what had befallen him; whilst the page called down blessings on his head. Then they both went forth, nor was that Cornuto nor was the page aware of that which the woman had contrived. "This, then, O King," said the Wazir, "is one of the tricks of women; so beware lest thou rely upon their words." The King was persuaded and turned from putting his son to death; but, on the third day, the favourite came in to him and, kissing the ground before him, cried, "O King, do me justice on thy son and be not turned from thy purpose by thy Ministers' prate, for there is no good in wicked Wazirs, and be not as the King of Baghdad, who relied on the word of a certain wicked counsellor of his." Quoth he, "And how was that?" Quoth she, "There hath been told me, O auspicious and well-advised King, a tale of

The King's Son and the Ogress⁺

A certain King had a son, whom he loved and favoured with exceeding favour, over all his other children; and this son said to him one day, "O my father, I have a mind to fare a-coursing and a-hunting." So the King bade furnish him and commanded one of his Wazirs to bear him company and do all the service he needed during his trip. The Minister accordingly took everything that was necessary for the journey and they set out with a retinue of eunuchs and officers and pages, and rode on, sporting as they went, till they came to a green and well-grassed champaign abounding in pasture and water and game. Here the Prince turned to the Minister and told him that the place pleased him and he purposed to halt there. So they set down in that site and they loosed the falcons and lynxes and dogs and caught great plenty of game, whereat they rejoiced and abode there some days,

The 582nd Night

in all joyance of life and its delight. Then the King's son gave the signal for departure; but, as they went along, a beautiful gazelle, as if the sun rose shining from between her horns, that had strayed from her mate, sprang up before the Prince, whereupon his soul longed to make prize of her and he coveted her. So he said to the Wazir, "I have a mind to follow that gazelle"; and the Minister replied, "Do what seemeth good to thee." Thereupon the Prince rode single-handed after the gazelle, till he lost sight of his companions, and chased her all that day till dusk, when she took refuge in a bit of rocky ground⁺ and darkness closed in upon him. Then he would have turned back, but knew not the way; whereat he was sore concerned and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" He sat his mare all night till morning dawned, in quest of relief, but found none; and, when the day appeared, he fared



The Tale of the King's Son and the Ogress

on at hazard fearful, famished, thirsty, and knowing not whither to wend till it was noon and the sun beat down upon him with burning heat. By that time he came in sight of a great city, with massive base and lofty bulwarks; but it was ruined and desolate, nor was there any live thing therein save owl and raven. As he stood among the buildings, marvelling at their ordinance, lo! his eyes fell on a damsel, young, beautiful and lovely, sitting under one of the city walls wailing and weeping copious tears. So he drew nigh to her and asked, "Who art thou and who brought thee hither?" She answered, "I am called Bint al-Tamímah, daughter of Al-Tiyákh, King of the Gray Country. I went out one day to obey a call of nature,[†] when an Ifrit of the Jinn snatched me up and soared with me between heaven and earth; but as he flew there fell on him a shooting star in the form of a flame of fire and burned him, and I dropped here, where these three days I have hungered and thirsted; but when I saw thee I longed for life." When the Prince heard these words, he was smitten with ruth and grief for her—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 582nd night, she said,

It hath reached me, O auspicious King, that the Prince when addressed by the daughter of King Al-Tiyakh who said to him, "When I saw thee I longed for life," was smitten with ruth and grief for her and took her up on his courser's crupper, saying, "Be of good cheer and keep thine eyes cool and clear; for, if Allah (extolled and exalted be He!) restore me to my people and family, I will send thee back to thine own folk." Then he rode on, praying for deliverance, and presently the damsel said to him, "O King's son, set me down, that I may do an occasion under this wall." So he drew bridle and she alighted. He waited for her a long while as she hid herself behind the wall; and she came forth, with the foulest of favours; which when he saw, his hair stood on end and he quaked for fear of her and he turned deadly pale. Then she sprang up on his steed, behind him, wearing the most loathly of aspects, and presently she said to him, "O King's son, what ails thee that I see thee troubled and thy favour changed?" "I have bethought me of somewhat that troubles me." "Seek aid against it of thy father's troops and his braves." "He whom I fear careth naught for troops, neither can braves

The 582nd Night

affright him." "Aid thyself against him with thy father's monies and treasures." "He whom I fear will not be satisfied with wealth." "Ye hold that ye have in Heaven a God who seeth and is not seen and is Omnipotent and Omniscient." "Yes, we have none but Him." "Then pray thou to Him; haply He will deliver thee from me thine enemy!" So the King's son raised his eyes to heaven and began to pray with his whole heart, saying, "O my God, I implore Thy succour against that which troubleth me." Then he pointed to her with his hand, and she fell to the ground, burnt black as charcoal. Therewith he thanked Allah and praised Him and ceased not to fare forwards; and the Almighty (extolled and exalted be He!) of His grace made the way easy to him and guided him into the right road, so that he reached his own land and came upon his father's capital, after he had despaired of life. Now all this befel by the contrivance of the Wazir, who travelled with him, to the end that he might cause him to perish on the way; but Almighty Allah succoured him. "And this" (said the damsel) "have I told thee, O King, that thou mayst know that wicked Wazirs deal not honestly by nor counsel with sincere intent their Kings; wherefore be thou wise and ware of them in this matter." The King gave ear to her speech and bade put his son to death; but the third Wazir came in and said to his brother Ministers, "I will warrant you from the King's mischief this day," and, going in to him, kissed the ground between his hands and said, "O King, I am thy true counsellor and solicitous for thee and for thine estate, and indeed I rede thee the best of rede; it is that thou hasten not to slay thy son, the coolth of thine eyes and the fruit of thy vitals. Haply his sin is but a slight slip, which this damsel hath made great to thee; and indeed I have heard tell that the people of two villages once destroyed one another, because of a drop of honey." Asked the King, "How was that?" and the Wazir answered, saying, "Know, O King, that I have heard this story anent

The Drop of Honey[†]

A certain hunter used to chase wild beasts in wold, and one day he came upon a grotto in the mountains, where he found a hollow full of bees' honey. So he took somewhat thereof in a water-skin he had with him and, throwing it over his shoulder, carried it to

The Woman who made her Husband Sift Dust

the city, followed by a hunting dog which was dear to him. He stopped at the shop of an oilman and offered him the honey for sale and he bought it. Then he emptied it out of the skin, that he might see it, and in the act a drop fell to the ground, whereupon the flies flocked to it and a bird swooped down upon the flies. Now the oilman had a cat, which sprang upon the bird, and the huntsman's dog, seeing the cat, sprang upon it and slew it; whereupon the oilman sprang upon the dog and slew it, and the huntsman in turn sprang upon the oilman and slew him. Now the oilman was of one village and the huntsman of another; and when the people of the two places heard what had passed, they took up arms and weapons and rose one on other in wrath and the two lines met; nor did the sword leave to play amongst them, till there died of them much people, none knoweth their number save Almighty Allah. "And amongst other stories of the malice of women" (continued the Wazir) "I have heard tell, O King, one concerning

The Woman who made her Husband Sift Dust⁺

A man once gave his wife a dirham to buy rice; so she took it and went to the rice-seller, who gave her the rice and began to jest with her and ogle her, for she was dowered with beauty and loveliness, saying, "Rice is not good but with sugar which if thou wilt have, come in with me for an hour." So, saying, "Give me sugar," she went in with him into his shop and he won his will of her and said to his slave, "Weigh her out a dirham's worth of sugar." But he made the slave a privy sign, and the boy, taking the napkin, in which was the rice, emptied it out and put in earth and dust in its stead, and for the sugar set stones, after which he again knotted up the napkin and left it by her. His object, in doing this, was that she should come to him a second time; so, when she went forth of the shop, he gave her the napkin and she took it, thinking to have in it rice and sugar, and ganged her gait; but when she returned home and, setting it before her husband, went for a cooking-pot, he found in it earth and stones. So, as soon as she came back bringing the pot, he said to her, "Did I tell thee I had aught to build, that thou bringest me earth and stones?" When she saw this, she knew that the rice-seller's slave had tricked her; so she said to her husband, "O man, in my

The 582nd Night

trouble of mind for what hath befallen me, I went to fetch the sieve and brought the cooking-pot." "What hath troubled thee?" asked he; and she answered, "O husband, I dropped the dirham thou gavest me in the market-street and was ashamed to search for it before the folk; yet I grudged to lose the silver, so I gathered up the earth from the place where it fell and brought it away, thinking to sift it at home. Wherefore I went to fetch the sieve, but brought the cooking-pot instead." Then she fetched the sieve and gave it to her husband, saying, "Do thou sift it; for



thine eyes are sharper than mine." Accordingly he sat, sifting the clay, till his face and beard were covered with dust; and he discovered not her trick, neither knew what had befallen her. "This then, O King," said the Wazir, "is an instance of the malice of women, and consider the saying of Allah Almighty, 'Surely the cunning of you (women) is great!'+ And again, 'Indeed, the malice of Satan is weak in comparison with the malice of women.'"+ The King gave ear to his Wazir's speech and was persuaded thereby and was satisfied by what he cited to him of the signs of Allah;+ and the lights of good counsel arose and shone in the firmament of his understanding and he turned from his purpose of slaying his son. But on the fourth day, the favourite came in to him weeping and wailing and, kissing the ground before him, said, "O auspicious King, and lord of good rede, I have made plainly manifest to thee my grievance and thou hast dealt unjustly by me and hast forborne to avenge me on him who hath wronged me, because he is thy son and the darling of thy heart; but Allah (extolled and exalted be He!) will presently succour me against him, even as He succoured the King's son

The Tale of the Enchanted Spring

against his father's Wazir." "And how was that?" asked the King; and she answered, "I have heard tell, O King, a tale of

The Enchanted Spring⁺

There was once in times gone by a King who had one son and none other; and, when the Prince grew up to man's estate, he contracted him in marriage to another King's daughter. Now the damsel was a model of beauty and grace and her uncle's son had sought her in wedlock of her sire, but she would none of him. So, when he knew that she was to be married to another, envy and jealousy gat hold of him and he bethought himself and sent a noble present to the Wazir of the bridegroom's father and much treasure, desiring him to use craft for slaying the Prince or contrive to make him leave his intent of espousing the girl and adding, "O Wazir, indeed jealousy moveth me to this for she is my cousin."⁺ The Wazir accepted the present and sent an answer, saying, "Be of good cheer and of eyes cool and clear, for I will do all that thou wishest." Presently, the bride's father wrote to the Prince, bidding him to his capital, that he might go in to his daughter; whereupon the King his father gave him leave to wend his way thither, sending with him the bribed Wazir and a thousand horse, besides presents and litters, tents and pavilions. The Minister set out with the Prince, plotting the while in his heart to do him a mischief; and when they came into the desert, he called to mind a certain spring of running water in the mountains there, called Al-Zahrá,⁺ whereof whosoever drank from a man became a woman. So he called a halt of the troops near the fountain and presently mounting steed again, said to the Prince, "Hast thou a mind to go with me and look upon a spring of water near hand?" The Prince mounted, knowing not what should befall him in the future,⁺ and they rode on, unattended by any, and without stopping till they came to the spring. The Prince being thirsty said to the Wazir, "O Minister, I am suffering from drouth," and the other answered, "Get thee down and drink of this spring!" So he alighted and washed his hands and drank, when behold, he straightway became a woman. As soon as he knew what had befallen him, he cried out and wept till he fainted away, and the Wazir came up to him as if to learn what had befallen him and cried, "What aileth thee?" So he told him

The 583rd Night

what had happened, and the Minister feigned to condole with him and weep for his affliction, saying, "Allah Almighty be thy refuge in thine affliction! How came this calamity upon thee and this great misfortune to betide thee, and we carrying thee with joy and gladness, that thou mightest go in to the King's daughter? Verily, now I know not whether we shall go to her or not; but the rede^t is thine. What dost thou command me to



do?" Quoth the Prince, "Go back to my sire and tell him what hath betided me, for I will not stir hence till this matter be removed from me or I die in my regret." So he wrote a letter to his father, telling him what had happened, and the Wazir took it and set out on his return to the city, leaving what troops he had with the Prince and inwardly exulting for the success of his plot. As soon as he reached the King's capital, he went in to him and, telling him what had passed, delivered the letter. The King mourned for his son with sore mourning and sent for the wise men and masters of esoteric science, that they might discover and explain to him this thing which had befallen his son, but none could give him an answer. Then the Wazir wrote to the lady's cousin, conveying to him the glad news of the Prince's misfortune, and he when he read the letter rejoiced with great joy and thought to marry the Princess and answered the Minister sending him rich presents and great store of treasure and thanking him ex-

The Tale of the Enchanted Spring

ceedingly. Meanwhile, the Prince abode by the stream three days and three nights, eating not nor drinking and committing himself, in his strait, unto Allah (extolled and exalted be He!) who disappointeth not whoso relieth on him. On the fourth night, lo! there came to him a cavalier on a bright-bay steed⁺ with a crown on his head, as he were of the sons of the Kings, and said to him, "Who brought thee hither, O youth?" The Prince told him his mishap, how he was wending to his wedding, and how the Wazir had led him to a spring whereof he drank and incurred what had occurred; and as he spoke his speech was broken by tears. Having heard him the horseman pitied his case and said, "It was thy father's Wazir who cast thee into this strait, for no man alive save he knoweth of this spring"; presently adding, "Mount thee behind me and come with me to my dwelling, for thou art my guest this night." "Acquaint me who thou art ere I fare with thee," quoth the Prince; and quoth the other, "I am a King's son of the Jinn, as thou a King's son of mankind; so be of good cheer and keep thine eyes clear of tear, for I will surely do away thy cark and care; and this is a slight thing unto me." So the Prince mounted him behind the stranger, and they rode on, leaving the troops, from the first of the day till midnight, when the King's son of the Jinn asked the Prince, "Knowest thou how many days' march we have covered in this time?" "Not I." "We have come a full year's journey for a diligent horseman." The Prince marvelled at this and said, "How shall I do to return to my people?" "That is not thine affair, but my business. As soon as thou art quit of thy complaint, thou shalt return to thy people in less than the twinkling of an eye; for that is an easy matter to me." When the Prince heard these words he was ready to fly for excess of joy; it seemed to him as he were in the imbroglio of a dream and he exclaimed, "Glory be to Him who can restore the unhappy to happiness!"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 583rd night, she said,

It hath reached me, O auspicious King, that the Prince of the Jinn said to the Prince of mankind, "When thou art quit of thy complaint, thou shalt return to thy folk in less than the twinkling of an eye"; and the King's son rejoiced. They fared on all that night till the morning morrowed when lo! they found them-

The 583rd Night



selves in a green and smiling country, full of trees spiring and birds quiring and garths fruit-growing and palaces high-showing and waters a-flowing and odoriferous flowers a-blowing. Here the King's son of the Jinn alighted from his steed and, bidding the Prince do the like, took him by the hand and carried him into one of the palaces, where he found a great King and puissant Sultan; and abode with him all that day eating and drinking, till nightfall. Then the King's son of the Jinn mounted his courser and taking the Prince up behind him, fared on swiftly through the murks and glooms until morning, when lo, they found themselves in a dark land and a desert, full of black rocks and stones, as it were a piece of Hell; and the Prince asked the Jinni, "What is the name of this land?" Answered the other, "It is called the Black Country, and belongs to one of the Kings of the Jinn, by name Zu'l Janáhayn, against whom none of the other Kings may prevail, neither may any enter his dominions save by his permit; so tarry thou here, whilst I go ask leave." So saying, he went away and, returning after awhile, they fared on again, till they landed at a spring of water welling forth of a black rock, and the King's son of the Jinn said to the King's son of men, "Alight!" He dismounted and the other cried, "Drink of this water!" So he drank of the spring without stay or delay; and, no sooner had he done so than, by grace of Allah, he became a man as before. At this he joyed with exceeding joy and asked the Jinni, "O my brother, how is this spring called?" Answered the other, "It is called the Women's Spring, for that no woman drinketh thereof but she becometh a man: wherefore do thou praise Allah the Most High and thank Him for thy restoration and mount." So the Prince prostrated himself in gratitude to the Almighty, after which he mounted again and they fared on diligently all that day, till they returned to the Jinni's home, where the Prince passed the night in all solace of life. They spent the next day in eating and drinking till nightfall, when the King's son of the Jinn asked the Prince, "Hast thou a mind to return to thy people this very night?" "Yes," he answered, "for indeed I long

The Tale of the Enchanted Spring

for them." Then the Jinni called one of his father's slaves, Rájiz⁺ hight, and said to him, "Take this young man mounted on thy shoulders, and let not the day dawn ere he be with his father-in-law and his wife." Replied the slave, "Hearkening and obedience, and with love and gladness, and upon my head and eyes!" then, withdrawing awhile, re-appeared in the form of an Ifrit. When the Prince saw this, he lost his senses for affright, but the Jinni said to him, "Fear not; no harm shall befall thee. Mount thy horse and leap him on to the Ifrit's shoulders." "Nay," answered he, "I will leave my horse with thee and bestride his shoulders myself." So he bestrode the Ifrit's shoulders and, when the Jinni cried, "Close thine eyes, O my lord, and be not a craven!" he strengthened his heart and shut his eyes. Thereupon the Ifrit rose with him into the air and ceased not to fly between sky and earth, whilst the Prince was unconscious, nor was the last third of the night come before he alighted down with him on the terrace-roof of his father-in-law's palace. Then said the Ifrit, "Dismount and open thine eyes; for this is the palace of thy father-in-law and his daughter." So he came down and the Ifrit flew away and left him on the roof of the palace. When the day broke and the Prince recovered from his troubles, he descended into the palace and as his father-in-law caught sight of him, he came to meet him and marvelled to see him descend from the roof of the palace, saying, "We see folk enter by the doors; but thou comest from the skies." Quoth the Prince, "Whatso Allah (may He be extolled and exalted!) willeth that cometh to pass." And he told him all that had befallen him, from first to last, whereat the King marvelled and rejoiced in his safety; and, as soon as the sun rose, bade his Wazir make ready splendid bride-feasts. So did he and they held the marriage festival: after which the Prince went in unto his bride and abode with her two months, then departed with her for his father's capital. As for the damsel's cousin, he died forthright of envy and jealousy. When the Prince and his bride drew near his father's city, the King came out to meet them with his troops and Wazirs, and so Allah (blessed and exalted be He!) enabled the Prince to prevail against his bride's cousin and his father's Minister. "And I pray the Almighty" (added the damsel) "to aid thee against thy Wazirs, O King, and I beseech thee to do me justice on thy son!"

The 584th Night

When the King heard this, he bade put his son to death;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 584th night, she said,

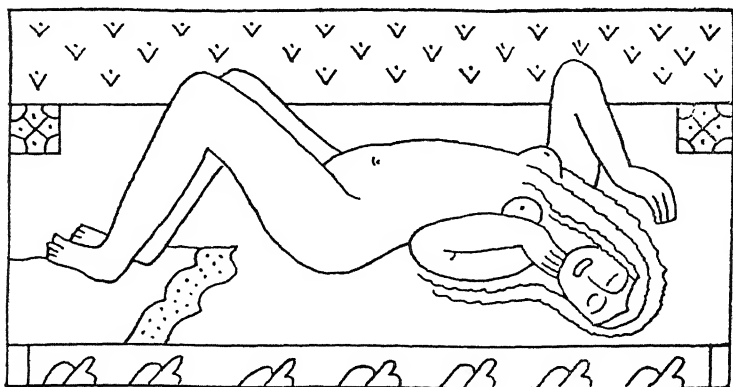
It hath reached me, O auspicious King, that when the favourite had told her tale to the King she said, "I beseech thee to do me justice by putting thy son to death." Now this was the fourth day, so the fourth Wazir entered and, kissing the ground before him, said, "Allah stablish and protect the King! O King, be deliberate in doing this thou art resolved upon, for the wise man doth naught till he hath considered the issue thereof, and the proverb saith, 'Whoso looketh not to his actions' end, hath not the world to friend'; and whoso acteth without consideration, there befalleth him what befel the Hammam-keeper with his wife." "And what betided him?" asked the King. And the Wazir answered, "I have heard tell, O King, a tale of

The Wazir's Son and the Hammam-keeper's Wife⁺

There was once a bath-keeper, to whom resorted the notables of the folk and head men, and one day there came in to him a handsome youth of the sons of Wazirs who was fat and bulky of body. So he stood to serve him and when the young man put off his clothes⁺ he saw not his yard, for that it was hidden between his thighs, by reason of the excess of his fat, and there appeared thereof but what was like unto a filbert.⁺ At this the bath-keeper fell a-lamenting and smiting hand upon hand, which when the youth saw, he said to him, "What ails thee, O bath-keeper, to lament thus?" And he answered, saying, "O my lord, my lamentation is for thee, because thou art in sore straits, for all thy fair fortune and goodliness and exceeding comeliness, seeing thou hast naught wherewithal to do and receive delight, like unto other men." Quoth the youth, "Thou sayest sooth, but thou mindest me of somewhat I had forgotten." "What is that?" asked the bath-keeper, and the youth answered, "Take this gold piece and fetch me a pretty woman, that I may prove my nature on her." So he took the money and betaking himself to his wife, said to her, "O woman, there is come to me in the bath a young man of the sons of the Wazirs, as he were the moon on the fullest night; but he hath no prickle like other men, for that which he hath is but some small matter like unto a filbert. I lamented over his youth and he

The Wazir's Son and the Hammam-keeper's Wife

gave me this dinar and asked me to fetch him a woman on whom he might approve himself. Now thou art worthier of the money than another, and from this no harm shall betide us, for I will protect thee. So do thou sit with him awhile and laugh at him and take this dinar from him." So the good wife took the dinar and rising, adorned herself and donned the richest of her raiment. Now she was the fairest woman of her time. Then she went out with her husband and he carried her in to the Wazir's son in a



privy place. When she came in to him, she looked at him and finding him a handsome youth, fair of favour as he were the moon at full, was confounded at his beauty and loveliness; and on like wise his heart and wit were amazed at the first sight of her and the sweetness of her smile. So he rose forthright and locking the door, took the damsel in his arms and pressed her to his bosom and they embraced, whereupon the young man's yard swelled and rose on end, as it were that of a jackass, and he rode upon her breast and fluttered her, whilst she sobbed and sighed and writhed and wriggled under him. Now the bath-keeper was standing behind the door, awaiting what should betide between them, and he began to call her saying, "O Umm Abdillah, enough! Come out, for the day is long upon thy sucking child." Quoth the youth, "Go forth to thy boy and come back"; but quoth she, "If I go forth from thee, my soul will depart my body; as regards the child, so I must either leave him to die of weeping or let him be reared an orphan, without a mother." So she ceased not to abide with him till he had done

The 585th Night

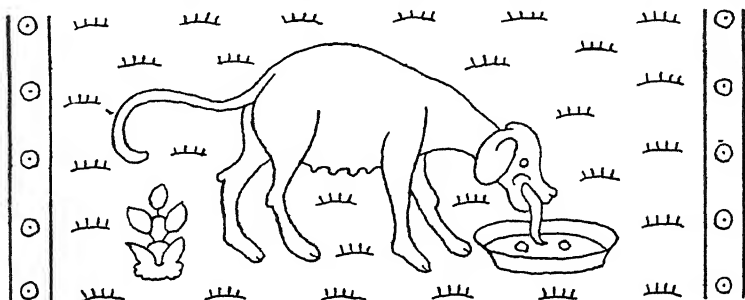
his desire of her ten times running, while her husband stood at the door, calling her and crying out and weeping and imploring succour. But none came to aid him and he ceased not to do thus, saying, "I will slay myself!" till at last, finding no way of access to his wife, and being distraught with rage and jealousy, to hear her sighing and murmuring and breathing hard under the young man, he went up to the top of the bath and, casting himself down therefrom, died. "Moreover, O King" (continued the Wazir), "there hath reached me another story of the malice of women." "What is that?" asked the King, and the Wazir said, "Know, O King, that it is anent

The Wife's Device to Cheat her Husband

There was once a woman who had no equal in her day for beauty and loveliness and grace and perfection; and a certain lewd youth and an obscene setting eyes on her, fell in love with her and loved her with exceeding passion, but she was chaste and inclined not to adultery. It chanced one day that her husband went on a journey to a certain town, whereupon the young man fell to sending to her many times a day; but she made him no reply. At last, he resorted to an old woman, who dwelt hard by, and after saluting her he sat down and complained to her of his sufferings for love of the woman and his longing to enjoy her. Quoth she, "I will warrant thee this; no harm shall befall thee, for I will surely bring thee to thy desire, Inshallah,—an it please Allah the Most High!" At these words he gave her a dinar and went his way. When the morning morrowed she appeared before the woman and, renewing an old acquaintance with her, fell to visiting her daily, eating the undertime with her and the evening meal and carrying away food for her children. Moreover, she used to sport and jest with her, till the wife became corrupted⁺ and could not endure an hour without her company. Now she was wont, when she left the lady's house, to take bread and fat wherewith she mixed a little pepper and to feed a bitch, that was in that quarter; and thus she did day by day, till the bitch became fond of her and followed her wherever she went. One day she took a cake of dough and, putting therein an overdose of pepper, gave it to the bitch to eat, whereupon the beast's eyes began to shed tears, for the heat of the pepper, and she followed

The Wife's Device to Cheat her Husband

the old woman, weeping. When the lady saw this she was amazed and asked the ancient, "O my mother, what ails this bitch to weep?" Answered she, "Learn, O my heart's love, that hers is a strange story. Know that she was once a close friend of mine, a lovely and accomplished young lady, a model of comeliness and perfect grace. A young Nazarene of the quarter fell in love with her and his passion and pining increased on him, till he took to his pillow, and he sent to her times manifold, begging her to have compassion on him and show him mercy, but she refused,



albeit I gave her good counsel, saying, 'O my daughter, have pity on him and be kind and consent to all he wisheth.' She gave no heed to my advice, until, the young man's patience failing him, he complained at last to one of his friends, who cast an enchantment on her and changed her human shape into canine form. When she saw what transformation had befallen her and that there was none to pity her case save myself, she came to my house and began to fawn on me and buss my hands and feet and whine and shed tears, till I recognized her and said to her, 'How often did I not warn thee? but my advice profited thee naught.' "

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 585th night, she said,

It hath reached me, O auspicious King, that the old trot related to the young lady the tale of the bitch and recounted the case in her cunning and deceit, with the view to gain her consent and said to her, "When the enchanted beast came to me and wept I reminded her, 'How often did I not warn thee? but my advice profited thee naught.' However, O my daughter, seeing her misery, I had compassion on her case and kept her by me; and as often as she bethinketh herself of her former estate, she

The 585th Night

weepeth thus, in pity for herself." When the lady heard this, she was taken with great alarm and said, "O my mother, by Allah, thou affrightest me with this thy story." "Why so?" asked the old woman. Answered the lady, "Because a certain handsome young man fell in love with me and hath sent many times to me, but hitherto I have repelled him; and now I fear lest there befall me the like of what befel this bitch." "O my daughter," rejoined the old woman, "look thou to what I counsel thee and beware of crossing me, for I am in great fear for thee. If thou know not his abiding-place, describe his semblance to me, that I may fetch him to thee, and let not any one's heart be angered against thee." So the lady described him to her, and she showed not to know him and said, "When I go out, I will ask after him." But when she left the lady, she went straight to the young man and said to him, "Be of good cheer, for I have played with the girl's wits; so to-morrow at noon wait thou at the head of the street, till I come and carry thee to her house, where thou shalt take thine ease with her the rest of the day and all night long." At this the young man rejoiced with exceeding joy and gave her two dinars, saying, "When I have won my wish of her, I will give thee ten gold pieces." Then she returned to the lady and said to her, "I have seen him and spoken with him on this matter. I found him exceeding wroth with thee and minded to do thee a harm, but I plied him with fair words till he agreed to come to-morrow at the time of the call to noon-prayer." When the lady heard this she rejoiced exceedingly and said, "O my mother, if he keep his promise, I will give thee ten dinars." Quoth the old woman, "Look to his coming from none but from me." When the next morn morrowed she said to the lady, "Make ready the early meal and forget not the wine and adorn thyself and don thy richest dress and decoration, whilst I go and fetch him to thee." So she clad herself in her finest finery and prepared food, whilst the old woman went out to look for the young man, who came not. So she went around searching for him, but could come by no news of him, and she said to herself, "What is to be done? Shall the food and drink she hath gotten ready be wasted and I lose the gold pieces she promised me? Indeed, I will not allow my cunning contrivance to come to naught, but will look her out another man and carry him to her." So she walked about the highways till

The Wife's Device to Cheat her Husband

her eyes fell on a pretty fellow, young and distinguished-looking, to whom the folk bowed and who bore in his face the traces of travel. She went up to him and saluting him, asked, "Hast thou a mind to meat and drink and a girl adorned and ready?" Answered he, "Where is this to be had?" "At home, in my house," rejoined she and carrying him to his own house, knocked at the door. The lady opened to them and ran in again, to make an end of her dressing and perfuming; whilst the wicked old woman brought the man, who was the husband and house-master, into the saloon and made him sit down congratulating herself on her cunning contrivance. Presently in walked the lady, who no sooner set eyes on her husband sitting by the old trot than she knew him and guessed how the case stood; nevertheless, she was not taken aback and without stay or delay bethought her of a device to hoodwink him. So she pulled off her outer boot and cried at her husband, "Is this how thou keepest the contract between us? How canst thou betray me and deal thus with me? Know that, when I heard of thy coming, I sent this old woman to try thee and she hath made thee fall into that against which I warned thee: so now I am certified of thine affair and that thou hast broken faith with me. I thought thee chaste and pure till I saw thee, with my own eyes, in this old woman's company and knew that thou didst frequent loose baggages." So saying, she fell to beating him with her slipper about the head, and crying out, "Divorce me! Divorce me!" whilst he excused himself and swore to her, by Allah the Most High, that he had never in his life been untrue to her nor had done aught of that whereof she suspected him. But she stinted not to weep and scream and bash him, crying out and saying, "Come to my help, O Moslems!" till he laid hold of her mouth with his hand and she bit it. Moreover, he humbled himself to her and kissed her hands and feet, whilst she would not be appeased and continued to cuff him. At last, she winked at the old woman to come and hold her hand from him. So she came up to her and kissed her hands and feet, till she made peace between them and they sat down together; whereupon the husband began to kiss her hands, saying, "Allah Almighty requite thee with all good, for that thou hast delivered me from her!" And the old woman marvelled at the wife's cunning and ready wit. "This, then, O King" (said the

The 586th Night

Wazir) "is one of many instances of the craft and malice and perfidy of women." When the King heard this story, he was persuaded by it and turned from his purpose to slay his son;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 586th night, she said,

It hath reached me, O auspicious King, that when the fourth Wazir had told his tale, the King turned from his purpose to slay his son; but, on the fifth day, the damsel came in to him hending a bowl of poison in hand, calling on Heaven for help and buffeting her cheeks and face, and said to him, "O King, either thou shalt do me justice and avenge me on thy son, or I will drink up this poison-cup and die, and the sin of my blood shall be on thy head at the Day of Doom. These thy Ministers accuse me of malice and perfidy, but there be none in the world more perfidious than men. Hast thou not heard the story of the Goldsmith and the Cashmere⁺ singing-girl?" "What befel the twain, O damsel?" asked the King; and she answered, saying, "There hath come to my knowledge, O august King, a tale of

The Goldsmith and the Cashmere Singing-Girl

There lived once, in a city of Persia a goldsmith who delighted in women and in drinking wine. One day, being in the house of one of his intimates, he saw painted on the wall the figure of a lutanist, a beautiful damsel, beholder never beheld a fairer or a more pleasant. He looked at the picture again and again, marvelling at its beauty, and fell so desperately in love with it, that he sickened for passion and came near to die. It chanced that one of his friends came to visit him and sitting down by his side, asked how he did and what ailed him, whereto the goldsmith answered, "O my brother, that which ails me is love, and it befel on this wise. I saw a figure of a woman painted on the house-wall of my brother such an one and became enamoured of it." Hereupon the other fell to blaming him and said, "This was of thy lack of wit; how couldst thou fall in love with a painted figure on a wall, that can neither harm nor profit, that seeth not neither heareth, that neither taketh nor withholdeth." Said the sick man, "He who painted yonder picture never could have limned it save after the likeness of some beautiful woman." "Haply," rejoined his friend, "he painted it from imagination."

The Goldsmith and the Cashmere Singing-Girl

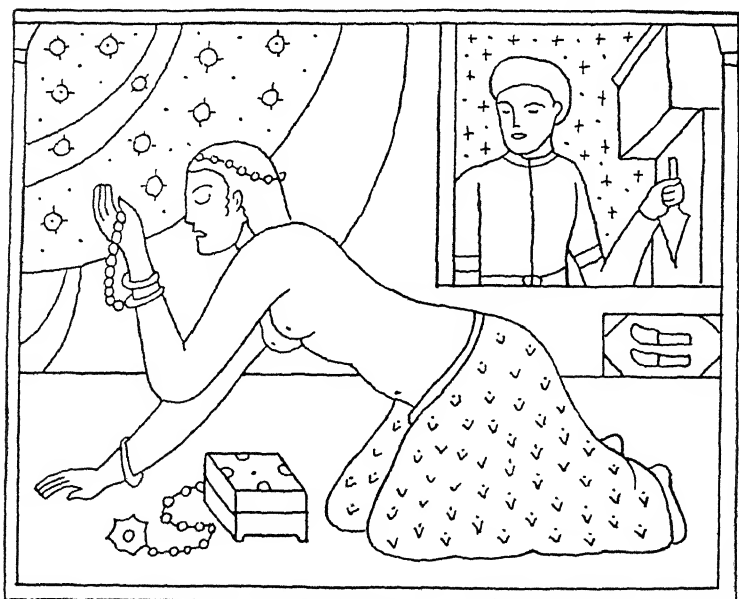
"In any case," replied the goldsmith, "here am I dying for love of the picture, and if there live the original thereof in the world, I pray Allah Most High to protect my life till I see her." When those who were present went out, they asked for the painter of the picture and, finding that he had travelled to another town, wrote him a letter, complaining of their comrade's case and enquiring whether he had drawn the figure of his own inventive talents or copied it from a living model; to which he replied, "I painted it after a certain singing-girl belonging to one of the Wazirs in the city of Cashmere in the land of Hind." When the goldsmith heard this, he left Persia for Cashmere-city, where he arrived after much travail. He tarried awhile there till one day he went and clapped up an acquaintance with a certain of the citizens who was a druggist, a fellow of a sharp wit, keen, crafty; and, being one even-tide in company with him, asked him of their King and his polity; to which the other answered, saying, "Well, our King is just and righteous in his governance, equitable to his lieges and beneficent to his commons and abhorreth nothing in the world save sorcerers; but, whenever a sorcerer or sorceress falls into his hands, he casteth them into a pit without the city and there leaveth them in hunger to die." Then he questioned him of the King's Wazirs, and the druggist told him of each Minister, his fashion and condition, till the talk came round to the singing-girl and he told him, "She belongeth to such a Wazir." The goldsmith took note of the Minister's abiding place and waited some days, till he had devised a device to his desire; and one night of rain and thunder and stormy winds, he provided himself with thieves' tackle and repaired to the house of the Wazir who owned the damsel. Here he hanged a rope-ladder with grappling-irons to the battlements and climbed up to the terrace-roof of the palace. Thence he descended to the inner court and, making his way into the Harim, found all the slave-girls lying asleep, each on her own couch; and amongst them reclining on a couch of alabaster and covered with a coverlet of cloth of gold a damsel, as she were the moon rising on a fourteenth night. At her head stood a candle of ambergris, and at her feet another, each in a candlestick of glittering gold, her brilliancy dimming them both; and under her pillow lay a casket of silver, wherein were her jewels. He raised the coverlet and drawing near her, considered her straitly, and

The 587th Night

behold, it was the lutanist whom he desired and of whom he was come in quest. So he took out a knife and wounded her in the back parts, a palpable outer wound, whereupon she awoke in terror; but, when she saw him, she was afraid to cry out, thinking he came to steal her goods. So she said to him, "Take the box and what is therein, but slay me not, for I am in thy protection and under thy safeguard⁺ and my death will profit thee nothing." Accordingly, he took the box and went away.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 587th night, she said,

It hath reached me, O auspicious King, that when the goldsmith had entered the Wazir's palace he wounded the damsel slightly in the back parts and, taking the box which contained her jewels, wended his way. And when morning morrowed he donned clothes after the fashion of men of learning and doctors of the law and, taking the jewel-case, went in therewith to the King of the city, before whom he kissed the ground and said to him, "O King, I am a devout man; withal a loyal well-wisher to thee and come hither a pilgrim to thy court from the land of Khorasan, attracted by the report of thy just governance and righteous



The Goldsmith and the Cashmere Singing-Girl

dealing with thy subjects and minded to be under thy standard. I reached this city at the last of the day and finding the gate locked and barred, threw me down to sleep without the walls; but, as I lay betwixt sleep and wake, behold, I saw four women come up; one riding on a broom-stick, another on a wine-jar, a third on an oven-peel and a fourth on a black bitch,⁺ and I knew that they were witches making for thy city. One of them came up to me and kicked me with her foot and beat me with a fox's tail she had in her hand, hurting me grievously, whereat I was wroth and smote her with a knife I had with me, wounding her in the back parts, as she turned to flee from me. When she felt the wound, she fled before me and in her flight let drop this casket, which I picked up and opening, found these costly jewels therein. So do thou take it, for I have no need thereof, being a wanderer in the mountains,⁺ who hath rejected the world from my heart and renounced it and all that is in it, seeking only the face of Allah the Most High." Then he set the casket before the King and fared forth. The King opened the box and emptying out all the trinkets it contained, fell to turning them over with his hand, till he chanced upon a necklace whereof he had made gift to the Wazir to whom the girl belonged. Seeing this, he called the Minister in question and said to him, "This is the necklace I gave thee?" He knew it at first sight and answered, "It is; and I gave it to a singing-girl of mine." Quoth the King, "Fetch that girl to me forthwith." So he fetched her to him, and he said, "Uncover her back parts and see if there be a wound therein or no." The Wazir accordingly bared her backside and finding a knife-wound there, said, "Yes, O my lord, there is a wound." Then said the King, "This is the witch of whom the devotee told me, and there can be no doubt of it," and bade cast her into the witches' well. So they carried her thither at once. As soon as it was night and the goldsmith knew that his plot had succeeded, he repaired to the pit, taking with him a purse of a thousand dinars, and, entering into converse with the warder, sat talking with him till a third part of the night was passed, when he broached the matter to him, saying, "Know, O my brother, that this girl is innocent of that they lay to her charge and that it was I brought this calamity upon her." Then he told him the whole story, first and last, adding, "Take, O my brother,

The 588th Night

this purse of a thousand dinars and give me the damsel, that I may carry her to my own land, for these gold pieces will profit thee more than keeping her in prison; moreover Allah will requite thee for us, and we too will both offer up prayers for thy prosperity and safety." When the warder heard this story, he marvelled with exceeding marvel at that device and its success; then taking the money, he delivered the girl to the goldsmith, conditioning that he should not abide one hour with her in the city. Thereupon the goldsmith took the girl and fared on with her, without ceasing, till he reached his own country and so he won his wish. "See, then, O King" (said the damsel), "the malice of men and their wiles. Now thy Wazirs hinder thee from doing me justice on thy son; but to-morrow we shall stand, both thou and I, before the Just Judge, and He shall do me justice on thee, O King." When the King heard this, he commanded to put his son to death; but the fifth Wazir came in to him and kissing the ground before him, said, "O mighty King, delay and hasten not to slay thy son: speed will oftentimes repentance breed; and I fear for thee lest thou repent, even as did the man who never laughed for the rest of his days." "And how was that, O Wazir?" asked the King. Quoth he, "I have heard tell, O King, this tale concerning

The Man who never Laughed during the Rest of his Days

There was once a man who was rich in lands and houses and monies and goods, eunuchs and slaves, and he died and went to the mercy of Allah the Most High; leaving a young son, who, when he grew up, gave himself to feasting and carousing and hearing music and singing and the loud laughter of parasites; and he wasted his substance in gifts and prodigality till he had squandered all the money his father left him,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 588th night, she said,

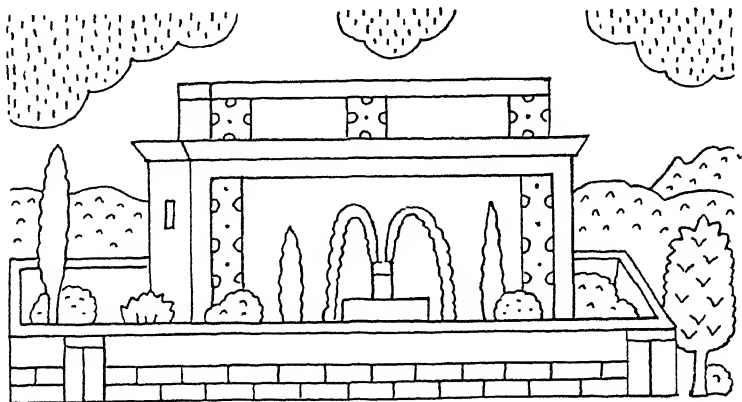
It hath reached me, O auspicious King, that the young man, when he had squandered all the money his father had left him and naught thereof remained to him, betook himself to selling his slaves and handmaids, lands and houses and spent the proceeds on like wise, till he was reduced to beggary and must needs labour

The Tale of the Man who never Laughed

for his living. He abode thus a year's space, at the end of which time he was sitting one day under a wall, awaiting who should hire him when behold, there came up to him an old man of comely aspect and apparel and saluted him. The young man asked, "O uncle, hast thou known me aforetime?" and the other answered, "Not so, O my son, I know thee not at all, at all; but I see the trace of gentle breeding on thee despite thy present case." "O uncle," rejoined the poor man, "needs must Fate and Fortune be accomplished; but, O uncle, O bright of blee, hast thou any occasion wherein thou wouldst employ me?" Said the other, "I wish, O my son, to employ thee in a slight matter." "What is it?" quoth the young man, and quoth the stranger, "We are eleven old men in one house, but we have none to serve us; so an thou wilt stay and take service with us, thou shalt have food and clothing to thy heart's content, besides what cometh to thee of coin and other good; and haply Allah will restore thee thy fortune by our means." Replied the youth, "Hearkening and obedience!" "But I have a condition to impose on thee." "What is that?" "O my son, it is that thou keep our secret in what thou seest us do, and if thou see us weep, that thou question us not of the cause of our weeping." "It is well, O uncle"; "Come with me, O my son, with the blessing of Allah Almighty." So he followed him to the bath, where the old man caused cleanse his body of the crusted dirt, after which he sent one to fetch a handsome garment of linen and clad him therein. Then he carried him to his company which was in his domicile and the youth found a house lofty and spacious and strongly builded, wherein were sitting-chambers facing one another; and saloons, in each one a fountain of water, with the birds warbling over it, and windows on every side, giving upon a fair garden within the house. The old man brought him into one of the parlours, which was variegated with many-coloured marbles, the ceiling thereof being decorated with ultramarine and glowing gold; and the floor bespread with silken carpets. Here he found ten Shaykhs in mourning apparel, seated one opposite other, weeping and wailing. He marvelled at their case and purposed to ask the reason, when he remembered the condition and held his peace. Then he who had brought him delivered to him a chest containing thirty thousand dinars and said to him, "O my son, spend freely from this

The 589th Night

chest what is fitting for our entertainment and thine own; and be thou faithful and remember that wherewith I charged thee." "I hear and I obey," answered he and served them days and nights, till one of them died, whereupon his fellows washed him and shrouded him and buried him in a garden behind the house,⁺ nor did death cease to take them, one after other, till there remained but the Shaykh who had hired the youth for service. Then the two men, old and young, dwelt together in that house alone for



years and years, nor was there with them a third save Allah the Most High, till the elder fell sick; and when the younger despaired of his life, he went up to him and condoling with him, said, "O nuncle mine, I have waited upon you twelve years and have not failed of my duties a single hour, but have been loyal and faithful to you and served you with my might and main." "Yes, O my son," answered the old man, "thou hast served us well until all my comrades are gone to the mercy of Allah (to whom belong honour and glory!) and needs must I die also." "O my lord," said the other, "thou art in danger of death and I would fain have thee acquaint me with the cause of your weeping and wailing and of your unceasing mourning and lamentation and regrets." "O my son," answered the old man, "it concerns thee not to know this, so importune me not of what I may not do: for I have vowed to Almighty Allah that I would acquaint none of His creatures with this, lest he be afflicted with what befel me and my comrades. If, then, thou desire to be delivered from that into which we fell, look thou open not yonder door,"⁺ and pointed to a certain part of the

The Tale of the Man who never Laughed

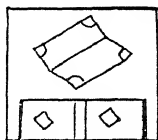
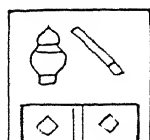
house; "but if thou have a mind to suffer what we have suffered, then open it and thou shalt learn the cause of that thou hast seen us do; and whenas thou knowest it, thou shalt repent what time repentance will avail thee not."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 589th night, she said,

It hath reached me, O auspicious King, that the surviving Shaykh of the ten said to the youth, "Beware how thou open yonder door or thou shalt repent what time repentance will avail thee not." Then his sickness grew on him and he accomplished his term and departed life to the presence of his Lord; and the young man washed him with his own hands and shrouded him and buried him by the side of his comrades; after which he abode alone in the place and took possession of whatsoever was therein. Withal he was uneasy and troubled concerning the case of the old men, till, one day, as he sat pondering the words of his dead master and his injunction not to open the door, he suddenly be-thought himself to go and look for it. So he rose up and repaired to the part whither the dead man had pointed and sought till, in a dark unfrequented corner, he found a little door, over which the spider had spun her webs and which was fastened with four padlocks of steel. Seeing this he recalled the old man's warning and restrained himself and went away; and he held aloof from it seven days, whilst all the time his heart prompted him to open it. On the eighth day his curiosity got the better of him and he said, "Come what will, needs must I open the door and see what will happen to me therefrom. Nothing can avert what is fated and foreordained of Allah the Most High; nor doth aught befall but by His will." So saying, he rose and broke the padlocks and opening the door saw a narrow passage, which he followed for some three hours when lo! he came out on the shore of a vast ocean[†] and fared on along the beach, marvelling at this main, whereof he had no knowledge and turning right and left. Presently, a great eagle swooped down upon him from the lift and seizing him in its talons, flew away with him betwixt heaven and earth, till it came to an island in the midst of the sea, where it cast him down and flew away. The youth was dazed and knew not whither he should wend, but after a few days as he sat pondering his case, he caught sight of the sails of a ship in the middlemost of the main, as it

The 590th Night

were a star in the sky; and his heart clave to it, so haply his deliverance might be therein. He continued gazing at the ship, until it drew nigh, when he saw that it was a foyst builded all of ivory and ebony, inlaid with glistening gold made fast by nails of steel, with oars of sandal and lign-aloes. In it were ten damsels, high-bosomed maids, as they were moons; and when they saw him, they came ashore to him and kissed his hands, saying, "Thou art the King, the Bridegroom!" Then there accosted him a young lady, as she were the sun shining in sky serene, bearing in hand a silken napkin, wherein were a royal robe and a crown of gold set with



all manner rubies and pearls. She threw the robe over him and set the crown upon his head, after which the damsels bore him on their arms to the foyst, where he found all kinds of silken carpets and hangings of various colours. Then they spread the sails and stretched out into mid-ocean. Quoth the young man, "Indeed, when they put to sea with me, meseemed it was a dream and I knew not whither they were wending with me. Presently, we drew near to land, and I saw the shore full of troops, none knoweth their number save Allah (extolled and exalted be He!), and all were magnificently arrayed and clad in complete steel. As soon as the vessel had made fast to the land, they brought me five marked⁺ horses of noble breeds, housed and saddled with gold, inlaid with all manner pearls and high-priced bezel stones. I chose out one of them and mounted it, whilst they led the four others before me. Then they raised the banners and the standards over my head, whilst the troops ranged themselves right and left, and we set out, with drums beating and cymbals clashing, and rode on; whilst I debated in myself whether I were in sleep or on wake; and we never ceased faring, I believing not in that my estate, but taking all this for the imbroglio of a dream, till we drew near to the green mead, full of palaces and gardens and trees and streams and blooms and birds chanting the praises of Allah the One, the Victorious. Hereupon, behold, an army sallied out from amid the palaces and gardens, as it were the torrent when it pour-

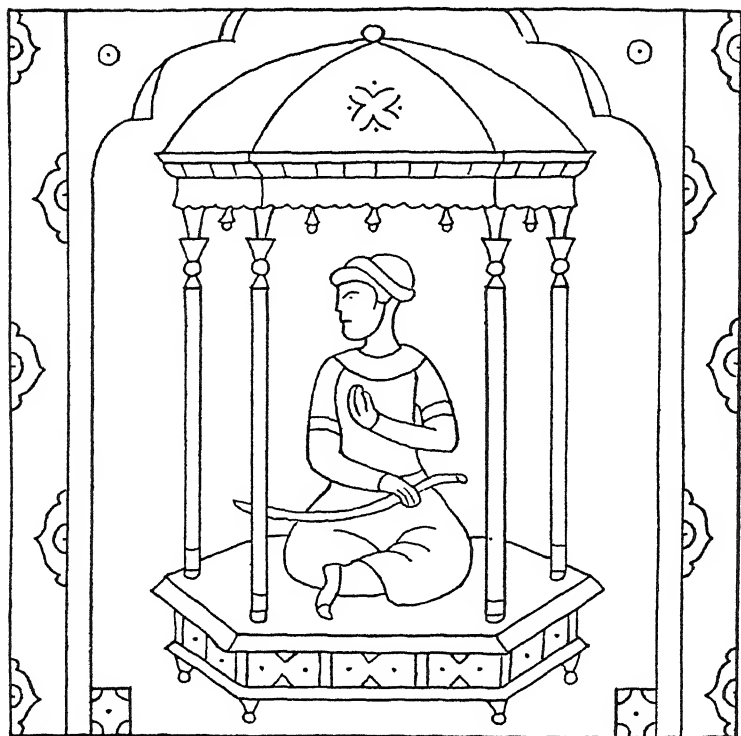
The Tale of the Man Who never Laughed

eth down,⁺ and the host overflowed the mead. These troops halted at a little distance from me and presently there rode forth from amongst them a King, preceded by some of his chief officers on foot." When he came up to the young man (saith the tale-teller) he dismounted also, and the two saluted each other after the goodliest fashion. Then said the King, "Come with us, for thou art my guest." So they took horse again and rode on, stirrup touching stirrup in great and stately procession, conversing as they went, till they came to the royal palace, where they alighted together.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 590th night, she said,

It hath reached me, O auspicious King, that the two rode together in stately procession till they entered the palace, when the King, taking the young man by the hand, let him into a domed room followed by his suite, and making him sit down on a throne of gold, seated himself beside him. Then he unbound the swathe from his lower face; and behold, the King was a young lady, like the splendid sun shining in the sheeny sky, perfect in beauty and loveliness, brilliancy and grace, arrogance⁺ and all perfection. The youth looked upon this singular blessing and embodied boon and was lost in wonder at her charms and comeliness and seemlihead and at the splendour and affluence he saw about him, when she said, "Know, O King, that I am the Queen of this land and that all the troops thou hast seen, whether horse or foot, are women, there is no man amongst them; for in this our state the men delve and sow and ear and occupy themselves with the tillage of the earth and the building of towns and other mechanical crafts and useful arts, whilst the women govern and fill the great offices of state and bear arms." At this the youth marvelled with exceeding marvel and, as they were in discourse, behold, in came the Wazir who was a tall gray-haired old woman of venerable semblance and majestic aspect, and it was told him that this was the Minister. Quoth the Queen to her, "Bring us the Kazi and witnesses." So she went out to do this, and the Queen, turning to him, conversed with him in friendly fashion, and enforced herself to reassure his awe of her and do away his shame with speech blander than the zephyr, saying, "Art thou content to be to me baron and I to thee feme?" Thereupon he arose and would have

The 591st Night



kissed ground between her hands, but she forbade him and he replied, saying, "O my lady, I am the least of thy slaves who serve thee." "Seest thou all these servants and soldiers and riches and hoards and treasures?" asked she, and he answered, "Yes!" Quoth she, "All these are at thy commandment to dispose of them and give and bestow as seemeth good to thee." Then she pointed to a closed door and said, "All these things are at thy disposal, save yonder door; that shalt thou not open, and if thou open it thou shalt repent when repentance will avail thee naught. So beware! and again I say, beware!" Hardly had she made an end of speaking when the Waziress entered followed by the Kazi and witnesses, all old women, with their hair streaming over their shoulders and of reverend and majestic presence; and the Queen bade them draw up the contract of marriage between herself and the young man. Accordingly, they performed the marriage ceremony and the Queen made a great bride-feast, to which she bade all

The Tale of the Man who never Laughed

the troops; and after they had eaten and drunken, he went in unto his bride and found her a maid virginal. So he did away her hymen and abode with her seven years in all joyance and solace and delight of life, till, one day of the days, he bethought himself of the forbidden door and said in himself, "Except there were therein treasures greater and grander than any I have seen, she had not forbidden me therefrom." So he rose and opened the door, when, lo! behind it was the very bird which had brought him from the seashore to the island, and it said to him, "No welcome to a face that shall never prosper!" When he saw it and heard what it said, he fled from it; but it followed him and seizing him in its talons, flew with him an hour's journey betwixt heaven and earth, till it set him down in the place whence it had first carried him off and flew away. When he came to his senses, he remembered his late estate, great, grand and glorious, and the troops which rode before him and his lordly rule and all the honour and fair fortune he had lost and fell to weeping and wailing.⁺ He abode two months on the seashore, where the bird had set him down, hoping yet to return to his wife, till, as he sat one night wakeful, mourning and musing, behold, he heard one speaking, albeit he saw no one, and saying, "How great were the delights! Alas, far from thee is the return of that which is past!" When he heard this, he redoubled in his regrets and despaired of recovering his wife and his fair estate that was; so he returned, weary and broken-hearted, to the house where he had dwelt with the old men and knew that they had fared even as he and that this was the cause of their shedding tears and lamenting their lot; wherefore he ever after held them excused. Then, being overcome with chagrin and concern, he took to his chamber and gave himself up to mourning and lamentation; and he ceased not crying and complaining and left eating and drinking and pleasant scents and merriment; nor did he laugh once till the day of his death, when they buried him beside the Shaykhs. "See, then, O King," continued the Wazir, "what cometh of precipitance; verily, it is unpraiseworthy and bequeatheth repentance; and in this I give thee true advice and loyal counsel." When the King heard this story, he turned from slaying his son;—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 591st night, she said,

The 591st Night

It hath reached me, O auspicious King, that when the King heard this story he turned from slaying his son; but, on the sixth day, the favourite came in to him hending a naked knife in hand, and said to him, "Know, O my lord, that except thou hearken to my complaint and protect thy right and thine honour against these thy Ministers, who are banded together against me, to do me wrong, I will kill myself with this knife, and my blood will testify against thee on the Day of Doom. Indeed, they pretend that women are full of tricks and malice and perfidy; and they design thereby to defeat me of my due and hinder the King from doing me justice; but, behold, I will prove to thee that men are more perfidious than women by the story of a King among the Kings and how he gained access to the wife of a certain merchant." "And what passed between them?" asked the King, and she answered, "I have heard tell, O august King, a tale of

The King's Son and the Merchant's Wife

A certain merchant, who was addicted to jealousy, had a wife that was a model of beauty and loveliness; and of the excess of his fear and jealousy of her, he would not abide with her in any town, but built her a pavilion without the city, apart from all other buildings. And he raised its height and strengthened its doors and provided them with curious locks; and when he had occasion to go into the city, he locked the doors and hung the keys about his neck.⁺ One day, when the merchant was abroad, the King's son of that city came forth, to take his pleasure and solace in the open country without the walls, and seeing the solitary pavilion, stood still to examine it for a long while. At last he caught sight of a charming lady looking and leaning out of one of the windows,⁺ and being smitten with amazement at her grace and charms, cast about for a means of getting to her, but could find none. So he called up one of his pages, who brought him ink-case⁺ and paper and wrote her a letter, setting forth his condition for love of her. Then he set it on the pile-point of an arrow and shot it at the pavilion, and it fell in the garden, where the lady was then walking with her maidens. She said to one of the girls, "Hasten and bring me yon letter," for she could read writing;⁺ and, when she had read it and understood what he said in it of his love and passion, yearning and longing, she wrote him a merciful reply, to

The King's Son and the Merchant's Wife

the effect that she was smitten with a yet fiercer desire for him; and then threw the letter down to him from one of the windows of the pavilion. When he saw her, he picked up the reply and after reading it, came under the window and said to her, "Let me down a thread, that I may send thee this key; which do thou take and keep by thee." So she let down a thread and he tied the key to it.⁺ Then he went away and repairing to one of his father's Wazirs, complained to him of his passion for the lady and that he could not live without her; and the Minister said, "And how dost thou bid me contrive?" Quoth the Prince, "I would have thee set me in a chest⁺ and commit it to the merchant, feigning to him that it is thine and desiring him to keep it for thee in his country-house some days, that I may have my will of her; then do thou demand it back from him." The Wazir answered, "With love and gladness." So the Prince returned to his palace and fixing the padlock, the key whereof he had given the lady, on a chest he had by him, entered therein. Then the Wazir locked it upon him and



The 592nd Night

setting it on a mule, carried it to the pavilion of the merchant, who, seeing the Minister, came forth to him and kissed his hands, saying, "Belike our lord the Wazir hath some need or business which we may have the pleasure and honour of accomplishing for him?" Quoth the Minister, "I would have thee set this chest in the safest and best place within thy house and keep it till I seek it of thee." So the merchant made the porters carry it inside and set it down in one of his store-closets, after which he went out on business. As soon as he was gone, his wife arose and went up to the chest and unlocked it with the key the King's son had given her, whereupon there came forth a youth like the moon. When she saw him, she donned her richest raiment and carried him to her sitting-saloon, where they abode seven days, eating and drinking and making merry: and as often as her husband came home, she put the Prince back into the chest and locked it upon him. One day the King asked for his son and the Wazir hurried off to the merchant's place of business and sought of him the chest.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 592nd night, she said,

It hath reached me, O auspicious King, that when the Wazir asked for the box, the merchant repaired in haste to his pavilion and knocked at the door. When his wife was ware of him, she hurried the Prince back into the chest, but, in her confusion, forgot to lock it. The merchant bade the porters take it up and carry it to his house in the town. So they took up the box by the lid, whereupon it flew open and lo! the Prince was lying within. When the merchant saw him and knew him for the King's son, he went out to the Wazir and said to him, "Go in, thou, and take the King's son; for none of us may lay hands on him." So the Minister went in and taking the Prince, went away with him. As soon as they were gone, the merchant put away his wife and swore that he would never marry again. "And," continued the damsel, "I have heard tell, also, O King, a tale of

The Page who Feigned to Know the Speech of Birds[†]

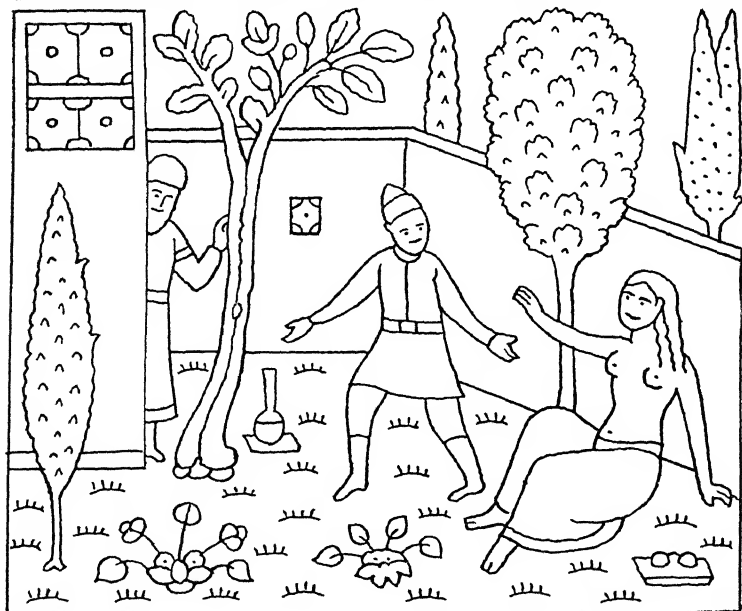
A certain man of rank once entered the slave-market and saw a page being cried for sale; so he bought him and carrying him

The Page who Feigned to know the Speech of Birds

home, said to his wife, "Take good care of him." The lad abode there for a while till, one day, the man said to his wife, "Go forth to-morrow to the garden and take thy solace therein and amuse thyself and enjoy thyself." And she replied, "With love and gladness!" Now when the page heard this, he made ready in secret meat and drink and fruits and desert, and sallied forth with them privily that night to the garden, where he laid the meat under one tree, the wine under another and the fruit and conserves under a third, in the way his mistress must pass. When morning morrowed the husband bade him accompany the lady to that garden carrying with him all the provisions required for the day; so she took horse and riding thither with him, dismounted and entered. Presently, as they were walking about, a crow croaked,⁺ and the page said, "Thou sayst sooth"; whereupon his mistress asked him, "Dost thou know what the crow said?" and he answered, "Yes, O my lady, he said, 'Under yonder tree is meat; go and eat it.'" So she said, "I see thou really dost understand them"; then she went up to the tree and, finding a dish of meat ready dressed, was assured that the youth told the truth and marvelled with exceeding marvel. They ate of the meat and walked about awhile, taking their pleasure in the garden, till the crow croaked a second time, and the page again replied, "Thou sayst sooth." "What said he?" quoth the lady, and quoth the page, "O my lady, he saith that under such a tree are a gugglet of water flavoured with musk and a pitcher of old wine." So she went up with him to the tree and, finding the wine and water there, redoubled in wonderment and the page was magnified in her eyes. They sat down and drank, then arose and walked in another part of the garden. Presently the crow croaked again and the page said, "Thou sayst sooth." Said the lady, "What saith he now?" and the page replied, "He saith that under yonder tree are fruits, fresh and dried." So they went thither and found all as he said and sat down and ate. Then they walked about again till the crow croaked a fourth time, whereupon the page took up a stone and threw it at him. Quoth she, "What said he, that thou shouldst stone him?" "O my lady," answered he, "he said what I cannot tell thee." "Say on," rejoined she, "and be not abashed in my presence, for there is naught between me and thee." But he ceased not to say, "No," and she to press him to speak, till at last she conjured him to tell her, and

The 593rd Night

he answered, "The crow said to me, 'Do with thy lady even as doth her husband.'" When she heard his words she laughed till she fell backward and said, "This is a light matter, and I may not gainsay thee therein." So saying, she went up to a tree and, spreading the carpet under it, lay down, and called to him to come and do her need, when, lo! her husband, who had followed them unawares and saw this, called out to the page, saying, "Harkye, boy! What ails thy mistress to lie there, weeping?" Answered the page, "O my lord, she fell off the tree and was killed;+ and none but Allah (be He extolled and exalted!) restored her to thee. Wherefore she lay down awhile to recover herself by rest." When the lady saw her husband standing by her head, she rose and made a show of weakness and pain, saying, "O my back! O my sides! Come to my help, O my friends! I shall never survive this." So her husband was deceived and said to the page, "Fetch thy mistress's horse and set her thereon." Then he carried her home, the boy holding one stirrup and the man the other and saying, "Allah vouchsafe thee ease and recovery!" "These then, O King," (said the damsel) "are some instances of the craft of men and their perfidy; wherefore let not thy Wazirs turn thee from succouring



The Tale of the Lady and her Five Suitors

me and doing me justice," Then she wept, and when the King saw her weeping (for she was the dearest to him of all his slave-girls) he once more commanded to put his son to death; but the sixth Minister entered and kissing ground before him, said, "May the Almighty advance the King! Verily I am a loyal counsellor to thee, in that I counsel thee to deal deliberately in the matter of thy son";—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 593rd night, she said,

It hath reached me, O auspicious King, that the sixth Wazir said, "O King, deal deliberately in the matter of thy son; for falsehood is as smoke and fact is built on base which shall not be broken; yea, and the light of sooth dispelleth the night of untruth. Know that the perfidy of women is great, even as saith Allah the Most High in His Holy Book, 'Verily, the malice of you is great.'⁺ And indeed a tale hath reached me that a certain woman befooled the Chiefs of the State on such wise as never did any before her." Asked the King, "And how was that?" And the Wazir answered, "I have heard tell a tale, O King, as follows, concerning

The Lady and her Five Suitors⁺

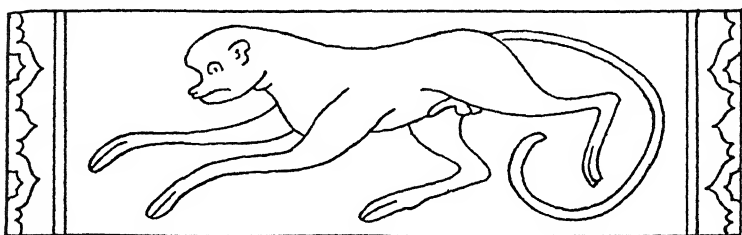
A woman of the daughters of the merchants was married to a man who was a great traveller. It chanced once that he set out for a far country and was absent so long that his wife, for pure ennui, fell in love with a handsome young man of the sons of the merchants, and they loved each other with exceeding love. One day, the youth quarrelled with another man, who lodged a complaint against him with the Chief of Police, and he cast him into prison. When the news came to the merchant's wife his mistress, she well-nigh lost her wits; then she arose and donning her richest clothes repaired to the house of the Chief of Police. She saluted him and presented a written petition to this purport, "He thou hast clapped in jail is my brother, such and such, who fell out with such an one; and those who testified against him bore false witness. He hath been wrongfully imprisoned, and I have none other to come in to me nor to provide for my support; therefore I beseech thee of thy grace to release him." When the magistrate had read the paper, he cast his eyes on her and fell in love with her

The 594th Night

forthright; so he said to her, "Go into the house, till I bring him before me; then I will send for thee and thou shalt take him." "O my lord," replied she, "I have none to protect me save Almighty Allah! I am a stranger and may not enter any man's abode." Quoth the Wali, "I will not let him go, except thou come to my home and I take my will of thee." Rejoined she, "If it must be so, thou must needs come to my lodging and sit and sleep the siesta and rest the whole day there." "And where is thy abode?" asked he; and she answered, "In such a place," and appointed him for such a time. Then she went out from him, leaving his heart taken with love of her, and she repaired to the Kazi of the city, to whom she said, "O our lord the Kazi!" He exclaimed, "Yes!" and she continued, "Look into my case, and thy reward be with Allah the Most High!" Quoth he, "Who hath wronged thee?" and quoth she, "O my lord, I have a brother and I have none but that one, and it is on his account that I come to thee; because the Wali hath imprisoned him for a criminal and men have borne false witness against him that he is a wrong-doer; and I beseech thee to intercede for him with the Chief of Police." When the Kazi looked on her, he fell in love with her forthright and said to her, "Enter the house and rest awhile with my handmaids whilst I send to the Wali to release thy brother. If I knew the money-fine which is upon him, I would pay it out of my own purse, so I may have my desire of thee, for thou pleasest me with thy sweet speech." Quoth she, "If thou, O my lord, do thus, we must not blame others." Quoth he, "An thou wilt not come in, wend thy ways." Then said she, "An thou wilt have it so, O our lord, it will be privier and better in my place than in thine, for here are slave-girls and eunuchs and goers-in and comers-out, and indeed I am a woman who wotteth naught of this fashion; but need compelleth." Asked the Kazi, "And where is thy house?" and she answered, "In such a place," and appointed him for the same day and time as the Chief of Police. Then she went out from him to the Wazir, to whom she preferred her petition for the release from prison of her brother who was absolutely necessary to her: but he also required her of herself, saying, "Suffer me to have my will of thee and I will set thy brother free." Quoth she, "An thou wilt have it so, be it in my house, for there it will be privier both for me and for thee. It is not far distant and thou knowest that which

The Tale of the Lady and her Five Suitors

behoveth us women of cleanliness and adornment." Asked he, "Where is thy house?" "In such a place," answered she and appointed him for the same time as the two others. Then she went out from him to the King of the city and told him her story and sought of him her brother's release. "Who imprisoned him?" enquired he; and she replied, "'Twas thy Chief of Police." When the King heard her speech, it transpierced his heart with the arrows of love and he bade her enter the palace with him, that he might send to the Kazi and release her brother. Quoth she, "O King, this thing is easy to thee, whether I will or nill; and if the



King will indeed have this of me, it is of my good fortune; but, if he come to my house, he will do me the more honour by setting step therein, even as saith the poet,

*O my friends, have ye seen or have ye heard
Of his visit whose virtues I hold so high?"*

Quoth the King, "We will not cross thee in this." So she appointed him for the same time as the three others, and told him where her house was.—

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 594th night, she said,*

It hath reached me, O auspicious King, that the woman told the King where her house was and appointed him for the same time as the Wali, the Kazi and the Wazir. Then she left him and betaking herself to a man which was a carpenter, said to him, "I would have thee make me a cabinet with four compartments one above other, each with its door for locking up. Let me know thy hire and I will give it thee." Replied he, "My price will be four dinars; but, O noble lady and well-protected, if thou wilt vouchsafe me thy favours, I will ask nothing of thee." Rejoined she, "An there be no help but that thou have it so, then make thou five compartments with their padlocks"; and she appointed him

The 594th Night

to bring it exactly on the day required. Said he, "It is well; sit down, O my lady, and I will make it for thee forthright, and after I will come to thee at my leisure." So she sat down by him, whilst he fell to work on the cabinet, and when he had made an end of it she chose to see it at once carried home and set up in the sitting-chamber. Then she took four gowns and carried them to the dyer, who dyed them each of a different colour; after which she applied herself to making ready meat and drink; fruits, flowers and perfumes. Now when the appointed trysting day came, she donned her costliest dress and adorned herself and scented herself, then spread the sitting-room with various kinds of rich carpets and sat down to await who should come. And behold, the Kazi was the first to appear, devancing the rest, and when she saw him, she rose to her feet and kissed the ground before him; then, taking him by the hand, made him sit down by her on the couch and lay with him and fell to jesting and toying with him. By and by, he would have her do his desire, but she said, "O my lord, doff thy clothes and turband and assume this yellow cassock and this headkerchief;+ whilst I bring thee meat and drink; and after thou shalt win thy will." So saying, she took his clothes and turband and clad him in the cassock and the kerchief; but hardly had she done this, when lo! there came a knocking at the door. Asked he, "Who is that rapping at the door?" and she answered, "My husband." Quoth the Kazi, "What is to be done, and where shall I go?" Quoth she, "Fear nothing, I will hide thee in this cabinet"; and he, "Do as seemeth good to thee." So she took him by the hand and pushing him into the lowest compartment, locked the door upon him. Then she went to the house-door, where she found the Wali; so she bussed ground before him and taking his hand brought him into the saloon, where she made him sit down and said to him, "O my lord, this house is thy house; this place is thy place, and I am thy handmaid: thou shalt pass all this day with me; wherefore do thou doff thy clothes and don this red gown, for it is a sleeping gown." So she took away his clothes and made him assume the red gown and set on his head an old patched rag she had by her; after which she sat by him on the divan and she sported with him while he toyed with her awhile, till he put out his hand to her. Whereupon she said to him, "O our lord, this day is thy day and none shall share in it with thee; but first, of thy

The Tale of the Lady and her Five Suitors

favour and benevolence, write me an order for my brother's release from jail that my heart may be at ease." Quoth he, "Hearkening and obedience: on my head and eyes be it!" and wrote a letter to his treasurer, saying, "As soon as this communication shall reach thee, do thou set such an one free, without stay or delay; neither answer the bearer a word." Then he sealed it and she took it from him, after which she began to toy again with him on the divan when, behold, some one knocked at the door. He asked, "Who is that?" and she answered, "My husband." "What shall I do?" said he, and she, "Enter this cabinet, till I send him away and return to thee." So she clapped him into the second compartment from the bottom and padlocked the door on him; and meanwhile the Kazi heard all they said. Then she went to the house-door and opened it, whereupon lo! the Wazir entered. She bussed the ground before him and received him with all honour and worship, saying, "O my lord, thou exaltest us by thy coming to our house; Allah never deprive us of the light of thy countenance!" Then she seated him on the divan and said to him, "O my lord, doff thy heavy dress and turband and don these lighter vestments." So he put off his clothes and turband and she clad him in a blue cassock and a tall red bonnet, and said to him, "Erst thy garb was that of the Wazirate; so leave it to its own time and don this light gown, which is better fitted for carousing and making merry and sleep." Thereupon she began to play with him and he with her, and he would have done his desire of her; but she put him off, saying, "O my lord, this shall not fail us." As they were talking there came a knocking at the door, and the Wazir asked her, "Who is that?" to which she answered, "My husband." Quoth he, "What is to be done?" Quoth she, "Enter this cabinet, till I get rid of him and come back to thee and fear thou nothing." So she put him in the third compartment and locked the door on him, after which she went out and opened the house-door when lo and behold! in came the King. As soon as she saw him she kissed ground before him, and taking him by the hand, led him into the saloon and seated him on the divan at the upper end. Then said she to him, "Verily, O King, thou dost us high honour, and if we brought thee to gift the world and all that therein is, it would not be worth a single one of thy steps upwards."—

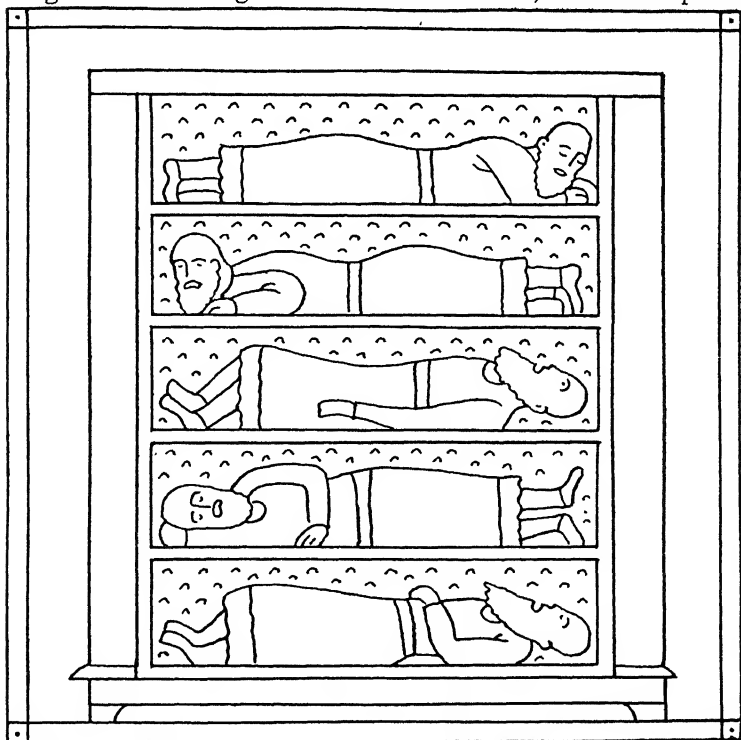
The 595th Night

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 595th night, she said,

It hath reached me, O auspicious King, that when the King entered the lady's house she said to him, "Had we brought thee to gift the world and all which is therein, it would not be worth a single one of thy steps us-wards." And when he had taken his seat upon the divan she said, "Give me leave to speak one word." "Say what thou wilt," answered he, and she said, "O my lord, take thine ease and doff thy dress and turband." Now his clothes were worth a thousand dinars; and when he put them off she clad him in a patched gown, worth at the very most ten dirhams, and fell to talking and jesting with him; all this while the folk in the cabinet hearing everything that passed, but not daring to say a word. Presently, the King put his hand to her neck and sought to do his desire of her; when she said, "This thing shall not fail us, but I had first promised myself to entertain thee in this sitting-chamber, and I have that which shall content thee." Now as they were speaking, some one knocked at the door and he asked her, "Who is that?" "My husband," answered she, and he, "Make him go away of his own good will, or I will fare forth to him and send him away perforce." Replied she, "Nay, O my lord, have patience till I send him away by my skilful contrivance." "And I, how shall I do!" enquired the King; whereupon she took him by the hand and making him enter the fourth compartment of the cabinet, locked it upon him. Then she went out and opened the house-door when behold, the carpenter entered and saluted her. Quoth she, "What manner of thing is this cabinet thou hast made me?" "What aileth it, O my lady?" asked he, and she answered, "The top compartment is too strait." Rejoined he, "Not so"; and she, "Go in thyself and see; it is not wide enough for thee." Quoth he, "It is wide enough for four," and entered the fifth compartment, whereupon she locked the door on him. Then she took the letter of the Chief of Police and carried it to the treasurer who, having read and understood it, kissed it and delivered her lover to her. She told him all she had done and he said, "And how shall we act now?" She answered, "We will remove hence to another city, for after this work there is no tarrying for us here." So the twain packed up what goods they had and, loading them on camels, set out forthright for another city. Meanwhile, the five

The Tale of the Lady and her Five Suitors

abode each in his compartment of the cabinet without eating or drinking three whole days, during which time they held their water until at last the carpenter could retain his no longer; so he staled on the King's head, and the King urined on the Wazir's head, and the Wazir piddled on the Wali and the Wali pissed on the head of the Kazi; whereupon the Judge cried out and said, "What nastiness⁺ is this? Doth not what strait we are in suffice us, but you must make water upon us?" The Chief of Police recognized the Kazi's voice and answered, saying aloud, "Allah increase thy reward, O Kazi!" And when the Kazi heard him, he knew him for the Wali. Then the Chief of Police lifted up his voice and said, "What means this nastiness?" and the Wazir answered, saying, "Allah increase thy reward, O Wali!" whereupon he knew him to be the Minister. Then the Wazir lifted up his voice and said, "What means this nastiness?" But when the King heard and recognized his Minister's voice, he held his peace



The 596th Night

and concealed his affair. Then said the Wazir, "May God damn^t this woman for her dealing with us! She hath brought hither all the Chief Officers of the state, except the King." Quoth the King, "Hold your peace, for I was the first to fall into the toils of this lewd strumpet." Whereat cried the carpenter, "And I, what have I done? I made her a cabinet for four gold pieces, and when I came to seek my hire, she tricked me into entering this compartment and locked the door on me." And they fell to talking with one another, diverting the King and doing away his chagrin. Presently the neighbours came up to the house and, seeing it deserted, said one to other, "But yesterday our neighbour, the wife of such an one, was in it; but now no sound is to be heard therein nor is soul to be seen. Let us break open the doors and see how the case stands, lest it come to the ears of the Wali or the King and we be cast into prison and regret not doing this thing before." So they broke open the doors and entered the saloon, where they saw a large wooden cabinet and heard men within groaning for hunger and thirst. Then said one of them, "Is there a Jinni in this cabinet?" and his fellow, "Let us heap fuel about it and burn it with fire." When the Kazi heard this, he bawled out to them, "Do it not!"——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 596th night, she said,

It hath reached me, O auspicious King, that when the neighbours proposed to heap fuel about the cabinet and to burn it the Kazi bawled out to them, "Do it not!" And they said to one another, "Verily the Jinn make believe to be mortals and speak with men's voices." Thereupon the Kazi repeated somewhat of the Sublime Koran and said to the neighbours, "Draw near to the cabinet wherein we are." So they drew near, and he said, "I am so and so the Kazi, and ye are such an one and such an one, and we are here a company." Quoth the neighbours, "Who brought you here?" And he told them the whole case from beginning to end. Then they fetched a carpenter, who opened the five doors and let out Kazi, Wazir, Wali, King and carpenter in their queer disguises; and each, when he saw how the others were accoutred, fell a-laughing at them. Now she had taken away all their clothes; so every one of them sent to his people for fresh clothes and put them on and went out, covering himself therewith from the sight

The Tale of the Three Wishes

of the folk. "Consider, therefore, O our lord the King" (said the Wazir), "what a trick this woman played off upon the folk! And I have heard tell also a tale of

The Three Wishes,⁺ or the Man who Longed to See the Night of Power

A certain man had longed all his life to look upon the Night of Power,⁺ and one night it befel that he gazed at the sky and saw the angels, and Heaven's gates thrown open; and he beheld all things prostrating themselves before their Lord, each in its several stead. So he said to his wife, "Harkye, such an one, verily Allah hath shown me the Night of Power, and it hath been proclaimed to me, from the invisible world, that three prayers will be granted unto me; so I consult thee for counsel as to what shall I ask." Quoth she, "O man, the perfection of man and his delight is in his prickles; therefore do thou pray Allah to greaten thy yard and magnify it." So he lifted up his hands to heaven and said, "O Allah, greaten my yard and magnify it." Hardly had he spoken when his tool became as big as a column and he could neither sit nor stand nor move about nor even stir from his stead; and when he would have carnally known his wife, she fled before him from place to place. So he said to her, "O accursed woman, what is to be done? This is thy list, by reason of thy lust." She replied, "No, by Allah, I did not ask for this length and huge bulk, for which the gate of a street were too strait. Pray Heaven to make it less." So he raised his eyes to Heaven and said, "O Allah, rid me of this thing and deliver me therefrom." And immediately his prickles disappeared altogether and he became clean smooth. When his wife saw this, she said, "I have no occasion for thee, now thou art become pegless as a eunuch, shaven and shorn"; and he answered her, saying, "All this comes of thine ill-omened counsel and thine imbecile judgment. I had three prayers accepted of Allah, wherewith I might have gotten me my good, both in this world and in the next, and now two wishes are gone in pure waste, by thy lewd will, and there remaineth but one." Quoth she, "Pray Allah the Most High to restore thee thy yard as it was." So he prayed to his Lord and his prickles were restored to its first estate. Thus the man lost his three wishes by the ill counsel and lack of

The 597th Night

wit in the woman; "And this, O King" (said the Wazir), "have I told thee, that thou mightest be certified of the thoughtlessness of women and their inconsequence and silliness and see what cometh of hearkening to their counsel. Wherefore be not persuaded by them to slay thy son, thy heart's core, who shall cause thy remembrance to survive thee." The King gave ear to his Minister's words and forbore to put his son to death; but, on the seventh day, the damsel came in, shrieking, and after lighting a great fire in the King's presence, made as she would cast herself therein; whereupon they laid hands on her and brought her before him. He asked her, "Why hast thou done this?" and she answered, "Except thou do me justice on thy son, I will cast myself into this very fire and accuse thee of this on the Day of Resurrection, for I am a-weary of my life, and before coming into thy presence I wrote my last will and testament and gave alms of my goods and resolved upon death. And thou wilt repent with all repentance, even as did the King of having punished the pious woman who kept the Hammam." Quoth the King, "How was that?" and quoth she, "I have heard tell, O King, this tale concerning

The Stolen Necklace

There was once a devotee, a recluse, a woman who had devoted herself to religion. Now she used to resort to a certain King's palace,⁺ whose dwellers were blessed by her presence and she was held of them in high honour. One day she entered that palace according to her custom and sat down beside the King's wife. Presently the Queen gave her a necklace, worth a thousand dinars, saying, "Keep this for me, O woman, whilst I go to the Hammam." So she entered the bath, which was in the palace, and the pious woman remaining in the place where the Queen was and awaiting her return laid the necklace on the prayer-carpet and stood up to pray. As she was thus engaged, there came a magpie⁺ which snatched up the necklace while she went out to obey a call of nature, and carrying it off, hid it inside a crevice in a corner of the palace walls. When the Queen came out of the bath, she sought the necklace of the recluse, who also searched for it, but found it not nor could light on any trace of it; so she said to the King's wife, "By Allah, O my daughter, none hath been with me. When thou gavest me the necklace, I laid it on the prayer-carpet,

The Tale of the Two Pigeons

and I know not if one of the servants saw it and took it without my heed, whilst I was engaged in prayer. Almighty Allah only knoweth what is come of it!" When the King heard what had happened, he bade his Queen put the bath-woman to the question by fire and grievous blows,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 597th night, she said,

It hath reached me, O auspicious King, that when the King bade his Queen question the bath-woman with fire and grievous blows, they tortured her with all manner tortures, but could not



bring her to confess or to accuse any. Then he commanded to cast her into prison and manacle and fetter her; and they did as he bade. One day, after this, as the King sat in the inner court of his palace, with the Queen by his side and water flowing around him, he saw the pie fly into a crevice in a corner of the wall and pull out the necklace, whereupon he cried out to a damsel who was with him, and she caught the bird and took the necklace from it. By this the King knew that the pious bath-woman had been wronged and repented of that he had done with her. So he sent for her to the presence and fell to kissing her head and with many tears sought pardon of her. Moreover, he commanded much treasure to be given to her, but she refused and would none of it. However, she forgave him and went away, swearing never again to enter any one's house. So she betook herself to wandering in the mountains and valleys and worshipped God until she died, and Almighty Allah have mercy upon her! "And for an instance of the malice of the male sex" (continued the damsel), "I have heard, O King, tell this tale of

The Two Pigeons[†]

A pair of pigeons once stored up wheat and barley in their nest during the winter, and when the summer came, the grain shrivelled

The 597th Night

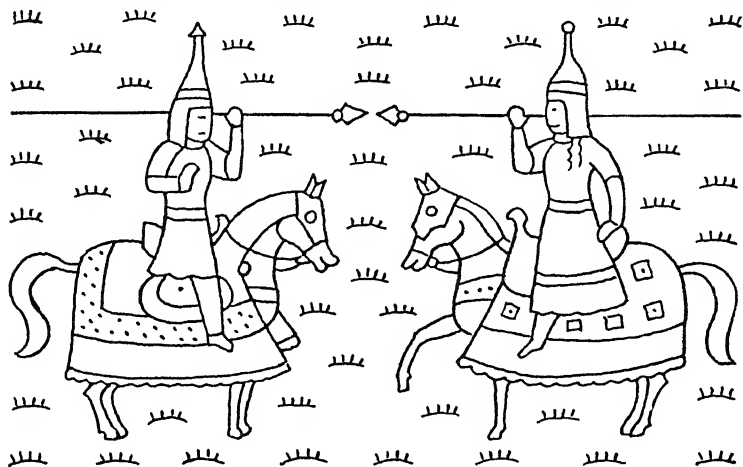
and became less; so the male pigeon said to his wife, "Thou hast eaten of this grain." Replied she, "No, by Allah, I have never touched it!" But he believed not her words and beat her with his wings and pecked her with his bill, till he killed her. When the cold season returned, the corn swelled out and became as before, whereupon he knew that he had slain his wife wrongously and wickedly, and he repented whenas repentance availed him naught. Then he lay down by her side, mourning over her and weeping for grief, and left meat and drink, till he fell sick and died. "But" (added the damsel), "I know a story of the malice of men more extraordinary than either of these." Quoth the King, "Let us hear what thou hast to tell"; and quoth she, "I have heard tell, O King, this story of

Prince Behram and the Princess Al-Datma

There was once a King's daughter, who had no equal in her time for beauty and loveliness and symmetrical stature and grace, brilliancy, amorous lace and the art of ravishing the wits of the masculine race and her name was Al-Datma. She used to boast, "Indeed there is none like me in this age." Nor was there one more accomplished than she in horsemanship and martial exercises and all that behoveth a cavalier. So all the Kings' sons sought her to wife; but she would take none of them, saying, "No man shall marry me except he overcome me at lunge of lance and stroke of sword in fair field and patent plain. If any can do this, I will willingly wed him; but, if I overcome him, I will take his horse and clothes and arms and write with fire upon his forehead, 'This is the freed man of Al-Datma.'" Now the sons of the Kings flocked to her from every quarter far and near, and she overcame them and put them to shame, stripping them of their arms and branding them with fire. Presently the son of a King of the Kings of the Persians, by name Behram ibn Táji, heard of her and journeyed from afar to her father's court, bringing with him men and horses and great store of wealth and royal treasures. When he drew near the city, he sent her parent a rich present and the King came out to meet him and honoured him with the utmost honour. Then the King's son sent a message to him by his Wazir, demanding his daughter's hand in marriage; but the King answered, saying, "O my son, as regards my daughter Al-Datma, I

The Tale of Prince Behram and the Princess

have no power over her, for she hath sworn by her soul to marry none except he overcome her in the listed field." Quoth the Prince, "I journeyed hither from my father's court with no other object but this; I came here to woo and for thine alliance to sue"; quoth the King, "Thou shalt meet her to-morrow." So next day he sent to bid his daughter who, making ready for battle, donned her harness of war, and the folk, hearing of the coming joust, flocked from all sides to the field. Presently the Princess rode into the



lists, armed cap-à-pie and belted and with vizor down, and the Persian King's son came out single-handed to meet her, equipped at all points after the fairest of fashions. Then they drove at each other and fought a great while, wheeling and falsing, advancing and retreating, till the Princess, finding in him such courage and cavalrice as she had seen in none else, began to fear for herself lest he put her to shame before the bystanders and knew that he would assuredly overcome her. So she resolved to trick him and, raising her vizor, lo! her face appeared more brilliant than the full moon, which when he saw, he was confounded by her beauty and his strength failed and his spirit faltered. When she perceived this, she fell upon him unawares in his moment of weakness, and tare him from his saddle, and he became in her hands as he were a sparrow in the clutches of an eagle, knowing not what was done with him for amazement and confusion. So she took his steed and clothes and armour and, branding him with fire, let him wend his

The 598th Night

ways. When he recovered from his stupor, he abode several days without meat or drink or sleep for despite and love of the girl which had taken hold upon his heart. Then he sent a letter by certain of his slaves to his father, advising him that he could not return home till he had won his will of the Princess or died for want of her. When his sire got the letter, he was sore concerned for his son and would have succoured him by sending troops and soldiers; but his Wazirs dissuaded him from this and exhorted him to patience; so he committed his affair to Almighty Allah. Meanwhile, the Prince cast about for a means of coming to his desire; and presently, disguising himself as a decrepit old man, with a white beard over his own black beard repaired to a garden of the Princess wherein she used to walk most of her days. Here he sought out the gardener and said to him, "I am a stranger from a far country and from my youth upwards I have been a gardener, and in the grafting of trees and the culture of fruits and flowers and care of the vine none is more skilled than I." When the gardener heard this, he rejoiced in him with exceeding joy and carried him into the garden, where he commended him to his underlings, and the Prince betook himself to the service of the garden and improving the Persian water-wheels and disposing the irrigation channels. One day, as he was thus employed, lo! he saw some slaves enter the garden, leading mules laden with carpets and vessels, and asked them the meaning of this, to which they answered, "The Princess is minded to take her pleasure." When he heard these words he hastened to his lodging and, fetching some of the jewels and ornaments he had brought with him from home, sat down in the garden and spread somewhat of them out before him, shaking and making a show of extreme old age,—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 598th night, she continued her story, saying,

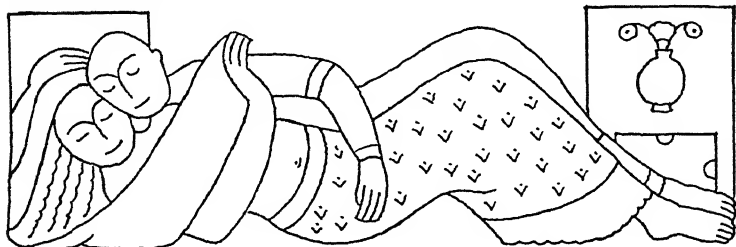
It hath reached me, O auspicious King, that the son of the Persian King, after disguising himself as an old man shotten in years and taking a seat in the garden, spread out somewhat of the jewels and ornaments before him and made a show of shaking and trembling as if for decrepitude and the weakness of extreme senility. After an hour or so a company of damsels and eunuchs entered with the Princess in their midst, as she were the moon among

The Tale of Prince Behram and the Princess

the stars, and dispersed about the garden, plucking the fruits and diverting themselves. Presently they espied a man sitting under one of the trees; and, making towards him (who was the Prince), found him a very old man, whose hands and feet trembled for decrepitude, and before him store of precious jewels and royal ornaments. So they marvelled at his case and asked him what he did there with the jewels; when he answered, "With these trinkets I would fain buy me to wife one of you." They laughed together at him and said, "If one of us marry thee, what wilt thou do with her?" Said he, "I will give her one kiss and divorce her." Then quoth the Princess, "I give thee this damsel to wife." So he rose and coming up to her, leaning on his staff and shivering and staggering, kissed her and gave her the jewels and ornaments; whereas she rejoiced and they, laughing at him, went their way. Next day, they came again to the garden, and finding him seated in the same place, with more jewels and ornaments than before spread in front of him, asked him, "O Shaykh, what wilt thou do with this jewelery?" and he answered, saying, "I wish therewith to take one of you to wife even as yesterday." So the Princess said, "I marry thee to this damsel"; and he came up to her and kissed her and gave her the jewels, and they all went their ways. But, seeing such generosity to her handmaids the Princess said in herself, "I have more right to all these fine things than these beggars, and no harm can betide me." So when morning morrowed she went down from her chamber singly into the garden, in the habit of one of her damsels, and presenting herself privily before the Prince, said to him, "O Shaykh, the King's daughter hath sent me to thee, that thou mayst marry me." He looked at her and knew her; so he answered, "With love and gladness," and gave her jewels and ornaments of the finest and costliest. Then he rose to kiss her, and she off her guard and fearing nothing but, when he came up to her, he suddenly laid hold of her with a strong hand and instantly throwing her down, on the ground abated her maidenhead.⁺ Then he pulled the beard from his face and said to her, "Dost thou not know me?" Asked she, "Who art thou?" and he answered, "I am Behram, the King's son of Persia, who have changed my favour and am become a stranger to my people and estate for thy sake and have lavished my treasures for thy love." So she rose from under him in silence and answered not his

The 599th Night

address nor spake a word of reply to him, being dazed for what had befallen her and seeing nothing better than to be silent, for fear of shame; and she bethought herself and said, "If I kill myself it will be useless and if I do him die, his death will profit me naught"; and presently added, "Nothing will serve me but that I elope with him to his own country." Then she gathered together her monies and treasures and sent to him, acquainting him therewith, to the intent that he also might equip himself with his wealth and needs; and they agreed upon a night on which to depart. So, at the appointed time, they mounted race-horses and set out under



cover of the gloom, nor did morning morrow till they had traversed a great distance; and they ceased not faring forwards till they drew near his father's capital in the land of the Persians. When the King heard of his son's coming, he rode out to meet him with his troops and rejoiced in him with exceeding joy. Then, after a few days, he sent the Princess's father a splendid present, and a letter to the effect that his daughter was with him and demanding her wedding equipage. Al-Datma's father came out to meet the messenger with the greatest gladness (for that he had deemed his daughter lost and had grieved sore for her loss): after which he made bride-feasts and, summoning the Kazi and the witnesses, let draw up the marriage contract between his daughter and the Prince of Persia. He invested the envoys with robes of honour, then he made ready her equipage and despatched it to her; and Prince Behram abode with her till death sundered their union. "See therefore, O King" (continued the favourite), "the malice of men in their dealing with women. As for me, I will not go back from my due till I die." So the King once more commanded to put his son to death; but the seventh Wazir came in to him and kissing the ground before him, said, "O King, have patience with me whilst I speak these words of good counsel to thee; how many

The Tale of the House with the Belvedere

patient and slow-moving men unto their hope attain, and how many who are precipitate fall into shameful state! Now I have seen how this damsel hath profligately excited the King by lies to horrible and unnatural cruelties; but I his Mameluke, whom he hath overwhelmed with his favours and bounties, do proffer him true and loyal rede; for that I, O King, know of the malice of women that which none knoweth save myself; and in particular there hath reached me, on this subject, the story of the old woman and the son of the merchant with its warning instances." Asked the King, "And what fell out between them, O Wazir?" and the seventh Wazir answered, "I have heard tell, O King, the tale of

The House with the Belvedere⁺

A wealthy merchant had a son who was very dear to him and who said to him one day, "O my father, I have a boon to beg of thee." Quoth the merchant, "O my son, what is it, that I may give it thee and bring thee to thy desire, though it were the light of mine eyes." Quoth the youth, "Give me money, that I may journey with the merchants to the city of Baghdad and see its sights and sail on the Tigris and look upon the palace of the Caliphs;† for the sons of the merchants have described these things to me and I long to see them for myself." Said the father, "O my child, O my little son, how can I endure to part from thee?" But the youth replied, "I have said my say and there is no help for it but I journey to Baghdad with thy consent or e'en without it: such a longing for its sight hath fallen upon me as can only be assuaged by the going thither."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 599th night, she said,

It hath reached me, O auspicious King, that the merchant's son said to his sire, "There is no help for it but that I journey to Baghdad." Now when the father saw that there was no help for it, he provided his son with goods to the value of thirty thousand gold pieces and sent him with certain merchants in whom he trusted, committing him to their charge. Then he took leave of the youth, who journeyed with his friends the merchants till they reached Baghdad, the House of Peace, where he entered the market and hired him a house, so handsome and delectable and spacious and elegant that on seeing it he well-nigh lost his wits for admiration;

The 599th Night

for therein were pavilions facing one another, with floors of coloured marbles and ceilings inlaid with gold and lapis lazuli, and its gardens were full of warbling birds. So he asked the door-keeper⁺ what was its monthly rent, and he replied, "Ten dinars." Quoth the young man, "Speakest thou soothly or dost thou but jest with me?" Quoth the porter, "By Allah, I speak naught but the truth, for none who taketh up his abode in this house lodgeth in it more than a week⁺ or two." "And how is that?" quoth the youth; and quoth the porter, "O my son, whoso dwelleth in this house cometh not forth of it, except sick or dead, wherefore it is known amongst all the folk of Baghdad so that none offereth to inhabit it, and thus cometh it that its rent is fallen so low." Hearing this the young merchant marvelled with exceeding marvel and said, "Needs must there be some reason for this sickening and perishing." However after considering awhile and seeking refuge with Allah from Satan the Stoned, he rented the house and took up his abode there. Then he put away apprehension from his thought and busied himself with selling and buying; and some days passed by without any such ill case befalling him in the house, as the door-keeper had mentioned. One day as he sat upon the bench before his door, there came up a grizzled crone, as she were a snake speckled white and black, calling aloud on the name of Allah, magnifying Him inordinately and, at the same time, putting away the stones and other obstacles from the path.⁺ Seeing the youth sitting there, she looked at him and marvelled at his case; whereupon quoth he to her, "O woman, dost thou know me or am I like any thou knowest?" When she heard him speak, she toddled up to him and saluting him with the salam, asked, "How long hast thou dwelt in this house?" Answered he, "Two months, O my mother"; and she said, "It was hereat I marvelled; for I, O my son, know thee not, neither dost thou know me, nor yet art thou like unto any one I know; but I marvelled for that none other than thou hath taken up his abode in this house but hath gone forth from it, dead or dying, saving thee alone. Doubtless, O my son, thou hast perilled thy young years; but I suppose thou hast not gone up to the upper story neither looked out from the belvedere there." So saying, she went her way and he fell a-pondering her words and said to himself, "I have not gone up to the top of the house; nor did I know that there was a belvedere

The Tale of the House with the Belvedere

there." Then he arose forthright and going in, searched the by-ways of the house till he espied, in a wall-corner among the trees, a narrow door between whose posts⁺ the spider had woven her webs, and said in himself, "Haply the spider hath not webbed over the door, but because death and doom is within." However, he heartened himself with the saying of God the Most High, "Say, nothing shall befall us but what Allah hath written for us";⁺ and opening the door, ascended a narrow flight of stairs, till he came to the terrace-roof, where he found a belvedere, in which he sat down to rest and solace himself with the view. Presently, he caught sight of a fine house and a well-cared for hard by, surmounted by a lofty belvedere, overlooking the whole of Baghdad, in which sat a damsel fair as a Houri. Her beauty took possession of his whole heart and made away with his reason, bequeathing to him the pains and patience of Job and the grief and weeping of Jacob. And as he looked at her and considered her curiously, an object to enamour an ascetic and make a devotee lovesick, fire was lighted in his vitals and he cried, "Folk say that whoso taketh up his abode in this house dieth or sickeneth. An this be so, yon damsel is assuredly the cause. Would Heaven I knew how I shall win free of this affair, for my wits are clean gone!" Then he de-



The Sixth Night

scended from the terrace, pondering his case, and sat down in the house, but being unable to rest, he went out and took his seat at the door, absorbed in melancholy thought when, behold, up came the old woman a-foot, praising and magnifying Allah as she went. When he saw her, he rose and accosting her with a courteous salam and wishes for her life being prolonged said to her, "O my mother, I was healthy and hearty till thou madest mention to me of the door leading to the belvedere; so I opened it and ascending to the top of the house, saw thence what stole away my senses; and now methinks I am a lost man, and I know no physician for me but thyself." When she heard this, she laughed and said, "No harm shall befall thee Inshallah—so Allah please!" Whereupon he rose and went into the house and coming back with an hundred dinars in his sleeve, said to her, "Take this, O my mother, and deal with me the dealing of lords with slaves and succour me quickly for, if I die, a claim for my blood will meet thee on the Day of Doom." Answered she, "With love and gladness; but, O my son, I expect thou lend me thine aid in some small matter, whereby hangs the winning of thy wish." Quoth he, "What wouldst thou have me do, O my mother?" Quoth she, "Go to the silk-market and enquire for the shop of Abú al-Fath bin Kaydám. Sit thee down on his counter and salute him and say to him, Give me the face-veil[†] thou hast by thee orfrayed with gold[†]: for he hath none handsomer in his shop. Then buy it of him, O my son, at his own price however high and keep it till I come to thee to-morrow, Allah Almighty willing." So saying, she went away and he passed the night upon live coals of the Ghazá[†]-wood. Next morning he took a thousand ducats in his pocket and repairing to the silk-market, sought out the shop of Abu al-Fath to whom he was directed by one of the merchants. He found him a man of dignified aspect, surrounded by pages, eunuchs and attendants; for he was a merchant of great wealth and consideration befriended by the Caliph; and of the blessings which Allah the Most High had bestowed upon him was the damsel who had ravished the young man's heart. She was his wife and had not her match for beauty, nor was her like to be found with any of the sons of the Kings. The young man saluted him and Abu al-Fath returned his salam and bade him be seated. So he sat down by him and said to him, "O merchant, I wish to

The Tale of the House with the Belvedere

look at such a face-veil." Accordingly he bade his slave bring him a bundle of silk from the inner shop and opening it, brought out a number of veils, whose beauty amazed the youth. Among them was the veil he sought; so he bought it for fifty pieces and bore it home well pleased.—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 600th night, she resumed her story, saying,

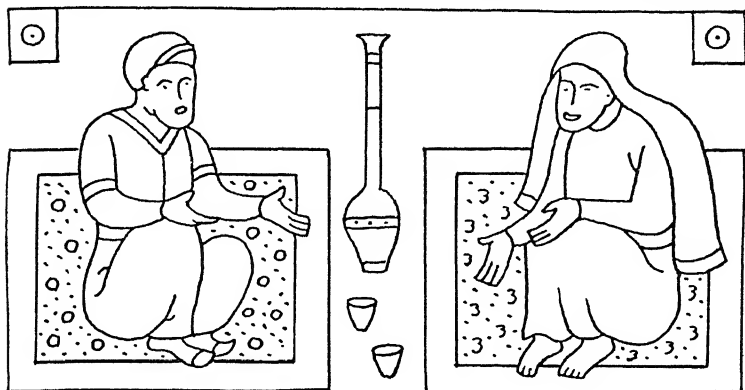
It hath reached me, O auspicious King, that the youth after buying the veil of the merchant bore it home; but hardly had he reached the house when lo! up came the old woman. He rose to her and gave her his purchase when she bade him bring a live coal, with which she burnt one of the corners of the veil, then folded it up as before and, repairing to Abu al-Fath's house, knocked at the door. Asked the damsel, "Who is there?" and she answered, "I, such an one." Now the damsel knew her for a friend of her mother so, when she heard her voice, she came out and opening the door to her, said, "What brought thee here, O my mother? My mamma hath left me and gone to her own house." Replied the old woman, "O my daughter, I know thy mother is not with thee, for I have been with her in her home, and I come not to thee, but because I fear to pass the hour of prayer; wherefore I desire to make my Wuzu-ablution with thee, for I know thou art clean and thy house pure."⁺ The damsel admitted the old trot who saluted her and called down blessings upon her. Then she took the ewer and went into the wash-house, where she made her ablutions and prayed in a place there. Presently, she came out again and said to the damsel, "O my daughter, I suspect thy handmaidens have been in yonder place and defiled it; so do thou show me another place where I may pray, for the prayer I have prayed I account null and void." Thereupon the damsel took her by the hand and said to her, "O my mother, come and pray on my carpet, where my husband sits." So she stood there and prayed and worshipped, bowed and prostrated; and presently, she took the damsel unawares and made shift to slip the veil under the cushion, unseen of her. Then she blessed her and went her ways. Now as the day was closing Abu al-Fath came home and sat down upon the carpet, whilst his wife brought him food and he ate of it his sufficiency and washed his hands; after which

The 601st Night

he leant back upon the cushion. Presently, he caught sight of a corner of the veil protruding from under the cushion; so he pulled it out and considered it straitly, when, knowing it for that he had sold to the young man, he at once suspected his wife of unchastity. Thereupon he called her and said, "Whence hadst thou this veil?" And she swore an oath to him, saying, "None hath come to me but thou." The merchant was silent for fear of scandal, and said to himself, "If I open up this chapter, I shall be put to shame before all Baghdad"; for he was one of the intimates of the Caliph and so he could do nothing save hold his peace. So he asked no questions, but said to his wife, whose name was Mahziyah, "It hath reached me that thy mother lieth ill of heart-ache⁺ and all the women are with her, weeping over her; wherefore I order thee to go to her." Accordingly, she repaired to her mother's house and found her in the best of health; and she asked her daughter, "What brings thee here at this hour?" So she told her what her husband had said and sat with her awhile; when behold, up came porters, who brought her clothes from her husband's house, and transporting all her paraphernalia and what not else belonged to her of goods and vessels, deposited them in her mother's lodging. When the mother saw this, she said to her daughter, "Tell me what hath passed between thee and thy husband, to bring about this." But she swore to her that she knew not the cause thereof and that there had befallen nothing between them to call for this conduct. Quoth her mother, "Needs must there be a cause for this." And she answered, saying, "I know of none, and after this, with Almighty Allah be it to make provision!" Whereupon her mother fell a-weeping and lamented her daughter's separation from the like of this man, by reason of his sufficiency and fortune and the greatness of his rank and dignity. On this wise things abode some days, after which the curst, ill-omened old woman, whose name was Miryam the Koranist,⁺ paid a visit to Mahziyah in her mother's house and saluted her cordially, saying, "What ails thee, O my daughter, O my darling? Indeed, thou hast troubled my mind." Then she went in to her mother and said to her, "O my sister, what is this business about thy daughter and her husband? It hath reached me that he hath divorced her! What hath she done to call for this?" Quoth the mother, "Belike her husband will return to her by the blessed influence of thy prayers,

The Tale of the House with the Belvedere

O Háfizah; so do thou pray for her, O my sister, for thou art a day-faster and a night-prayer." Then the three fell to talking together and the old woman said to the damsel, "O my daughter, grieve not, for if Allah please, I will make peace between thee and thy husband before many days." Then she left them and going to the young merchant, said to him, "Get ready a handsome entertainment for us, for I will bring her to thee this very night." So he sprang up and went forth and provided all that was fitting



of meat and drink and so forth, then sat down to await the twain; whilst the old woman returned to the girl's mother and said to her, "O my sister, we have a splendid bride-feast to-night; so let thy daughter go with me, that she may divert herself and make merry with us and throw off her cark and care, and forget the ruin of her home. I will bring her back to thee even as I took her away." The mother dressed her daughter in her finest dress and costliest jewels and accompanied her to the door, where she commended her to the old woman's charge, saying, "'Ware lest thou let any of Almighty Allah's creatures look upon her, for thou knowest her husband's rank with the Caliph; and do not tarry, but bring her back to me as soon as possible." The old woman carried the girl to the young man's house which she entered, thinking it the place where the wedding was to be held: but as soon as she came into the sitting-saloon,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 601st night, she said,

It hath reached me, O auspicious King, that as soon as the

The 601st Night

damsel entered the sitting-saloon, the youth sprang up to her and flung his arms round her neck and kissed her hands and feet. She was confounded at his loveliness, as well as at the beauty of the place and the profusion of meat and drink, flowers and perfumes that she saw therein, and deemed all was a dream. When the old woman saw her amazement, she said to her, "The name of Allah be upon thee, O my daughter! Fear not; I am here sitting with thee and will not leave thee for a moment. Thou art worthy of him and he is worthy of thee." So the damsel sat down shamefast and in great confusion; but the young man jested and toyed with her and entertained her with laughable stories and loving verses, till her breast broadened and she became at her ease. Then she ate and drank and growing warm with wine, took the lute and sang these couplets,

*My friend who went hath returned once more;
Oh, the welcome light that such beauty shows!
And but for the fear of those arrowy eyes,
From his lovely cheek I had culled the rose.*

And when the youth saw that she to his beauty did incline he waxt drunken without wine and his life was a light matter to him compared with his love.⁺ Presently the old woman went out and left them alone together to enjoy their loves till the next morning, when she went in to them and gave them both good morrow⁺ and asked the damsel, "How hast thou passed the night, O my lady?" Answered the girl, "Right well, thanks to thy adroitness and the excellence of thy going-between."⁺ Then said the old woman, "Up, let us go back to thy mother." At these words the young man pulled out an hundred sequins and gave them to her, saying, "Take this and leave her with me to-night." So she left them and repaired to the girl's mother, to whom quoth she, "Thy daughter saluteth thee, and the bride's mother hath sworn her to abide with her this night." Replied the mother, "O my sister, bear her my salam, and, if it please and amuse the girl, there is no harm in her staying the night; so let her do this and divert herself and come back to me at her leisure, for all I fear for her is chagrin on account of an angry husband." The old woman ceased not to make excuse after excuse to the girl's mother and to put off cheat upon cheat upon her, till Mahziyah had tarried seven days with the young man, of whom she took an hundred dinars each day for

The Tale of the House with the Belvedere



herself; while he enjoyed all the solace of life and coition. But at the end of this time, the girl's mother said to her, "Bring my daughter back to me forthright; for I am uneasy about her, because she hath been so long absent, and I misdoubt me of this." So the old woman went out saying, "Woe to thee! shall such words be spoken to the like of me?" and, going to the young man's house, took the girl by the hand and carried her away (leaving him lying asleep on his bed, for he was drunken with wine) to her mother. She received her with pleasure and gladness and seeing her in redoubled beauty and brilliancy rejoiced in her with exceeding joy, saying, "O my daughter, my heart was troubled about thee and in my uneasiness I offended against this my sister the Koranist with a speech that wounded her." Replied Mahziyah, "Rise and kiss her hands and feet, for she hath been to me as a servant in my hour of need, and if thou do it not thou art no mamma of mine, nor am I thy girl." So the mother went up at once to the old woman and made her peace with her. Meanwhile, the young man recovered from his drunkenness and missed the damsel, but congratulated himself on having enjoyed his desire. Presently Miryam the old Koranist came in to him and saluted him, saying, "What thinkest thou of my feat?" Quoth he, "Excellently well conceived and contrived of thee was that same." Then quoth she, "Come, let us mend what we have

The 602nd Night

marred and restore this girl to her husband, for we have been the cause of their separation and it is unrighteous." Asked he, "How shall I do?" and she answered, "Go to Abu al-Fath's shop and salute him and sit down by him, till thou seest me pass by, when do thou rise in haste and catch hold of my dress and abuse me and threaten me, demanding of me the veil. And do thou say to the merchant, 'Thou knowest, O my lord, the face-veil I bought of thee for fifty dinars? It so chanced that my handmaid put it on and burnt a corner of it by accident; so she gave it to this old woman, who took it, promising to get it fine-drawn⁺ and return it, and went away, nor have I seen her from that day to this.' " "With joy and good will," replied the young man, and rising forthright, walked to the shop of the silk merchant, with whom he sat awhile till behold, the old woman passed telling her beads on a rosary she held in hand; whereupon he sprang up and laying hold of her dress began to abuse and rail at her, whilst she answered him with fair words, saying, "Indeed, my son, thou art excusable." So the people of the bazar flocked round the two, saying, "What is the matter?" and he replied, "O folk, I bought of this merchant a veil for fifty dinars and gave it to my slave-girl who wore it awhile, then sat down to fumigate it with perfume. Presently a spark flew out of the censer and, lighting on the edge of the veil, burnt a hole in it. So we committed it to this pestilent old woman, that she might give it to who should fine-draw it and return it to us; but from that time we have never set eyes on her again till this day." Answered the old woman, "This young man speaks sooth. I had the veil from him, but I took it with me into one of the houses where I am wont to visit and forgot it there, nor do I know where I left it; and, being a poor woman, I feared its owner and dared not face him." Now the girl's husband was listening to all they said,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 602nd night, she said,

It hath reached me, O auspicious King, that when the young man seized the old woman and spoke to her of the veil as she had primed him, the girl's husband was listening to all they said, from beginning to end, and when he heard the tale which the crafty old woman had contrived with the young man, he rose to his feet and said, "Allah Almighty! I crave pardon of the Omni-

The King's Son and the Ifrit's Mistress

potent One for my sins and for what my heart suspected!" And he praised the Lord who had discovered to him the truth. Then he accosted the old woman and said to her, "Dost thou use to visit us?"⁺ Replied she, "O my son, I visit you and other than you, for the sake of alms; but from that day to this, none hath given me news of the veil." Asked the merchant, "Hast thou enquired at my house?" and she answered, "O my lord, I did indeed go to thy house and ask; but they told me that the person of the house⁺ had been divorced by the merchant; so I went away and asked no farther; nor have I enquired of anybody else until this day." Hereupon the merchant turned to the young man and said, "Let the old woman go her way; for the veil is with me." So saying he brought it out from the shop and gave it to the fine-drawer before all present. Then he betook himself to his wife and, giving her somewhat of money, took her to himself again, after making abundance of excuses to her and asking pardon of Allah, because he knew not what the old woman had done. (Said the Wazir), "This then, O King, is an instance of the malice of women and for another to the same purport, I have heard tell the following tale anent

The King's Son and the Ifrit's Mistress⁺

A certain King's son was once walking alone for his pleasure, when he came to a green meadow, abounding in trees laden with fruit and birds singing on the boughs, and a river running athwart it. The place pleased him; so he sat down there and taking out some dried fruits he had brought with him, began to eat, when lo! he espied a great smoke rising up to heaven and, taking fright, he climbed up into a tree and hid himself among the branches. Thence he saw an Ifrit rise out of the midst of the stream bearing on his head a chest of marble, secured by a padlock. He set down the chest on the meadow-sward and opened it and there came forth a damsel of mortal race like the sun shining in the sheeny sky. After seating her he solaced himself by gazing on her awhile, then laid his head in her lap and fell asleep, whereupon she lifted up his head and laying it on the chest, rose and walked about. Presently, she chanced to raise her eyes to the tree wherein was the Prince, and seeing him, signed to him to come down. He refused, but she swore to him, saying, "Except thou come down and do as

The 603rd Night

I bid thee, I will wake the Ifrit and point thee out to him, when he will sraightway kill thee." The King's son fearing she would do as she said, came down, whereupon she kissed his hands and feet and besought him to do her need. To this he consented and, when he had satisfied her wants, she said to him, "Give me this seal-ring I see on thy finger." So he gave her his signet and she set it in a silken kerchief she had with her, wherein were more than four-score others. When the Prince saw this, he asked her, "What dost thou with all these rings?" and she answered, "In very sooth



this Ifrit carried me off from my father's palace and shut me in this box, which he beareth about on his head wherever he goeth, with the keys about him; and he hardly leaveth me one moment alone of the excess of his jealousy over me, and hindereth me from what I desire. When I saw this, I swore that I would deny my last favours to no man whatsoever, and these rings thou seest are after the tale of the men who have had me; for after coition I took from each a seal-ring and laid it in this kerchief." Then she added, "And now go thy ways, that I may look for another than thyself, for the Ifrit will not awake yet awhile." Hardly crediting what he had heard, the Prince returned to his father's palace, but the King knew naught of the damsel's malice (for she feared not this and took no count thereof), and seeing that his son had lost his ring, he bade put him to death.⁺ Then he rose from his place and entered his palace; but his Wazirs came in to him and prevailed with him to abandon his purpose. The same night, the King sent for all of them and thanked them for having dissuaded him from slaying his son; and the Prince also thanked them, saying, "It was well done of you to counsel my father to let me live

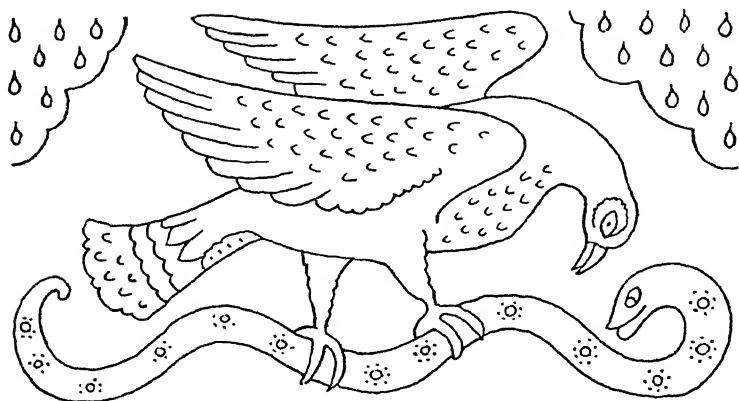
The King's Son and the Spirit's Mistress

and Inshallah! I will soon requite you abundantly." Then he related to them how he had lost the ring, and they offered up prayers for his long life and advancement and withdrew. "See then, O King," (said the Wazir), "the malice of women and what they do unto men." The King hearkened to the Minister's counsel and again countermanded his order to slay his son. Next morning, it being the eighth day, as the King sat in his audience-chamber in the midst of his Grandees and Emirs and Wazirs and Olema, the Prince entered, with his hand in that of his governor, Al-Sindibad, and praised his father and his Ministers and lords and divines in the most eloquent words and thanked them for having saved his life; so that all who were present wondered at his eloquence and fluency of speech. His father rejoiced in him with exceeding, all-surpassing joy, and calling him to him, kissed him between the eyes. Then he called his preceptor, Al-Sindibad, and asked him why his son had kept silence these seven days, to which he replied, "O our lord, the truth is, it was I who enjoined him to this, in my fear for him of death: I knew this from the day of his birth; and, when I took his nativity, I found it written in the stars that, if he should speak during this period, he would surely die; but now the danger is over, by the King's fortune." At this the King was glad and said to his Wazirs, "If I had killed my son, would the fault have fallen on me or the damsel or on the preceptor, Al-Sindibad?" But all present refrained from replying, and Al-Sindibad said to the Prince, "Answer thou, O my son."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 603rd night, she said,

It hath reached me, O auspicious King, that when Al-Sindibad said, "Answer thou, O my son," the Prince replied, "I have heard tell that a merchant at whose house certain guests once alighted sent his slave-girl to the market to buy a jar of clotted milk.⁺ So she bought it and set out on her return home; but on the way there passed over her a kite, holding and squeezing a serpent in its claws, and a drop of the serpent's venom fell into the milk-jar, unknown of the girl. So, when she came back, the merchant took the milk from her and drank it, he and his guests; but hardly had it settled in their stomachs when they all died.⁺ Now consider, O King, whose was the fault in this matter?" Thereupon

The 603rd Night



some present said, "It was the fault of the company who drank the milk without examining it." And other some, "That of the girl, who left the jar without cover." But Al-Sindibad asked the Prince, "What sayest thou, O my son?" Answered he, "I say that the folk err; it was neither the fault of the damsel nor of the company, for their appointed hour was come, their divinely-decreed provision was exhausted and Allah had foreordained them to die thus."† When the courtiers heard this, they marvelled greatly and lifted up their voices, blessing the King's son, and saying, "O our lord, thou hast made a reply *sans peur*, and thou art the sagest man of thine age *sans reproche*." "Indeed, I am no sage," answered the Prince; "the blind Shaykh and the son of three years and the son of five years were wiser than I." Said the bystanders, "O youth, tell us the stories of these three who were wiser than thou art, O youth." Answered he, "With all my heart. I have heard tell this tale concerning

The Sandal-Wood Merchant and the Sharpers†

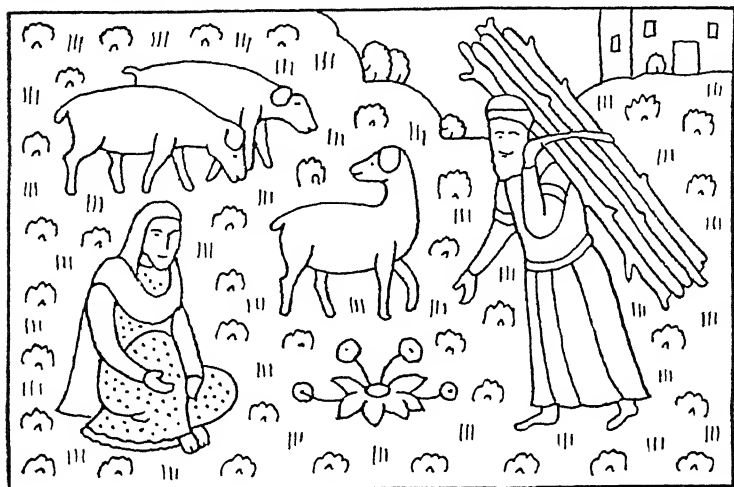
There once lived an exceeding rich merchant, who was a great traveller and who visited all manner of places. One day, being minded to journey to a certain city, he asked those who came thence, saying, "What kind of goods brought most profit there?" and they answered, "Chanders-wood; for it selleth at a high price." So he laid out all his money in sandal and set out for that city; and arriving there at close of day, behold, he met an old woman driving her sheep. Quoth she to him, "Who art

The Sandal-Wood Merchant and the Sharpers

thou, O man?" and quoth he, "I am a stranger, a merchant." "Beware of the townsfolk," said she, "for they are cheats, rascals, robbers who love nothing more than imposing on the foreigner that they may get the better of him and devour his substance. Indeed I give thee good counsel." Then she left him and on the morrow there met him one of the citizens who saluted him and asked him, "O my lord, whence comest thou?" Answered the merchant, "From such a place." "And what merchandise hast thou brought with thee?" enquired the other; and replied he, "Chanders-wood, for it is high of price with you." Quoth the townsman, "He blundered who told thee that; for we burn nothing under our cooking-pots save sandal-wood, whose worth with us is but that of fuel." When the merchant heard this he sighed and repented and stood balanced between belief and unbelief. Then he alighted at one of the khans of the city, and, when it was night, he saw a merchant make fire of chanders-wood under his cooking-pot. Now this was the man who had spoken with him and this proceeding was a trick of his. When the townsman saw the merchant looking at him, he asked, "Wilt thou sell me thy sandal-wood for a measure[†] of whatever thy soul shall desire?" "I sell it to thee," answered the merchant; and the buyer transported all the wood to his own house and stored it up there; whilst the seller purposed to take an equal quantity of gold for it. Next morning the merchant, who was a blue-eyed man, went out to walk in the city but, as he went along, one of the townsfolk, who was blue-eyed and one-eyed to boot, caught hold of him, saying, "Thou art he who stole my eye and I will never let thee go."[‡] The merchant denied this, saying, "I never stole it: the thing is impossible." Whereupon the folk collected round them and besought the one-eyed man to grant him till the morrow, that he might give him the price of his eye. So the merchant procured one to be surety for him, and they let him go. Now his sandal had been rent in the struggle with the one-eyed man; so he stopped at a cobbler's stall and gave it to him, saying, "Mend it and thou shalt have of me what shall content thee." Then he went on, till he came to some people sitting at play of forfeits and sat down with them, to divert his cark and care. They invited him to play with them and he did so; but they practised on him and overcoming him, offered him his choice,[‡] either to

The 604th Night

drink up the sea or disburse all the money he had. "Have patience with me till to-morrow," said he, and they granted him the delay he sought; whereupon he went away, sore concerned for what had betided him and knowing not how he should do, and sat down in a solitary place heart-heavy, care-full, thought-opprest. And behold, the old woman passed by and seeing him thus, said to him, "Peradventure the townfolk have gotten the better



of thee, for I see thee troubled at that which hath befallen thee: recount to me what aileth thee." So he told her all that had passed from first to last, and she said, "As for him who diddled thee in the matter of the chanders-wood, thou must know that with us it is worth ten gold pieces a pound. But I will give thee a rede, whereby I trust thou shalt deliver thyself; and it is this. Go to such and such a gate whereby lives a blind Shaykh, a cripple, who is knowing, wise as a wizard and experienced; and all resort to him and ask him what they require, when he counsels them what will be for their advantage; for he is versed in craft⁺ and magic and trickery. Now he is a sharper and the sharpeners resort to him by night; therefore, I repeat, go thou to his lodging and hide thyself from thine adversaries, so thou mayst hear what they say, unseen of them; for he telleth them which party got the better and which got the worse; and haply thou shalt learn from them some plan"—

The Sandal-Wood Merchant and the Sharpers

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 604th night, she said,

It hath reached me, O auspicious King, that the old woman said to the merchant, "Go this night to that expert who is frequented by the townsfolk and hide thine identity: haply shalt thou hear from him some plea which shall deliver thee from thine adversaries." So he went to the place she mentioned and hid himself albeit he took seat near the blind man. Before long, up came the Shaykh's company who were wont to choose him for their judge: they saluted the oldster and one another and sat down round him, whereupon the merchant recognized his four adversaries. The Chief set somewhat of food before them and they ate; then each began to tell what had befallen him during his day, and amongst the rest came forward he of the chanderswood and told the Shaykh how he had bought of one man sandal below its price, and had agreed to pay for it a Sa'a or measure of whatever the seller should desire.⁺ Quoth the old man, "Thine opponent hath the better of thee." Asked the other, "How can that be?" and the Shaykh answered, "What if he say, I will take the measure full of gold or silver, wilt thou give it to him?" "Yes," replied the other, "I will give it to him and still be the gainer." And the Shaykh answered, "And if he say, I will take the measure full of fleas,⁺ half male and half female, what wilt thou do?" So the sharper knew that he was worsted. Then came forward the one-eyed man and said, "O Shaykh, I met to-day a blue-eyed man, a stranger to the town; so I picked a quarrel with him and caught hold of him, saying, 'Twas thou robbedst me of my eye'; nor did I let him go, till some became surety for him that he should return to me to-morrow and satisfy me for my eye." Quoth the oldster, "If he will he may have the better of thee and thou the worse." "How so?" asked the sharper; and the Chief said, "He may say to thee, 'Pluck out thine eye, and I will pluck out one of mine; then we will weigh them both, and if thine eye be of the same weight as mine, thou sayest sooth in what thou avouchest.' So wilt thou owe him the legal price of his eye and be stone blind, whilst he will still see with his other eye." So the sharper knew that the merchant might baffle him with such plea. Then came the cobbler; and said, "O Shaykh, a man brought me his sandal-shoe to-day, saying, 'Mend this'; and I asked him,

The 605th Night

'What wage wilt thou give me?' when he answered, 'Thou shalt have of me what will content thee.' Now nothing will content me but all the wealth he hath." Quoth the oldster, "An he will, he may take this sandal from thee and give thee nothing." "How so?" quoth the cobbler, and quoth the Shaykh, "He has but to say to thee, 'The Sultan's enemies are put to the rout; his foes are waxed weak and his children and helpers are multiplied. Art thou content or no?' If thou say, 'I am content,'⁺ he will take his sandal and go away; and if thou say, 'I am not content,' he will take his sandal and beat thee therewith over the face and neck." So the cobbler owned himself worsted. Then came forward the gamester and said, "O Shaykh, I played at forfeits with a man to-day and beat him and quoth I to him, 'If thou drink the sea I will give thee all my wealth; and if not I will take all that is thine.'" Replied the Chief, "An he will he may worst thee." "How so?" asked the sharper, and the Shaykh answered, "He hath but to say, 'Hold for me the mouth of the sea in thine hand and give it to me and I will drink it.' But thou wilt not be able to do this; so he will baffle thee with this plea." When the merchant heard this, he knew how it behoved him to deal with his adversaries. Then the sharpeners left the Shaykh and the merchant returned to his lodging. Now when morning morrowed, the gamester came to him and summoned him to drink the sea; so he said to him, "Hold for me its mouth and I will drink it up." Whereupon he confessed himself beaten and redeemed his forfeit by paying an hundred gold pieces. Then came the cobbler and sought of him what should content him. Quoth the merchant, "Our lord the Sultan hath overcome his foes and hath destroyed his enemies and his children are multiplied. Art thou content or no?" "I am content," replied the cobbler and, giving up the shoe⁺ without wage, went away. Next came the one-eyed man and demanded the legal price of his eye. Said the merchant, "Pluck out thine eye, and I will pluck out mine: then we will weigh them, and if they are equal in weight, I will acknowledge thy truth, and pay thee the price of thine eye; but, if they differ, thou liest and I will sue thee for the price of mine eye." Quoth the one-eyed man, "Grant me time"; but the merchant answered, saying, "I am a stranger and grant time to none, nor will I part from thee till thou pay." So the sharper ransomed his eye by paying him

The Debauchee and the Three-year-old Child

an hundred ducats and went away. Last of all came the buyer of the chanders-wood and said, "Take the price of thy ware." Asked the merchant, "What wilt thou give me?" and the other answered, "We agreed for a Sá'a-measure of whatever thou shouldst desire; so, if thou wilt, take it full of gold and silver." "Not I," rejoined the merchant, "Not I! nothing shall serve me but I must have it full of fleas, half male and half female." Said the sharper, "I can do nothing of the kind"; and, confessing himself beaten, returned him his sandal-wood and redeemed himself from him with an hundred sequins, to be off his bargain. Then the merchant sold the chanders-wood at his own price and, quitting the city of sharpeners, returned to his own land,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 605th night, she said,

It hath reached me, O auspicious King, that when the merchant had sold his chanders-wood and had taken the money he quitted that city and returned to his own land. Then the Prince continued, "But this is not more wondrous than the tale of the three-year-old child." "What may that be?" asked the King, and the Prince answered, "I have heard tell this tale of

The Debauchee and the Three-year-old Child

Know, O King that a certain profligate man, who was addicted to the sex, once heard of a beautiful and lovely woman who dwelt in a city other than his own. So he journeyed thither, taking with him a present, and wrote her a note, setting forth all that he suffered of love-longing and desire for her and how his passion for her had driven him to forsake his native land and come to her; and he ended by praying for an assignation. She gave him leave to visit her and, as he entered her abode, she stood up and received him with all honour and worship, kissing his hands and entertaining him with the best entertainment of meat and drink. Now she had a little son, but three years old, whom she left and busied herself in cooking rice.⁺ Presently the man said to her, "Come, let us go and lie together"; but she replied, "My son is sitting looking at us." Quoth the man, "He is a little child, understanding not neither knowing how to speak." Quoth the woman, "Thou wouldst not say thus, an thou knew his intelligence." When the boy saw that the rice was done, he wept with bitter weeping and

The 606th Night

his mother said to him, "What gars thee weep, O my son?" "Ladle me out some rice," answered he, "and put clarified butter in it." So she ladled him out somewhat of rice and put butter therein; and the child ate a little, then began to weep again. Quoth she, "What ails thee now, O my son?" and quoth he, "O mother mine, I want some sugar with my rice." At this said the man, who was angered, "Thou are none other than a curst child." "Curst thyself, by Allah," answered the boy, "seeing thou weariest thyself and journeyest from city to city, in quest of adultery. As for me, I wept because I had somewhat in my eye, and my tears brought



it out; and now I have eaten rice with butter and sugar and am content; so which is the curst of us twain?" The man was confounded at this rebuke from a little child and forthright grace entered him and he was reclaimed. Wherefore he laid not a finger on the woman, but went out from her and returned to his own country, where he lived a contrite life till he died. "As for the story of the five-year-old child" (continued the Prince), "I have heard tell, O King, the following anent

The Stolen Purse

Four merchants once owned in common a thousand gold pieces; so they laid them mingled together in one purse and set out to buy merchandise therewith. They happened as they wended their way on a beautiful garden; so they left the purse with a woman who had care of the garden, saying to her, "Mind thee, thou shalt not give it back save when all four of us in person demand it of thee." She agreed to this and they entered and strolled awhile about the garden-walks and ate and drank and made merry, after which one of them said to the others, "I have with me scented

The Tale of the Stolen Purse

fuller's-earth; come, let us wash our heads therewith in this running water." Quoth another, "We lack a comb"; and a third, "Let us ask the keeper; belike she hath a comb." Thereupon one of them arose and accosting the care-taker, said to her, "Give me the purse." Said she, "Not until ye be all present or thy fellows bid me give it thee." Then he called to his companions (who could see him but not hear him) saying, "She will not give it me"; and they said to her, "Give it him," thinking he meant the comb. So she gave him the purse and he took it and made off as fast as he could. When the three others were weary of waiting, they went to the keeper and asked her, "Why wilt thou not give him the comb?" Answered she, "He demanded naught of me save the purse, and I gave not that same but with your consent, and he went his way with it." When they heard her words they buffeted their faces and, laying hands upon her, said, "We authorized thee only to give him the comb"; and she rejoined, "He named not a comb to me." Then they seized her and haled her before the Kazi, to whom they related their claim and he condemned her to make good the purse and bound over sundry of her debtors to answer for her.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 606th night, she said,

It hath reached me, O auspicious King, that the Kazi condemned the care-taker to make good the purse and bound over sundry of her debtors to answer for her. So she went forth, confounded and knowing not her way out of the difficulty. Presently she met a five-year-old boy who, seeing her troubled, said to her, "What ails thee, O my mother?" But she gave him no answer, contemning him because of his tender age, and he repeated his question a second time and a third time till, at last, she told him all that had passed,⁺ not forgetting the condition that she was to keep the purse until all four had demanded it of her. Said the boy, "Give me a dirham to buy sweetmeats withal and I will tell thee how thou mayst acquit thyself." So she gave him a silver and said to him, "What hast thou to say?" Quoth he, "Return to the Kazi, and say to him, 'Is was agreed between myself and them that I should not give them the purse, except all four of them were present. Let them all four come and I will give them the purse, as was agreed.'" So she went back to the

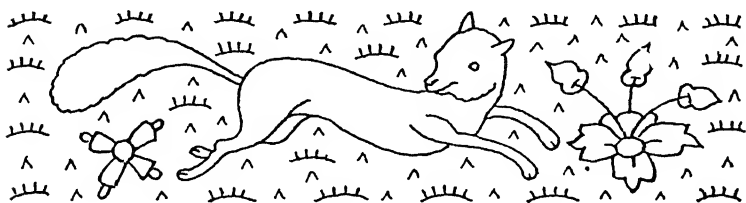
The 606th Night

Kazi and said to him as the boy had counselled; and he asked the merchants, "Was it thus agreed between you and this woman?" and they answered, "Yes." Quoth the Kazi, "Then bring me your comrade and take the purse." So they went in quest of their fellow, whilst the keeper came off scot-free and went her way without let or hindrance. And Allah is Omniscient!⁺ When the King and his Wazir and those present in the assembly heard the Prince's words they said to his father, "O our lord the King, in very sooth thy son is the most accomplished man of his time"; and they called down blessings upon the King and the Prince. Then the King strained his son to his bosom and kissed him between the eyes and questioned him of what had passed between the favourite and himself; and the Prince swore to him, by Almighty Allah and by His Holy Prophet that it was she who had required of him love which he refused, adding, "Moreover, she promised me that she would give thee poison to drink and kill thee, so should the kingship be mine; whereupon I waxed wroth and signed to her, 'O accursed one, whenas I can speak I will requite thee!' So she feared me and did what she did." The King believed his words and sending for the favourite said to those present, "How shall we put this damsel to death?" Some counselled him to cut out her tongue and other some to burn it with fire; but, when she came before the King, she said to him, "My case with thee is like unto naught save the tale of the fox and the folk." "How so?" asked he; and she said, "I have heard, O King, tell a story of

The Fox and the Folk⁺

A fox once made his way into a city by the wall and, entering a currier's storehouse, played havoc with all therein and spoiled the skins for the owner. One day, the currier set a trap for him and taking him, beat him with the hides, till he fell down senseless, whereupon the man deeming him to be dead, cast him out into the road by the city-gate. Presently, an old woman who was walking by, seeing the fox said, "This is a fox whose eye, hung about a child's neck, is salutary against weeping." So she plucked out his right eye and went away. Then passed a boy, who said, "What does this tail on this fox?" and cut off his brush. After a while, up came a man and saying, "This is a fox whose gall

cleareth away film and dimness from the eyes, if they be anointed therewith like kohl," took out his knife to slit up the fox's paunch. But Reynard said in himself, "We bore with the plucking out of the eye and the cutting off of the tail; but, as for the slitting of the paunch, there is no putting up with that!" So saying, he sprang up and made off through the gate of the city, hardly believing in his escape. Quoth the King, "I excuse her, and in my son's hands be her doom. If he will, let him torture her, and if he will, let him kill her." Quoth the Prince, "Pardon is better than vengeance and mercy is of the quality of the noble"; and



the King repeated, "'Tis for thee to decide, O my son." So the Prince set her free, saying, "Depart from our neighbourhood and Allah pardon what is past!" Therewith the King rose from his throne of estate and seating his son thereon, crowned him with his crown and bade the Grandees of his realm swear fealty and commanded them do homage to him. And he said, "O folk, indeed, I am stricken in years and desire to withdraw apart and devote myself only to the service of my Lord; and I call you to witness that I divest myself of the kingly dignity, even as I have divested myself of my crown and set it on my son's head." So the troops and officers swore fealty to the Prince, and his father gave himself up to the worship of his Lord nor stinted from this, whilst his son abode in his kingship, doing justice and righteousness; and his power was magnified and his sultanate strengthened and he abode in all delight and solace of life, till there came to him the Certainty.

FOOTNOTES

PAGE 2152—Line 19. Here begins the *Sindibád-námah*, the origin of *Dolopathos* (thirteenth century by the *Trouvère Harbers*); of the "Seven Sages" (John Holland in 1575); the "Seven Wise Masters" and a host of minor romances. The Persian *Sindi-*

bad-Namah assumed its present shape in A.D. 1375: Professor Falconer printed an abstract of it in the *Orient. Journ.* (xxxv. and xxxvi. 1841), and Mr. W. A. Clouston reissued the *Book of Sindibad*, with useful notes in 1884. An abstract of the Persian work is found in all edits. of *The Nights*; but they differ greatly, especially that in the Bresl. Edit. xii. pp. 237-377, from which I borrow the introduction. According to Hamzah Isfahání (ch. xli.) the Reguli who succeeded to Alexander the Great and preceded Sapor caused some seventy books to be composed, amongst which were the *Liber Maruc*, *Liber Barsínas*, *Liber Sindibad*, *Liber Shimás*, etc. etc.

PAGE 2154—*Line 12.* Eusebius *De Præp. Evang.* iii. 4, quotes Prophecy concerning the Egyptian belief in the Lords of the Ascendant whose names are given ἐν τοῖς ἀλμενιχαχοῖς: in these "Almenichiaka" we have the first almanac, as the first newspaper in the Roman "Acta Diurna."

PAGE 2155—*Line 3.* "Al-Mas'údi," the "Herodotus of the Arabs," thus notices Sindibad the Sage (in his *Murúj*, etc., written about A.D. 934). "During the reign of Kurúsh (Cyrus) lived Al-Sindibad who wrote the Seven Wazirs, etc." Al-Ya'akúbi had also named him, circ. A.D. 880. For notes on the name Sindibad, see Sindbad the Seaman, the 536th night. I need not enter into the history of the "Seven Sages," a book evidently older than *The Nights* in present form; but refer the reader to Mr. Clouston, of whom more in a future page.

PAGE 2156—*Line 11.* Evidently borrowed from the Christians, although the latter borrowed from writers of the most remote antiquity. Yet the saying is the basis of all morality and in a few words contains the highest human wisdom.

Line 13. It is curious to compare the dry and business-like tone of the Arab style with the rhetorical luxuriance of the Persian: p. 10 of Mr. Clouston's *Book of Sindibad*.

Line 22. In the text "Isfídáj," the Pers. Isped (or Saféd) áb, lit.=white water, ceruse used for women's faces suggesting our "Age of Bismuth," Blanc Rosati, Crème de l'Impératrice, Perline, Opaline, Milk of Beauty, etc. etc.

PAGE 2158—*Line 4.* Commentators compare this incident with the biblical story of Joseph and Potiphar's wife and with the old Egyptian romance and fairy tale of the brothers Anapon and

Saton dating from the fourteenth century, the days of Pharaoh Ramses Miamun (who built Pi-tum and Ramses) at whose court Moses or Osarsiph is supposed to have been reared (Cambridge Essays 1858). The incident would often occur, e.g., Phædra-cum-Hippolytus; Fausta-cum-Crispus and Lucinian; Asoka's wife and Kunála, etc., etc. Such things happen in everyday life, and the situation has recommended itself widely to the folk-lore of all peoples.

PAGE 2159—Line 21. Another version of this tale is given in the Bresl. Edit. (vol. viii. pp. 273-8: Night 675-6). It is the "Story of the King and the Virtuous Wife" in the *Book of Sindibad*. In the versions Arabic and Greek (Syntipas) the King forgets his ring; in the Hebrew Mishlé Sandabar, his staff, and his sandals in the old Spanish *Libro de los Engannos et los Asaya-mientos de las Mujeres*.

Line 26. One might fancy that this is Biblical, Bathsheba and Uriah. But such "villainies" must often have occurred in the East, at different times and places, without requiring direct derivation. The learned Prof. H. H. Wilson was mistaken in supposing that these fictions "originate in the feeling which has always pervaded the East unfavourable to the dignity of women." They belong to a certain stage of civilization when the sexes are at war with each other; and they characterize chivalrous Europe as well as misogynous Asia; witness Jankins, clerk of Oxenforde; while Æsop's fable of the Lion and the Man also explains their frequency.

PAGE 2160—Line 24. The European form of the tale is "Toujours perdrix," a sentence often quoted but seldom understood. It is the reproach of M. l'Abbé when the Count (proprietor of the pretty Countess) made him eat partridge every day for a month; on which the Abbé says, "Always partridge is too much of a good thing!" Upon this text the Count speaks. A correspondent mentions that it was told by Horace Walpole concerning the Confessor of a French King who reproved him for conjugal infidelities. The degraded French (for "toujours de la perdrix" or "des perdrix") suggests a foreign origin. Another friend refers me to No. x. of the *Cent Nouvelles Nouvelles* (compiled in A.D. 1432 for the amusement of the Dauphin, afterwards Louis XI) whose chief personage "un grand seigneur du Royaulme d'Angleterre," is lectured upon fidelity by the lord's mignon, a "jeune et gracieux

gentil homme de son hostel." Here the partridge became pastés d'anguille. Possibly Scott refers to it in Redgauntlet (chap. iv.); "One must be very fond of partridge to accept it when thrown in one's face." Did not Voltaire complain at Potsdam of "toujours perdrix" and make it one of his grievances? A similar story is that of the chaplain who, weary of the same diet, uttered "grace" as follows:—

*Rabbits hot, rabbits cold,
Rabbits tender, and rabbits tough,
Rabbits young, and rabbits old—
I thank the Lord I've had enough.*

And I as cordially thank my kind correspondents.

PAGE 2161—Line 19. Recognized as the great legal authority of the realm.

PAGE 2162—Line 1. In all editions the Wazir here tells the Tale of the Merchant's Wife and the Parrot which, following Lane, I have transferred to vol. i. p. 62. But not to break the tradition I here introduce the Persian version of the story from the *Book of Sindibad*. In addition to the details given in the note to vol. i., 62, I may quote the two talking birds left to watch over his young wife by Rajah Rasálú (son of Shaliváhana the great Indian monarch circ. A.D. 81), who is to the Punjab what Rustam is to Persia and Antar to Arabia. In the "Seven Wise Masters" the parrot becomes a magpie and Mr. Clouston, in some clever papers on *Popular Tales and Fictions* contributed to the *Glasgow Evening Times* (1884), compares it with the history, in the *Gesta Romanorum*, of the Adulteress, the Abigail, and the Three Cocks, two of which crowed during the congress of the lady and her lover. All these evidently belong to the Sindibad cycle.

PAGE 2164—Line 20. In the days of the Caliph Al-Mustakfí bi'llah (A.H. 333=944) the youth of Baghdad studied swimming and it is said that they could swim holding chafing-dishes upon which were cooking-pots and keep afloat till the meat was dressed. The story is that of "The Washerman and his Son who were drowned in the Nile," of the *Book of Sindibad*.

PAGE 2165—Line 24. Her going to the bath suggested that she was fresh from coition.

PAGE 2166—Line 15. Taken from the life of the Egyptian Mameluke Sultan (No. viii. regn. A.H. 825=A.D. 1421) who

would not suffer his subjects to prostrate themselves or kiss the ground before him. See D'Herbelot for details.

PAGE 2167—Line 17. This nauseous Joe Miller has often been told in the hospitals of London and Paris. It is as old as the *Hitopadesa*.

Line 27. *Koran*, iv. 81, "All is from Allah"; but the evil which befalls mankind, though ordered by Allah, is yet the consequence of their own wickedness (I add, which wickedness was created by Allah).

PAGE 2168—Line 18. The Breslau Edition (xii. 266) says "bathing."

PAGE 2169—Line 24. This tale is much like that told in the Fifth Night. It is the story of the Prince and the Lamia in the *Book of Sindibad* wherein it is given with Persian rhetoric and diffuseness.

PAGE 2170—Line 10. Arab. "Wa'ar"=rocky, hilly, treeless ground unfit for riding. I have noted that the three Heb. words "Year" (e.g., Kiryath-Yearin=City of forest), "Chores" (now Hirsh, a scrub), and "Pardés" (παράδεισος a chase, a hunting-park opposed to ὄρεος, an orchard) are preserved in Arabic and are intelligible in Palestine. (*Unexplored Syria*, i. 207.)

PAGE 2171—Line 12. The privy and the bath are favourite haunts of the Jinn.

PAGE 2172—Line 34. Arab history is full of petty wars caused by trifles. In Egypt the clans Sa'ad and Harám and in Syria the Kays and Yaman (which remain to the present day) were as pugnacious as Highland Caterans. The tale bears some likeness to the accumulative nursery rhymes in "The House that Jack Built," and "The Old Woman and the Crooked Sixpence"; which find their indirect original in an allegorical Talmudic hymn.

PAGE 2173—Line 18. This is "The Story of the Old Man who sent his Young Wife to the Market to buy Rice," told with Persian reflections in the *Book of Sindibad*.

PAGE 2174—Line 15. *Koran*, xii. 28. The words were spoken by Potiphar to Joseph.

Line 17. *Koran*, iv. 78. A misquotation, the words are, "Fight therefore against the friends of Satan, for the craft of Satan shall be weak."

Line 19. i.e., Koranic versets.

PAGE 2175—Line 3. In the *Book of Sindibad* this is the "Story of the Prince who went out to hunt and the stratagem which the Wazir practised on him."

Line 15. I have noted elsewhere that it is a dire affront to an Arab if his first cousin marry any save himself without his formal leave.

Line 25. *i.e.*, the flowery, the splendid; an epithet of Fátimah, the daughter of the Apostle "the bright blooming." Fátimah is an old Arab name of good omen, "the weaner": in Egypt it becomes Fattúmah (an incrementative—"great weaner"); and so Amínah, Khadíjah and Nafísah on the banks of the Nile are barbarized to Ammúnah, Khaddúgah and Naffúsah.

Line 30. *i.e.*, his coming misfortune, the phrase being euphemistic.

PAGE 2176—Line 7. Arab. "Ráy": in theology it means "private judgment" and "Ráyí" (act. partic.) is a Rationalist. The Hanafí School is called "Asháb al-Ráy" because it allows more liberty of thought than the other three orthodox.

PAGE 2177—Line 5. The angels in Al-Islam ride on piebald steeds.

PAGE 2179—Line 2. In the Breslau Edition "Zájir" (xii. 286).

PAGE 2180—Line 16. This is the "King's Son and the Merchant's Wife" of the *Hitopadesa* (chap. i.) transferred to all the Prakrit versions of India. It is the Story of the Bath-keeper who conducted his Wife to the Son of the King of Kanuj in the *Book of Sindibad*.

Line 21. The pious Caliph Al-Muktadi bi Amri 'llah (A.H. 467 = A.D. 1075) was obliged to forbid men entering the baths of Baghdad without drawers.

Line 23. This peculiarity is not uncommon amongst the so-called Aryan and Semitic races, while to the African it is all but unknown. Women highly prize a conformation which (as the prostitute described it) is always "either in his belly or in mine."

PAGE 2182—Line 29. Easterns, I have said, are perfectly aware of the fact that women corrupt women much more than men do. The tale is the "Story of the Libertine Husband" in the *Book of Sindibad*; blended with the "Story of the Go-between and the Bitch" in the *Book of Sindibad*. It is related in the *Disciplina*

Notes

Clericalis of Alphonsus (A.D. 1106); the fabliau of *La vieille qui séduisit la jeune fille*; the *Gesta Romanorum* (thirteenth century) and likewise in the "Cunning Siddhikari" in the *Kathá-Sarit-Ságara*.

PAGE 2186—Line 16. The Kashmír people, men and women, have a very bad name in Eastern tales, the former for treachery and the latter for unchastity. A proverbial Persian distich says:

*If folk be scarce as food in dearth ne'er let three lots
come near ye:*

*First Sindi, second Jat, and third a rascally Kash-
meeree.*

The women have fair skins and handsome features but, like all living in that zone, Persians, Sindis, Afghans, etc., their bosoms fall after the first child and become like udders. This is not the case with Hindú women, Rajpúts, Maráthís, etc.

PAGE 2188—Line 7. By expressing herself thus she appealed to his honour.

PAGE 2189—Line 6. These vehicles suggest derivation from European witchery. In the Bresl. Edit. (xii. 304) one of the women rides a "Miknasah" or broom.

Line 15. *i.e.*, a recluse who avoids society.

PAGE 2192—Line 5. "Consecrated ground" is happily unknown to Moslems.

Line 26. This incident occurs in the "Third Kalandar's Tale." See vol. i. 178; and note to p. 166.

PAGE 2193—Line 31. The Macnaghten Edition has "Nahr"—river.

PAGE 2194—Line 22. *i.e.*, marked with the Wasm or tribal sign to show their blood. The subject of Wasm is extensive and highly interesting, for many of these brands date doubtless from pre-historic ages. For instance, some of the great Anazah nation (not tribe) use a circlet, the initial of their name (an Ayn-letter), which thus shows the eye from which it was formed. I have given some specimens of Wasm in *The Land of Midian* (i. 320) where, as amongst the "Sinaitic" Badawin, various kinds of crosses are preserved long after the death and burial of Christianity.

PAGE 2195—Line 1. *i.e.*, from the heights. The "Sayl" is a dangerous feature in Arabia as in Southern India, where many officers have lost their lives by trying to swim it.

Notes

Line 20. Arab. "'Ujb." I use arrogance in the Spanish sense of "arrogante," gay and gallant.

PAGE 2197—Line 17. In this rechauffé Paul Pry escapes without losing an eye.

PAGE 2198—Line 24. Eastern tale-tellers always harp upon this theme, the cunning precautions taken by mankind and their utter confusion by "Fate and Fortune." In such matters the West remarks, "Ce que femme veut, Dieu veut."

Line 28. As favourite an occupation in Oriental lands as in Southern Europe and the Brazil, where the Quinta or country villa must be built by the road-side to please the mistress.

Line 31. The ink-case would contain the pens; hence called in India Kalamdán=reed (pen) box. I have advised travellers to prefer the strong Egyptian article of brass to the Persian, which is of wood or papier-mâché, prettily varnished, but not to wear it in the waist-belt, as this is a sign of being a scribe. (*Pilgrimage*, i. 353.)

Line 36. The vulgar Eastern idea is that women are quite knowing enough without learning to read and write: and at all events they should not be taught anything beyond reading the Koran, or some clearly-written book. The contrast with modern Europe is great; greater still in Anglo-America of our day, and greatest with the new sects which propose "biunes" and "bisexuals" and "women robed with the sun."

PAGE 2199—Line 7. In the Bresl. Edit. the Prince ties a key to a second arrow and shoots it into the pavilion.

Line 11. The "box-trick" has often been played with success, by Lord Byron amongst a host of others. The readiness with which the Wazir enters into the scheme is characteristic of Oriental servility: an honest Moslem should at least have put in a remonstrance.

PAGE 2200—Line 35. This story appears familiar, but I have not found it easy to trace. In the *Book of Sindibad* (p. 83) it is apparently represented by a lacuna. In the *Squire's Tale* of Chaucer Canace's ring enables the wearer to understand bird-language, and not merely to pretend as does the slave-boy in the text.

PAGE 2201—Line 13. The crow is an ill-omened bird in Al-Islam and in Eastern Christendom. "The crow of cursed life and foul

odour," says the *Book of Kalilah and Dimnah* (p. 44). The Hindus are its only protectors, and in this matter they follow suit with the Guebres. I may note that the word belongs to the days before "Aryan" and "Semitic" speech had parted; we find it in Hebrew Oreb; Arabic Ghuráb; Latin Corvus; English Crow, etc.

PAGE 2202—*Line 9.* Again in the Hibernian sense of being "kilt."

PAGE 2203—*Line 16.* Quoted in the 582nd night; said by Kitfír or Itfír (Potiphar) when his wife (Ráil or Zulaykha) charged Joseph with attempting her chastity and he observed that the youth's garment was whole in front and rent in rear. (*Koran*, chap. xii.)

Line 21. This witty tale, ending somewhat grossly here, has overwandered the world. First we find it in the *Kathá S. S.* where Upakoshá, the merry wife of Vararuchi, disrobes her suitors, a family priest, a commander of the guard and the prince's tutor, under plea of the bath and stows them away in baskets which suggest Falstaff's "buck-basket." In Miss Stokes' *Indian Fairy Tales* the fair wife of an absent merchant plays a similar notable prank upon the Kotwal, the Wazir, the Kazi and the King; and akin to this is the exploit of Temal Rámákistnan, the Madrasí Tyl Eulenspiegel and Scogin who by means of a lady saves his life from the Rajah and the High Priest. Mr. G. H. Damant (pp. 357-360 of the *Indian Antiquary* of 1873) relates the "Tale of the Touchstone," a legend of Dinahpur, wherein a woman "sells" her four admirers. In the Persian Tales ascribed to the Dervish "Mokles" (Mukhlis) of Isfahan, the lady Aruyá tricks and exposes a Kazi, a doctor and a governor. Boccaccio (viii. 1) has the story of a lady who shut up her gallant in a chest with her husband's sanction; and a similar tale (ix. 1) of Rinuccio and Alexander with the corpse of Scannadeo (Throkh-god). Hence a Lydgate (circ. A.D. 1430) derived the plot of his metrical tale of "The Lady Prioress and her Three Sisters"; which was modified in the Netherlandish version by the introduction of the Long Wapper, a Flemish Robin Goodfellow. Followed in English the metrical tale of "The Wright's Chaste Wife," by Adam of Cobham (edited by Mr. Furnivall from a MS. of circ. A.D. 1460) where the victims are a lord, a steward and a proctor. See also

Notes

"The Master-Maid" in Dr. (now Sir George) Dasent's *Popular Tales from the Norse*. Mr. Clouston, who gives these details more fully, mentions a similar Scottish story concerning a lascivious monk and the chaste wife of a miller.

PAGE 2206—Line 19. When Easterns sit down to a drinking bout, which means to get drunk as speedily and pleasantly as possible, they put off dresses of dull colours and robe themselves in clothes supplied by the host, of the brightest he may have, especially yellow, green and red of different shades. So the lady's proceeding was not likely to breed suspicion: although her tastes were somewhat fantastic and like Miss Julia's—peculiar.

PAGE 2209—Line 7. Arab. "Najásah," meaning anything unclean which requires ablution before prayer. Unfortunately mucus is not of the number, so the common Moslem is very offensive in the matter of nose.

PAGE 2210—Line 1. Here the word "la'an" is used which most Moslems express by some euphemism. The vulgar Egyptian says "Na'al" (*Sapré* and *Sapristi* for *Sacré* and *Sacristie*); the Hindostani use the expression "I send him the three letters"—lám, ayn and nún.

PAGE 2211—Line 4. The Mac. Edit. is here very concise; better the Bresl. Edit. (xii. 326). Here we have the Eastern form of the Three Wishes which dates from the earliest ages and which amongst us has been degraded to a matter of "black pudding." It is the grossest and most brutal satire on the sex, suggesting that a woman would prefer an additional inch of penis to anything this world or the next can offer her. In the *Book of Sindibad* it is the story of the Peri and Religious Man; his learning the Great Name; and his consulting with his wife. See as well La Fontaine's *Trois Souhais*, Prior's *Ladle*, and *Les quatre Souhais de Saint-Martin*.

Line 7. Arab. "Laylat al-Kadr"=Night of Power or of Divine Decrees. It is "better than a thousand months" (*Koran*, xcvi. 3), but unhappily the exact time is not known although all agree that it is one of the last ten in Ramazan. The latter when named by Kiláb ibn Murrah, ancestor of Mohammed, about two centuries before Al-Islam, corresponded with July-August and took its name from "Ramzá" or intense heat. But the Prophet, in the tenth Hijrah year, most unwisely forbade "Nasy"—triennial inter-

calation (*Koran*, ix. 36) and thus the lunar month went round all the seasons. On the Night of Power the *Koran* was sent down from the Preserved Tablet by Allah's throne, to the first or lunar Heaven whence Gabriel brought it for opportunist revelation to the Apostle (*Koran*, xcvi.). Also during this night all Divine Decrees for the ensuing year are taken from the Tablet and are given to the angels for execution whilst, the gates of Heaven being open, prayer (as in the text) is sure of success. This mass of absurdity has engendered a host of superstitions everywhere varying. Lane (*Mod. Egypt*, chap. xxv.) describes how some of the Faithful keep tasting a cup of salt water which should become sweet in the Night of Nights. In (Moslem) India not only the sea becomes sweet, but all the vegetable creation bows down before Allah. The exact time is known only to Prophets; but the pious sit through the Night of Ramazan 27th (our 26th) praying and burning incense-pastilles. In Stambul this is officially held to be the Night of Power. So in mediæval Europe on Christmas Eve the cattle worshipped God in their stalls and I have met peasants in France and Italy who firmly believed that brute beasts on that night not only speak but, moreover, predict the events of the coming year.

PAGE 2212—Line 23. Hence the misfortune befel her: the pious especially avoid temporal palaces.

Line 31. This is our tale of "The Maid and the Magpie"; the Mac. Edit. does not specify the "Tayr" (any bird) but the Bresl. Edit. has Ak'ak, a pie. The true Magpie (*C. Pica*) called Buzarâi (?) and Zaghzaghân Abû Massâh (=the Sweeper, from its tail) is found on the Libanus and Anti-Libanus (*Unexplored Syria*, ii. 77-143), but I never saw it in other parts of Syria or in Arabia. It is completely ignored by the Reverend Mr. Tristram in his painfully superficial book *The Natural History of the Bible*, published by the Society for Promoting Christian Knowledge (or rather Ignorance), London, 1873.

PAGE 2213—Line 32. This is "The Story of the Two Partridges," told at great length in the *Book of Sindibad*. See De Sacy's text in the *Kalilah wa Dimnah*, quoted in the *Book of Kalilah and Dimnah* (p. 306).

PAGE 2217—Line 34. This extremely wilful young person had rendered rape excusable. The same treatment is much called for

Notes

by certain heroines of modern fiction—let me mention Princess Napraxine.

PAGE 2219—*Line 12.* The Story of the Hidden Robe, in the *Book of Sindibad*; where it is told with all manner of Persian embellishments.

Line 20. Now turned into Government offices for local administration; a "Tribunal of Commerce," etc.

PAGE 2220—*Line 4.* Arab. "Bawwáb," a personage as important as the old French concierge and a man of trust who has charge of the keys and of letting vacant rooms. In Egypt the Berber from the Upper Nile is the favourite suisse; being held more honest or rather less rascally than the usual Egyptian. These Berbers, however, are true barbarians, overfond of Búzah (the beer of Osiris) and not unfrequently dangerous. They are supposed by Moslems to descend from the old Syrians expelled by Joshua. For the favourite chaff against them, eating the dog (not the puppy-pie), see *Pilgrimage*, i. 93. They are the "Paddies" of Egypt to whom all kinds of bulls and blunders are attributed.

Line 8. Arab. "Juma'ah," which means either Friday or a week. In pre-Moslem times it was called Al-Arúbah (the other weekdays being Shiyár or Saturday, Bawal, Bahan, Jabar, Dabar and Fámunís or Thursday). Juma'ah, literally—"Meeting" or Congregation (-day), was made to represent the Jewish Sabbath and the Christian Sunday because on that day Allah ended the work of creation; it was also the date of Mohammed's entering Al-Medinah. According to Al-Bayzáwí, it was called Assembly-day because Ka'ab ibn Lowa, one of the Prophet's ancestors, used to gather the people before him on Fridays. Moslems are not forbidden to do secular work after the congregational prayers at the hour when they must "hasten to the commemoration of Allah and leave merchandising." (*Koran*, chap. lxii. 9.)

Line 24. This is done only by the very pious: if they see a bit of bread they kiss it, place it upon their heads and deposit it upon a wall or some place where it will not be trodden on. She also removed the stones lest haply they prove stumbling-blocks to some Moslem foot.

PAGE 2221—*Line 3.* Arab. "Ashjár," which may mean either the door-posts or the wooden bolts. Lane (iii. 174) translates it "among the trees"—in a room!

Notes

Line 7. Koran, ix. 51, when Mohammed reproaches the unbelievers for not being willing to accompany him to victory or martyrdom.

PAGE 2222—*Line 23. Arab. "Kiná'," a true veil, not the "Burka'" or "nose-bag" with the peep-holes. It is opposed to the "Tarkah" or "head-veil." Europeans inveigh against the veil which represents the loup of Louis Quatorze's day: it is on the contrary the most coquettish of contrivances, hiding coarse skins, fleshy noses, wide mouths and vanishing chins; and showing only lustrous and liquid black eyes. Moreover a pretty woman, when she wishes, will always let you see something under the veil. (Pilgrimage, i. 337.)*

Line 28. A yellow-flowered artemisia or absinthe whose wood burns like holm-oak. (Unexplored Syria, ii. 43.) See vol. i. 453 for further details.

PAGE 2223—*Line 24. The Farz or obligatory prayers, I have noted, must be recited (if necessary) in the most impure place; not so the other orisons. Hence the use of the "Sajjádah" or prayer-rug, an article which is too well known to require any description.*

PAGE 2224—*Line 12. Anglicè a stomach-ache, a colic.*

*Line 32. Arab. "Al-Háfizah" which has two meanings. Properly it signifies the third order of Traditionists out of a total of five, or those who know 300,000 traditions and their ascriptions. Popularly "one who can recite the Koran by rote." There are six great Traditionists whose words are held to be prime authorities: (1) Al-Bokhári; (2) Muslim; and these are entitled Al-Sahíhayn, the (two true) authorities. After them (3) Al-Tirmidi; and (4) Abu Dáud: these four being the authors of the "Four Sunan"; the others are (5) Al-Nasái and (6) Ibn Májah (see Jarrett's *Al-Siyuti*, pp. 2, 6; and, for modern Arab studies, *Pilgrimage*, i. 154 *et seq.*).*

PAGE 2226—*Line 21. Lane (iii. 176) marries the amorous couple, thus making the story highly proper and robbing it of all its point.*

Line 23. Arab. "Sabbahat," i.e., Sabbah-ak' Allah bi'l khayr=Allah give thee good morning: a phrase which is still in popular usage.

Line 26. Arab. "Ta'risak," with the implied hint of her being

a "Mu'arrisah" or she-pander. The Bresl. Edit. (xii. 356) bluntly says "Kiyádatak"—thy pimping.

PAGE 2228—*Line 10.* Arab. "Rafw": the "Rafu-gar" or fine-drawer in India, who does this artistic style of darning, is famed for skill.

PAGE 2229—*Line 4.* The question sounds strange to Europeans, but in the Moslem East a man knows nothing, except by hearsay, of the women who visit his wife.

Line 8. Arab. "Ahl al-bayt," so as to avoid rudely saying "wife."

Line 21. This is a mere abstract of the tale told in the Introduction. Here, however, the rings are about eighty; there the number varies from ninety to five hundred and seventy.

PAGE 2230—*Line 23.* The father suspected the son of intriguing with one of his own women.

PAGE 2231—*Line 32.* Arab. and Heb. "Laban" (opp. to "laban-halíb," or simply "halíb"—fresh milk), milk artificially soured, the Dahin of India, the Kisainá of the Slavs and our Corstophine cream. But in *The Nights*, contrary to modern popular usage, "Laban" is also applied to fresh milk. The soured form is universally in the East eaten with rice and enters into the Salátah or cucumber-salad. I have noted elsewhere that all the Galactophagi, the nomads who live on milk, use it in the soured never in the fresh form. The Badawi have curious prejudices about it: it is a disgrace to sell it (though not to exchange it), and "Labbán," or "milk-vendor," is an insult. The Bráhni and Beloch nomads have the same pundonor possibly learnt from the Arabs (*Pilgrimage*, i. 363). For 'Igt (Akit), Mahir, Saribah, Jamídah and other lacteal preparations, see *ibid.*, i. 362.

Line 38. I need hardly say that the poison would have been utterly harmless, unless there had been an abrasion of the skin. The slave-girl is blamed for carrying the jar uncovered because thus it would attract the evil eye. In the *Book of Sindibad* the tale appears as the Story of the Poisoned Guests; and the bird is a stork.

PAGE 2232—*Line 8.* The Prince expresses the pure and still popular Moslem feeling; and yet the learned and experienced Mr. Redhouse would confuse this absolute Predestination with Providence. A friend tells me that the idea of absolute Fate as

exemplified in *The Nights* makes her feel as if the world were a jail.

Line 17. In the *Book of Sindibad* this is the Story of the Sandalwood Merchant and the Advice of the Blind Old Man. Mr. Clouston (p. 163) quotes a Talmudic joke which is akin to the Shaykh's advice and a reply of Tyl Eulenspiegel, the arch-rogue, which has also a family resemblance.

PAGE 2233—Line 20. Arab. "Sá'a," a measure of corn, etc., to be given in alms. The *Kamus* makes it=four mudds (each being $\frac{1}{3}$ lb.); the people understand by it four times the measure of a man's two open hands.

Line 28. i.e., till thou restore my eye to me. This style of prothesis without apodosis is very common in Arabic and should be preserved in translation, as it adds a naïveté to the style. We find it in *Genesis* iii. 2, "And now lest he put forth his hand," etc.

Line 39. They were playing at Muráhanah, like children amongst us. It is also called "Hukm wa Rizá"=order and consent. The penalty is usually something ridiculous, but here it was villainous.

PAGE 2234—Line 18. Every Moslem capital has a "Shaykh of the thieves" who holds regular levées and who will return stolen articles for a consideration; and this has lasted since the days of Diodorus Siculus (*Pilgrimage*, i. 91).

PAGE 2235—Line 17. This was not the condition; but I have left the text as it is characteristic of the writer's inconsequence.

Line 23. The idea would readily occur in Egypt where the pulex is still a plague although the Sultan is said to hold his court at Tiberias. "Male and female" says the rogue, otherwise it would be easy to fill a bushel with fleas. The insect was unknown to older India according to some and was introduced by strangers. This immigration is quite possible. In 1863 the jigger (*P. penetrans*) was not found in Western Africa; when I returned there in 1882 it had passed over from the Brazil and had become naturalized on the equatorial African seaboard. The Arabs call shrimps and prawns "sea-fleas" (bargúth al-bahr) showing an inland race. (See *Pilgrimage*, i. 322.)

PAGE 2236—Line 8. Submission to the Sultan and the tidings of his well-being should content every Eastern subject. But, as Oriental history shows, the form of government is a Despotism

The 607th Night

tempered by assassination. And under no rule is man socially freer and his condition contrasts strangely with the grinding social tyranny which characterizes every mode of democracy or constitutionalism, i.e., political equality.

Line 30. Here the text has "Markúb"=a shoe; elsewhere "Na'al"=a sandal, especially with wooden sole. In classical Arabia, however, "Na'al" may be a shoe, a horse-shoe (iron plate, not rim like ours). The Breslau Edition has "Watá," any foot-gear.

PAGE 2237—Line 33. Watermelons (batáyikh) says the Mac. Edit. a misprint for Aruz or rice. Watermelons are served up raw cut into square mouthfuls, to be eaten with rice and meat. They serve excellently well to keep the palate clean and cool.

PAGE 2239—Line 31. The text recounts the whole story over again—more than European patience can bear.

PAGE 2240—Line 6. The usual formula when telling an improbable tale. But here it is hardly called for: the same story is told (on weak authority) of the Alewife, the Three Graziers and Attorney-General Nay (temp. James II. 1577-1634) when five years old (Journ. Asiat. Soc. N.S. xxx. 280). The same feat had been credited to Thomas Egerton, Lord Chancellor in A.D. 1540-1617 (Chalmers, *Biographical Dictionary*, xxiii. 267-68). But the story had already found its way into the popular jest-books such as *Tales and Quick Answers, very Mery and Pleasant to Rede* (1530); *Jacke of Dover's Quest of Inquirie for the Foole of all Fooles* (1604) under the title "The Foole of Westchester," and in *Witty and Entertaining Exploits of George Buchanan, commonly called the King's Fool*. The banker-bard Rogers (in Italy) was told a similar story concerning a widow of the Lambertini house (14th century). Thomas Wright (*Introduction to the Seven Sages*) says he had met the tale in Latin (13th-14th centuries) and a variant in the *Nouveaux Contes á rire* (Amsterdam, 1737), under the title "Jugement Subtil du Duc d'Ossone contre Deux Marchands." Its origin is evidently the old Sindibad-namah translated from Syriac into Greek (*Syntipas*, 11th century); into Hebrew (*Mishlé Sandabar*, 12th century) and from the Arabian version into old Castilian, *Libro de los Engannos et los Asayamientos de las Mugerres* (A.D. 1255), whereof a translation is appended to Professor Comparetti's *Ricerche intorno al Libro di*

The Tale of Judar and his Brethren

Sindibad, translated by Mr. H. C. Coote for the Folk-Lore Society. The Persian metrical form (an elaboration of one much older) dates from 1375; and gave rise to a host of imitations such as the Turkish *Tales of the Forty Wazirs* and the Canarese *Kathá Manjari*, where four persons contend about a purse. See also Gladwin's "Persian Moonshee," No. vi. of *Pleasing Stories*; and Mr. Clouston's paper, "The Lost Purse," in the *Glasgow Evening Times*. All are the Eastern form of Gavarni's "Enfants Terribles," showing the portentous precocity for which some children (infant phenomena, calculating boys, etc. etc.) have been famous.

Line 27. From the Bresl. Edit. xii. 381. The Sa'lab or Abu Hosayn (Father of the Fortlet) is the fox, in Morocco Akkáb: Talib Yúsuf and Wa'wi are the jackal. Arabs have not preserved "Jackal" from the Heb. Shu'al and Persian Shaghál (not Shagul) as the Rev. Mr. Tristram misinforms his readers. (*Nat. Hist.* p. 85.)

The Tale of Judar⁺ and his Brethren

There was once a man and a merchant named Omar and he had for issue three sons, the eldest called Sálím, the youngest Júdar, and the cadet Salím. He reared them all till they came to man's estate, but the youngest he loved more than his brothers, who, seeing this, waxed jealous of Judar and hated him. Now when their father, who was a man shotten in years, saw that his two eldest sons hated their brother, he feared lest after his death trouble should befall him from them. So he assembled a company of his kinsfolk, together with divers men of learning and property-distributors of the Kazi's court, and bidding bring all his monies and cloth, said to them, "O folk, divide ye this money and stuff into four portions according to the law." They did so, and he gave one part to each of his sons and kept the fourth himself, saying, "This was my good and I have divided it among them in my lifetime; and this that I have kept shall be for my wife, their mother, wherewithal to provide for her subsistence whenas she shall be a widow."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 607th night, she said,

The 607th Night

It hath reached me, O auspicious King, that when the merchant had divided his money and stuff into four portions, he said, "This share shall be for my wife, their mother, wherewithal to provide for her subsistence whenas she shall be a widow." A little while after this he died, and neither of the two elder brothers was content with his share,⁺ but sought more of Judar, saying, "Our father's wealth is in thy hands." So he appealed to the judges; and the Moslems who had been present at the partition came and bore witness of that which they knew, wherefore the judge forbade them from one another; but Judar and his brothers wasted much money in bribes to him. After this, the twain left him awhile; presently, however, they began again to plot against him and he appealed a second time to the magistrate, who once more decided in his favour; but all three lost much money which went to the judges. Nevertheless Sálím and Salím forbore not to seek his hurt and to carry the case from court to court,⁺ he and they losing till they had given all their good for food to the oppressors and they became poor, all three. Then the two elder brothers went to their mother and flouted her and beat her, and seizing her money drave her away. So she betook herself to her son Judar and told him how his brothers had dealt with her and fell to cursing the twain. Said he, "O my mother, do not curse them, for Allah will requite each of them according to his deed. But, O mother mine, see, I am become poor, and so are my brethren, for strife occasioneth loss ruin-rife, and we have striven amain, and fought, I and they, before the judges, and it hath profited us naught: nay, we have wasted all our father left us and are disgraced among the folk by reason of our testimony one against other. Shall I then contend with them anew on thine account and shall we appeal to the judges? This may not be! Rather do thou take up thine abode with me, and the scone I eat I will share with thee. Do thou pray for me and Allah will give me the means of thine alimony. Leave them to receive of the Almighty the recompense of their deed, and console thyself with the saying of the poet who said,

If a fool oppress thee bear patiently;

And from Time expect thy revenge to see:

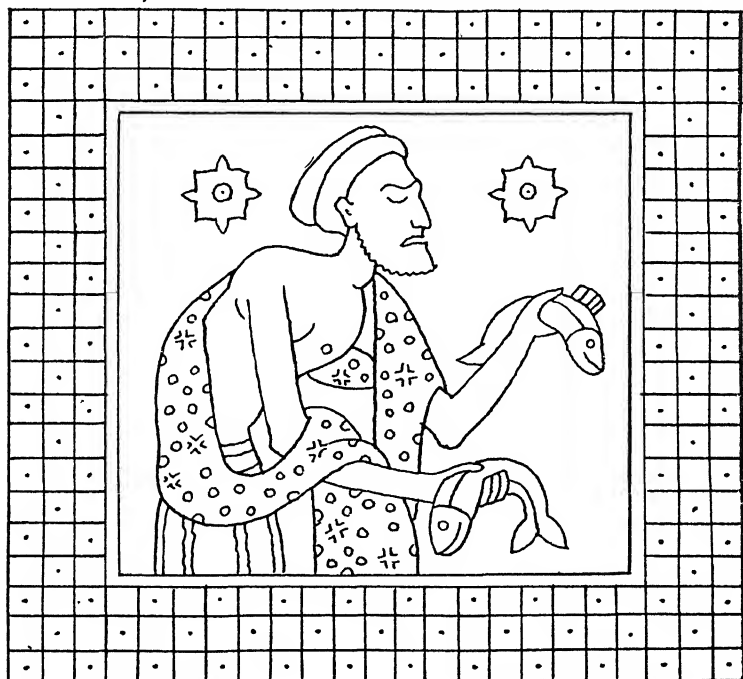
Shun tyranny; for if mount oppressed

A mount, 'twould be shattered by tyranny."

And he soothed and comforted her till she consented and took up

The Tale of Judar and his Brethren

her dwelling with him. Then he gat him a net and went a-fishing every day in the river or the banks about Bulák and old Cairo or some other place in which there was water; and one day he would earn ten coppers,⁺ another twenty and another thirty, which he spent upon his mother and himself, and they ate well and drank well. But, as for his brothers, they plied no craft and neither sold nor bought; misery and ruin and overwhelming calamity entered their houses and they wasted that which they had taken from their mother and became of the wretched naked beggars. So at times they would come to their mother, humbling themselves before her exceedingly and complaining to her of hunger; and she (a mother's heart being pitiful) would give them some mouldy, sour-smelling bread or, if there were any meat cooked the day before, she would say to them, "Eat it quick and go ere your brother come; for 'twould be grievous to him and he would harden his heart against me, and ye would disgrace me with him." So they would eat in haste and go. One day among days they came in to their mother, and she set cooked meat and bread before them. As



The 608th Night

they were eating, behold, in came their brother Judar, at whose sight the parent was put to shame and confusion, fearing lest he should be wroth with her; and she bowed her face earthwards abashed before her son. But he smiled in their faces, saying, "Welcome, O my brothers! A blessed day!⁺ How comes it that ye visit me this blessed day?" Then he embraced them both and entreated them lovingly, saying to them, "I thought not that ye would have left me desolate by your absence nor that ye would have forborne to come and visit me and your mother." Said they, "By Allah, O our brother, we longed sore for thee and naught withheld us but abashment because of what befel between us and thee; but indeed we have repented much. 'Twas Satan's doing, the curse of Allah the Most High be upon him! And now we have no blessing but thyself and our mother."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 608th night, she said,

It hath reached me, O auspicious King, that when Judar entered his place and saw his brothers, he welcomed them both, saying, "And I have no blessing but you twain." And his mother exclaimed, "Allah whiten thy face, and increase thy prosperity, for thou art the most generous of us all, O my son!" Then he said "Welcome to you both! Abide with me; for the Lord is bountiful and good aboundeth with me." So he made peace with them, and they supped and nighted with him; and next morning, after they had broken their fast, Judar shouldered his net and went out, trusting in The Opener⁺ whilst the two others went forth and were absent till midday, when they returned and their mother set the noon-meal before them. At nightfall Judar came home, bearing meat and greens, and they abode on this wise a month's space, Judar catching fish and selling it and spending the price on his mother and his brothers, and these eating and frolicking till, one day, it chanced he went down to the river-bank and throwing his net, brought it up empty. He cast it a second time, but again it came up empty and he said in himself, "No fish in this place!" So he removed to another and threw the net there, but without avail. And he ceased not to remove from place to place till night-fall, but caught not a single sprat⁺ and said to himself, "Wonderful! Have the fish fled the river or what?" Then he shouldered the net and made for home, chagrined, concerned, feeling for his

The Tale of Judar and his Brethren

mother and brothers and knowing not how he should feed them that night. Presently, he came to a baker's oven and saw the folk crowding for bread, with silver in their hands, whilst the baker took no note of them. So he stood there sighing, and the baker said to him, "Welcome to thee, O Judar! Dost thou want bread?" But he was silent and the baker continued, "An thou have no dirhams, take thy sufficiency and thou shalt get credit." So Judar said, "Give me ten coppers' worth of bread and take this net in pledge." Rejoined the baker, "Nay, my poor fellow, the net is thy gate of earning thy livelihood, and if I take it from thee, I shall close up against thee the door of thy subsistence. Take thee ten nusfs' worth of bread and take these other ten, and to-morrow bring me fish for the twenty." "On my head and eyes be it!" quoth Judar and took the bread and money saying, "To-morrow the Lord will dispel the trouble of my case and will provide me the means of acquittance." Then he bought meat and vegetables and carried them home to his mother, who cooked them and they supped and went to bed. Next morning he arose at daybreak and took the net, and his mother said to him, "Sit down and break thy fast." But he said, "Do thou and my brothers breakfast," and went down to the river about Bulak where he ceased not to cast once, twice, thrice; and to shift about all day, without aught falling to him, till the hour of mid-afternoon prayer, when he shouldered his net and went away sore dejected. His way led him perforce by the booth of the baker who, when he saw him, counted out to him the loaves and the money, saying, "Come, take it and go; an it be not to-day, 'twill be to-morrow." Judar would have excused himself, but the baker said to him, "Go! There needeth no excuse; an thou had netted aught, it would be with thee; so seeing thee empty-handed, I knew thou hadst gotten naught; and if to-morrow thou have no better luck, come and take bread and be not abashed, for I will give thee credit." So Judar took the bread and money and went home. On the third day also he sallied forth and fished from tank to tank until the time of afternoon-prayer, but caught nothing; so he went to the baker and took the bread and silver as usual. On this wise he did seven days running, till he became disheartened and said in himself, "To-day I go to the Lake Kárún."⁺ So he went thither and was about to cast his net, when there came up to him un-

The 609th Night

awares a Maghrabí, a Moor, clad in splendid attire and riding a she-mule with a pair of gold-embroidered saddle-bags on her back and all her trappings also orfrayed. The Moor alighted and said to him, "Peace be upon thee, O Judar, O son of Omar!" "And on thee likewise be peace, O my lord the pilgrim!" replied the fisherman. Quoth the Maghrabi, "O Judar, I have need of thee and, given thou obey me, thou shalt get great good and shalt be my



companion and manage my affairs for me." Quoth Judar, "O my lord, tell me what is in thy mind and I will obey thee, without demur." Said the Moor, "Repeat the *Fatihah*, the Opening Chapter of the *Koran*."+ So he recited it with him and the Moor bringing out a silken cord, said to Judar, "Pinion my elbows behind me with this cord, as fast as fast can be, and cast me into the lake; then wait a little while; and, if thou see me put forth my hands above the water, raising them high ere my body show, cast thy net over me and drag me out in haste; but if thou see me come up feet foremost, then know that I am dead; in which case do thou leave me and take the mule and saddle-bags and carry them to the merchants' bazar, where thou wilt find a Jew by name *Shamáyah*. Give him the mule and he will give thee an hundred dinars, which do thou take and go thy ways and keep the matter secret with all secrecy." So Judar tied his arms tightly

The Tale of Judar and his Brethren

behind his back and he kept saying, "Tie tighter." Then said he, "Push me till I fall into the lake": so he pushed him in and he sank. Judar stood waiting some time till, behold, the Moor's feet appeared above the water, whereupon he knew that he was dead. So he left him and drove the mule to the bazar, where seated on a stool at the door of his storehouse he saw the Jew who spying the mule, cried, "In very sooth the man hath perished," adding, "and naught undid him but covetise." Then he took the mule from Judar and gave him an hundred dinars, charging him to keep the matter secret. So Judar went and bought what bread he needed, saying to the baker, "Take this gold piece!" and the man summed up what was due to him and said, "I still owe thee two days' bread"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 609th night, she continued,

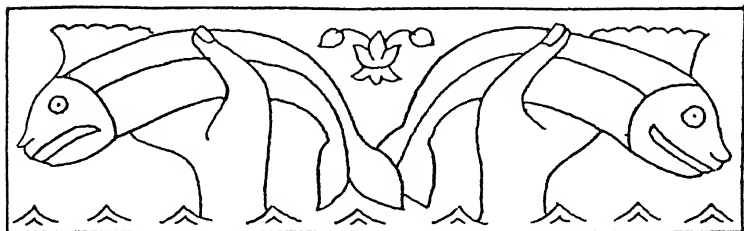
It hath reached me, O auspicious King, that Judar, when the baker after summing up what was due to him said, "I still owe thee two days' bread," replied, "Good," and went on to the butcher, to whom he gave a gold piece and took meat, saying, "Keep the rest of the dinar on account." Then he bought vegetables and going home, found his brothers importuning their mother for victual, whilst she cried, "Have patience till your brother come home, for I have naught." So he went in to them and said, "Take and eat"; and they fell on the food like cannibals. Then he gave his mother the rest of his gold saying, "If my brothers come to thee, give them wherewithal to buy food and eat in my absence." He slept well that night and next morning he took his net and going down to Lake Karun stood there and was about to cast his net, when behold, there came up to him a second Maghribi, riding on a she-mule more handsomely accoutred than he of the day before and having with him a pair of saddle-bags of which each pocket contained a casket. "Peace be with thee, O Judar!" said the Moor: "And with thee be peace, O my lord, the pilgrim!" replied Judar. Asked the Moor, "Did there come to thee yesterday a Moor riding on a mule like this of mine?" Hereat Judar was alarmed and answered, "I saw none," fearing lest the other say, "Whither went he?" and if he replied, "He was drowned in the lake," that haply he should charge him with having drowned him; wherefore he could not but deny. Rejoined the Moor,

The 610th Night

"Harkye, O unhappy!+ this was my brother, who is gone before me." Judar persisted, "I know naught of him." Then the Moor enquired, "Didst thou not bind his arms behind him and throw him into the lake, and did he not say to thee, 'If my hands appear above the water first, cast thy net over me and drag me out in haste; but, if my feet show first, know that I am dead and carry the mule to the Jew Shamayah, who shall give thee an hundred dinars?'" Quoth Judar, "Since thou knowest all this why and wherefore dost thou question me?" and quoth the Moor, "I would have thee do with me as thou didst with my brother." Then he gave him a silken cord, saying, "Bind my hands behind me and throw me in, and if I fare as did my brother, take the mule to the Jew and he will give thee other hundred dinars." Said Judar, "Come on"; so he came and he bound him and pushed him into the lake, where he sank. Then Judar sat watching and after awhile, his feet appeared above the water and the fisher said, "He is dead and damned! Inshallah, may Maghribis come to me every day, and I will pinion them and push them in and they shall die; and I will content me with an hundred dinars for each dead man." Then he took the mule to the Jew, who seeing him asked, "The other is dead?" Answered Judar, "May thy head live!" and the Jew said, "This is the reward of the covetous!" Then he took the mule and gave Judar an hundred dinars, with which he returned to his mother. "O my son," said she, "whence hast thou this?" So he told her, and she said, "Go not again to Lake Karun, indeed I fear for thee from the Moors." Said he, "O my mother, I do but cast them in by their own wish, and what am I to do? This craft bringeth me an hundred dinars a day and I return speedily; wherefore, by Allah, I will not leave going to Lake Karun, till the trace of the Maghárabah+ is cut off and not one of them is left." So, on the morrow which was the third day, he went down to the lake and stood there, till there came up a third Moor, riding on a mule with saddle-bags and still more richly accoutred than the first two, who said to him, "Peace be with thee, O Judar, O son of Omar!" And the fisherman saying in himself, "How comes it that they all know me?" returned his salute. Asked the Maghribi, "Have any Moors passed by here?" "Two," answered Judar. "Whither went they?" enquired the Moor, and Judar replied, "I pinioned their hands be-

The Tale of Judar and his Brethren

hind them and cast them into the lake, where they were drowned, and the same fate is in store for thee." The Moor laughed and rejoined, saying, "O unhappy! every life hath its term appointed." Then he alighted and gave the fisherman the silken cord, saying, "Do with me, O Judar, as thou didst with them." Said Judar, "Put thy hands behind thy back, that I may pinion thee, for I am in haste, and time flies." So he put his hands behind him and Judar tied him up and cast him in. Then he waited awhile; presently the Moor thrust both hands forth of the water and called



out to him, saying, "Ho, good fellow, cast out thy net!" So Judar threw the net over him and drew him ashore, and lo! in each hand he held a fish as red as coral. Quoth the Moor, "Bring me the two caskets that are in the saddle-bags." So Judar brought them and opened them to him, and he laid in each casket a fish and shut them up. Then he pressed Judar to his bosom and kissed him on the right cheek and the left, saying, "Allah save thee from all stress! By the Almighty, hadst thou not cast the net over me and pulled me out, I should have kept hold of these two fishes till I sank and was drowned, for I could not get ashore of myself." Quoth Judar, "O my lord the pilgrim, Allah upon thee, tell me the true history of the two drowned men and the truth anent these two fishes and the Jew."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 610th night, she continued,

It hath reached me, O auspicious King, that when Judar asked the Maghribi, saying, "Prithee tell me first of the drowned men," the Maghribi answered, "Know, O Judar, that these drowned men were my two brothers, by name Abd al-Salám and Abd al-Ahad. My own name is Abd al-Samad, and the Jew also is our brother; his name is Abd al-Rahím and he is no Jew, but a true believer of the Maliki school. Our father, whose name was Abd

The 611th Night

al-Wadúd,⁺ taught us magic and the art of solving mysteries and bringing hoards to light, and we applied ourselves thereto, till we compelled the Ifrits and Marids of the Jinn to do us service. By-and-by, our sire died and left us much wealth, and we divided amongst us his treasures and talismans, till we came to the books, when we fell out over a volume called 'The Fables of the Ancients,' whose like is not in the world, nor can its price be paid of any, nor is its value to be evened with gold and jewels; for in it are particulars of all the hidden hoards of the earth and the solution of every secret. Our father was wont to make use of this book, of which we had some small matter by heart, and each of us desired to possess it, that he might acquaint himself with what was therein. Now when we fell out there was in our company an old man by name Cohen al-Abtan,⁺ who had reared our sire and taught him divination and gramarye, and he said to us, 'Bring me the book.' So we gave it him and he continued, 'Ye are my son's sons, and it may not be that I should wrong any of you. So whoso is minded to have the volume, let him address himself to achieve the treasure of Al-Shamardal⁺ and bring me the celestial planisphere and the Kohl-phial and the seal-ring and the sword. For the ring hath a Marid that serveth it called Al-Ra'ad al-Kásif;⁺ and whoso hath possession thereof, neither King nor Sultan may prevail against him; and if he will, he may therewith make himself master of the earth, in all the length and breadth thereof. As for the brand, if its bearer draw it and brandish it against an army, the army will be put to the rout; and if he say the while, "Slay yonder host," there will come forth of that sword lightning and fire, that will kill the whole many. As for the planisphere, its possessor hath only to turn its face toward any country, east or west, with whose sight he hath a mind to solace himself, and therein he will see that country and its people, as they were between his hands and he sitting in his place; and if he be wroth with a city and have a mind to burn it, he hath but to face the planisphere towards the sun's disc, saying, "Let such a city be burnt," and that city will be consumed with fire. As for the Kohl-phial, whoso pencilleth his eyes therefrom, he shall espy all the treasures of the earth. And I make this condition with you which is that whoso faileth to hit upon the hoards shall forfeit his right; and that none save he who shall achieve the treasure and

The Tale of Judar and his Brethren

bring me the four precious things which be therein shall have any claim to take this book.' So we all agreed to this condition, and he continued, 'O my sons, know that the treasure of Al-Shamardal is under the commandment of the sons of the Red King, and your father told me that he had himself essayed to open the treasure, but could not; for the sons of the Red King fled from him into the land of Egypt and took refuge in a lake there, called Lake Karun, whither he pursued them, but could not prevail over them, by reason of their stealing into that lake, which was guarded by a spell.' —

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 611th night, she said,

It hath reached me, O auspicious King, that when the Cohen al-Abtan had told the youths this much, he continued his tale as follows, "So your father returned empty-handed and unable to win to his wish; and after failing he complained to me of his ill-success, whereupon I drew him an astrological figure and found that the treasure could be achieved only by means of a young fisherman of Cairo, hight Judar bin Omar, the place of foregathering with whom was at Lake Karun, for that he should be the means of capturing the sons of the Red King and that the charm would not be dissolved, save if he should bind the hands of the treasure-seeker behind him and cast him into the lake, there to do battle with the sons of the Red King. And he whose lot it was to succeed would lay hands upon them; but, if it were not destined to him he should perish and his feet appear above water. As for him who was successful, his hands would show first, whereupon it behoved that Judar should cast the net over him and draw him ashore.' Now quoth my brothers Abd al-Salam and Abd al-Ahad, 'We will wend and make trial, although we perish'; and quoth I, 'And I also will go'; but my brother Abd al-Rahím (he whom thou sawest in the habit of a Jew) said, 'I have no mind to this.' Thereupon we agreed with him that he should repair to Cairo in the disguise of a Jewish merchant, so that, if one of us perished in the lake, he might take his mule and saddle-bags and give the bearer an hundred dinars. The first that came to thee the sons of the Red King slew, and so did they with my second brother; but against me they could not prevail and I laid hands on them." Cried Judar, "And where is thy catch?" Asked the

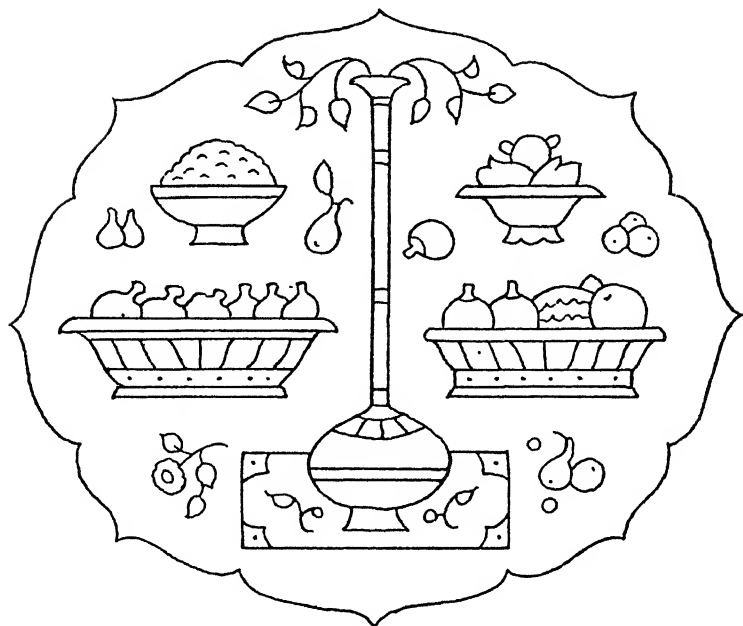
The 612th Night

Moor, "Didst thou not see me shut them in the caskets?" "Those were fishes," said Judar. "Nay," answered the Maghribi, "they are Ifrits in the guise of fish. But, O Judar," continued he, "thou must know that the treasure can be opened only by thy means: so say, wilt thou do my bidding and go with me to the city Fez and Mequinez⁺ where we will open the treasure? and after I will give thee what thou wilt and thou shalt ever be my brother in the bond of Allah and return to thy family with a joyful heart." Said Judar, "O my lord the pilgrim, I have on my neck a mother and two brothers,"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 612th night, she continued,

It hath reached me, O auspicious King, that Judar said to the Maghribi, "I have on my neck a mother and two brothers, whose provider I am; and if I go with thee, who shall give them bread to eat?" Replied the Moor, "This is an idle excuse! if it be but a matter of expenditure, I will give thee a thousand ducats for thy mother, wherewith she may provide herself till thou come back: and indeed thou shalt return before the end of four months." So when Judar heard mention of the thousand dinars, he said, "Here with them, O Pilgrim, and I am thy man"; and the Moor, pulling out the money, gave it to him, whereupon he carried it to his mother and told her what had passed between them, saying, "Take these thousand dinars and expend of them upon thyself and my brothers, whilst I journey to Morocco with the Moor, for I hall be absent four months, and great good will betide me; so bless me, O my mother!" Answered she, "O my son, thou desolatest me and I fear for thee." "O my mother," rejoined he, "no harm can befall him who is in Allah's keeping, and the Maghribi is a man of worth"; and he went on to praise his condition to her. Quoth she, "Allah incline his heart to thee! Go with him, O my son; peradventure, he will give thee somewhat." So he took leave of his mother and rejoined the Moor Abd al-Samad, who asked him, "Hast thou consulted thy mother?" "Yes," answered Judar; "and she blessed me." "Then mount behind me," said the Maghribi. So Judar mounted the mule's crupper and they rode on from noon till the time of mid-afternoon prayer, when the fisherman was an-hungered; but seeing no victual with the Moor, said to him, "O my lord the pilgrim, belike thou hast forgotten to bring us aught

The Tale of Judar and his Brethren



to eat by the way?" Asked the Moor, "Art thou hungry?" and Judar answered, "Yes." So Abd al-Samad alighted and made Judar alight and take down the saddle-bags;† then he said to him, "What wilt thou have, O my brother?" "Anything." "Allah upon thee, tell me what thou hast a mind to." "Bread and cheese." "O my poor fellow! bread and cheese besit thee not; wish for something good." "Just now everything is good to me." "Dost thou like nice browned chicken?" "Yes!" "Dost thou like rice and honey?" "Yes!" And the Moor went on to ask him if he liked this dish and that dish till he had named four-and-twenty kinds of meats; and Judar thought to himself, "He must be daft! Where are all these dainties to come from, seeing he hath neither cook nor kitchen? But I'll say to him, 'Tis enough!" So he cried, "That will do: thou makest me long for all these meats, and I see nothing." Quoth the Moor, "Thou art welcome, O Judar!" and, putting his hand into the saddle-bags, pulled out a golden dish containing two hot browned chickens. Then he thrust his hand a second time and drew out a golden dish, full of kabobs;† nor did he stint taking out dishes from saddle-bags, till he had

The 613th Night

brought forth the whole of the four-and-twenty kinds he had named, whilst Judar looked on. Then said the Moor, "Fall to, poor fellow!" and Judar said to him, "O my lord, thou carriest in yonder saddle-bags kitchen and kitcheners!" The Moor laughed and replied, "These are magical saddle-bags and have a servant, who would bring us a thousand dishes an hour, if we called for them." Quoth Judar, "By Allah, a neat thing in saddle-bags!" Then they ate their fill and threw away what was left; after which the Moor replaced the empty dishes in the saddle-bags and putting in his hand, drew out an ewer. They drank and making the Wuzu-ablution, prayed the mid-afternoon prayer; after which Abd al-Samad replaced the ewer and the two caskets in the saddle-bags and throwing them over the mule's back, mounted and cried, "Up with thee and let us be off," presently adding, "O Judar, knowest thou how far we have come since we left Cairo?" "Not I, by Allah," replied he, and Abd al-Samad, "We have come a whole month's journey." Asked Judar, "And how is that?" and the Moor answered, "Know, O Judar, that this mule under us is a Marid of the Jinn who every day performeth a year's journey; but, for thy sake, she hath gone an easier pace." Then they set out again and fared on westwards till nightfall, when they halted and the Maghribi brought out supper from the saddle-bags, and in like manner, in the morning, he took forth wherewithal to break their fast. So they rode on four days, journeying till midnight and then alighting and sleeping until morning, when they fared on again; and all that Judar had a mind to, he sought of the Moor, who brought it out of the saddle-bags. On the fifth day, they arrived at Fez and Mequinez and entered the city, where all who met the Maghribi saluted him and kissed his hands; and he continued riding through the streets, till he came to a certain door, at which he knocked, whereupon it opened and out came a girl like the moon, to whom said he, "O my daughter, O Rahmah,⁺ open us the upper chamber." "On my head and eyes, O my papa!" replied she and went in, swaying her hips to and fro with a graceful and swimming gait like a thirsting gazelle, movements that ravished Judar's reason, and he said, "This is none other than a King's daughter." So she opened the upper chamber, and the Moor, taking the saddle-bags from the mule's back, said, "Go, and God bless thee!" when lo! the earth clove asunder and swallow-

The Tale of Judar and his Brethren

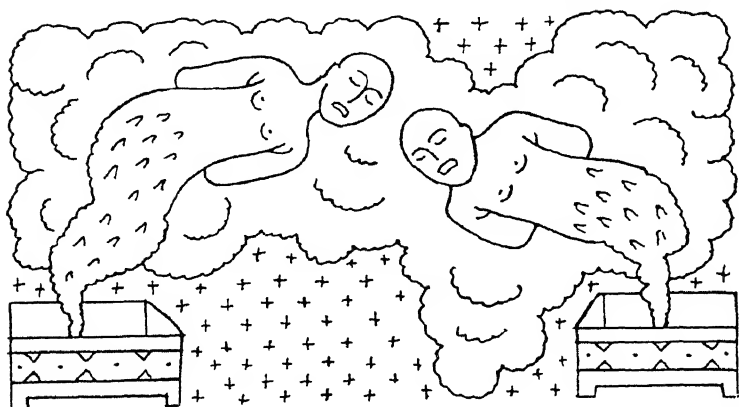
ing the mule, closed up again as before. And Judar said, "O Protector! praised be Allah, who hath kept us in safety on her back!" Quoth the Maghribi, "Marvel not, O Judar. I told thee that the mule was an Ifrit; but come with us into the upper chamber." So they went up into it, and Judar was amazed at the profusion of rich furniture and pendants of gold and silver and jewels and other rare and precious things which he saw there. As soon as they were seated, the Moor bade Rahmah bring him a certain bundle⁺ and opening it, drew out a dress worth a thousand dinars, which he gave to Judar, saying, "Don this dress, O Judar, and welcome to thee!" So Judar put it on and became a fair ensample of the Kings of the West. Then the Maghribi laid the saddle-bags before him, and, putting in his hand, pulled out dish after dish, till they had before them a tray of forty kinds of meat, when he said to Judar, "Come near, O my master! eat and excuse us"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 613th night, she continued,

It hath reached me, O auspicious King, that the Maghribi having served up in the pavilion a tray of forty kinds of meat, said to Judar, "Come near, O my master, and excuse us for that we know not what meats thou desirest; but tell us what thou hast a mind to, and we will set it before thee without delay." Replied Judar, "By Allah, O my lord the pilgrim, I love all kinds of meat and unlove none; so ask me not of aught, but bring all that cometh to thy thought, for save eating to do I have naught." After this he tarried twenty days with the Moor, who clad him in new clothes every day, and all this time they ate from the saddle-bags; for the Maghribi bought neither meat nor bread nor aught else, nor cooked, but brought everything out of the bags, even to various sorts of fruit. On the twenty-first day, he said, "O Judar, up with thee; this is the day appointed for opening the hoard of Al-Shamardal." So he rose and they went afoot⁺ without the city, where they found two slaves, each holding a she-mule. The Moor mounted one beast and Judar the other, and they ceased not riding till noon, when they came to a stream of running water, on whose banks Abd al-Samad alighted saying, "Dismount, O Judar!" Then he signed with his hand to the slaves and said, "To it!" So they took the mules and going each his own way, were absent

The 614th Night

awhile, after which they returned, one bearing a tent, which he pitched, and the other carpets, which he spread in the tent and laid mattresses, pillows and cushions therearound. Then one of them brought the caskets containing the two fishes; and another fetched the saddle-bags; whereupon the Maghribi arose and said, "Come, O Judar!" So Judar followed him into the tent and sat down beside him; and he brought out dishes of meat from the saddle-bags and they ate the undurn meal. Then the Moor took the two caskets and conjured over them both, whereupon there



came from within voices that said, "Adsumus, at thy service, O diviner of the world! Have mercy upon us!" and called aloud for aid. But he ceased not to repeat conjurations and they to call for help, till the two caskets flew in sunder, the fragments flying about, and there came forth two men with pinioned hands, saying, "Quarter, O diviner of the world! What wilt thou with us?" Quoth he, "My will is to burn you both with fire, except ye make a covenant with me, to open to me the treasure of Al-Shamardal." Quoth they, "We promise this to thee, and we will open the treasure to thee, so thou produce to us Judar bin Omar, the fisherman, for the hoard may not be opened but by his means, nor can any enter therein save Judar." Cried the Maghribi, "Him of whom ye speak, I have brought, and he is here, listening to you and looking at you." Thereupon they covenanted with him to open the treasure to him, and he released them. Then he brought out a hollow wand and tablets of red carnelian which he laid on the rod; and after this he took a chafing-dish and setting charcoal

The Tale of Judar and his Brethren

thereon, blew one breath into it and it kindled forthwith. Presently he brought incense and said, "O Judar, I am now about to begin the necessary conjurations and fumigations, and when I have once begun, I may not speak, or the charm will be naught; so I will teach thee first what thou must do to win thy wish." "Teach me," quoth Judar. "Know," quoth the Moor, "that when I have recited the spell and thrown on the incense, the water will dry up from the river's bed and discover to thee a golden door, the bigness of the city-gate, with two rings of metal thereon; whereupon do thou go down to the door and knock a light knock and wait awhile; then knock a second time a knock louder than the first and wait another while; after which give three knocks in rapid succession, and thou wilt hear a voice ask, 'Who knocketh at the door of the treasure, unknowing how to solve the secrets?' Do thou answer, 'I am Judar the fisherman son of Omar': and the door will open and there will come forth a figure with a brand in hand who will say to thee: 'If thou be that man, stretch forth thy neck, that I may strike off thy head.' Then do thou stretch forth thy neck and fear not; for, when he lifts his hand and smites thee with the sword, he will fall down before thee, and in a little thou wilt see him a body sans soul; and the stroke shall not hurt thee nor shall any harm befall thee; but, if thou gainsay him, he will slay thee. When thou hast undone his enchantment by obedience, enter and go on till thou see another door, at which do thou knock, and there will come forth to thee a horseman riding a mare with a lance on his shoulder and say to thee, 'What bringeth thee hither, where none may enter ne man ne Jinni?' And he will shake his lance at thee. Bare thy breast to him and he will smite thee and fall down forthright and thou shalt see him a body without a soul; but if thou cross him he will kill thee. Then go on to the third door, whence there will come forth to thee a man with a bow and arrows in his hand and take aim at thee. Bare thy breast to him and he will shoot at thee and fall down before thee, a body without a soul; but if thou oppose him, he will kill thee. Then go on to the fourth door"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 614th night, she continued,

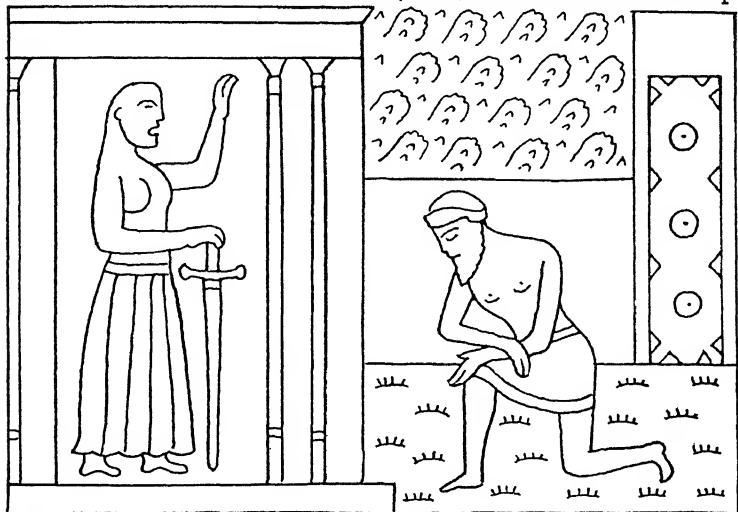
It hath reached me, O auspicious King, that the Maghribi said to Judar, "Go on to the fourth door and knock and it shall be

The 614th Night

opened to thee, when there will come forth to thee a lion huge of bulk which will rush upon thee, opening his mouth and showing he hath a mind to devour thee. Have no fear of him, neither flee from him: but when he cometh to thee, give him thy hand and he will bite at it and fall down straightway, nor shall aught of hurt betide thee. Then enter the fifth door, where thou shalt find a black slave, who will say to thee, 'Who art thou?' Say, 'I am Judar!' and he will answer, 'If thou be that man, open the sixth door.' Then do thou go up to the door and say, 'O Isa, tell Musa to open the door'; whereupon the door will fly open and thou wilt see two dragons, one on the left hand and another on the right, which will open their mouths and fly at thee, both at once. Do thou put forth to them both hands and they will bite each a hand and fall down dead; but an thou resist them, they will slay thee. Then go on to the seventh door and knock, whereupon there will come forth to thee thy mother and say, 'Welcome, O my son! Come, that I may greet thee!' But do thou reply, 'Hold off from me and doff thy dress.' And she will make answer, 'O my son, I am thy mother and I have a claim upon thee for suckling thee and for rearing thee: how then wouldst thou strip me naked?' Then do thou say, 'Except thou put off thy clothes, I will kill thee!' and look to thy right where thou wilt see a sword hanging up. Take it and draw it upon her, saying, 'Strip!' whereupon she will wheedle thee and humble herself to thee; but have thou no ruth on her nor be beguiled, and as often as she putteth off aught, say to her, 'Off with the lave'; nor do thou cease to threaten her with death, till she doff all that is upon her and fall down, whereupon the enchantment will be dissolved and the charms undone, and thou wilt be safe as to thy life. Then enter the hall of the treasure, where thou wilt see the gold lying in heaps; but pay no heed to aught thereof, but look to a closet at the upper end of the hall, where thou wilt see a curtain drawn. Draw back the curtain and thou wilt descry the enchanter, Al-Shamardal, lying upon a couch of gold, with something at his head round and shining like the moon, which is the celestial planisphere. He is baldrick'd with the sword;⁺ on his finger is the ring and about his neck hangs a chain, to which hangs the Kohl-phial. Bring me the four talismans, and beware lest thou forget aught of that which I have told thee, or thou wilt repent and there will be fear for thee." And he

The Tale of Judar and his Brethren

repeated his directions a second and a third and a fourth time, till Judar said, "I have them by heart: but who may face all these enchantments that thou namest and endure against these mighty terrors?" Replied the Moor, "O Judar, fear not, for they are semblances without life"; and he went on to hearten him, till he said, "I put my trust in Allah." Then Abd al-Samad threw perfumes on the chafing-dish, and addressed himself to reciting conjurations for a time when, behold, the water disappeared and uncovered the river-bed and discovered the door of the treasure, whereupon Judar went down to the door and knocked. Therewith he heard a voice saying, "Who knocketh at the door of the treasure, unknowing how to solve the secrets?" Quoth he, "I am Judar son of Omar"; whereupon the door opened and there came forth a figure with a drawn sword, who said to him, "Stretch forth thy neck." So he stretched forth his neck and the species smote him and fell down, lifeless. Then he went on to the second door and did the like, nor did he cease to do thus, till he had undone the enchantments of the first six doors and came to the seventh door, whence there issued forth to him his mother, saying, "I salute thee, O my son!" He asked, "What art thou?" and she answered, "O my son, I am thy mother who bare thee nine months and suckled thee and reared thee." Quoth he, "Put off thy clothes." Quoth she, "Thou art my son, how wouldst thou strip



The 615th Night

me naked?" But he said, "Strip, or I will strike off thy head with this sword"; and he stretched out his hand to the brand and drew it upon her saying, "Except thou strip, I will slay thee." Then the strife became long between them and as often as he redoubled on her his threats, she put off somewhat of her clothes and he said to her, "Doff the rest," with many menaces; while she removed each article slowly and kept saying, "O my son, thou hast disappointed my fosterage of thee," till she had nothing left but her petticoat-trousers. Then said she, "O my son, is thy heart stone? Wilt thou dishonour me by discovering my shame? Indeed, this is unlawful, O my son!" And he answered, "Thou sayest sooth; put not off thy trousers." At once, as he uttered these words, she cried out, "He hath made default; beat him!" Whereupon there fell upon him blows like rain-drops and the servants of the treasure flocked to him and dealt him a tunding which he forgot not in all his days; after which they thrust him forth and threw him down without the treasure and the hoard-doors closed of themselves, whilst the waters of the river returned to their bed.—

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 615th night, she resumed her story, saying,

It hath reached me, O auspicious King, that when the servants of the treasure beat Judar and cast him out and the hoard-doors closed of themselves, whilst the river-waters returned to their bed, Abd al-Samad the Maghribi took Judar up in haste and repeated conjurations over him, till he came to his senses but still dazed as with drink, when he asked him, "What hast thou done, O wretch?" Answered Judar, "O my brother, I undid all the opposing enchantments, till I came to my mother and there befel between her and myself a long contention. But I made her doff her clothes, O my brother, till but her trousers remained upon her and she said to me, 'Do not dishonour me; for to discover one's shame is forbidden.' So I left her her trousers out of pity, and behold, she cried out and said, 'He hath made default; beat him!' Whereupon there came out upon me folk, whence I know not, and tunding me with a belabouring which was a Sister of Death, thrust me forth; nor do I know what befel me after this." Quoth the Moor, "Did I not warn thee not to swerve from my directions? Verily, thou hast injured me and hast injured thyself: for if thou

The Tale of Judar and his Brethren

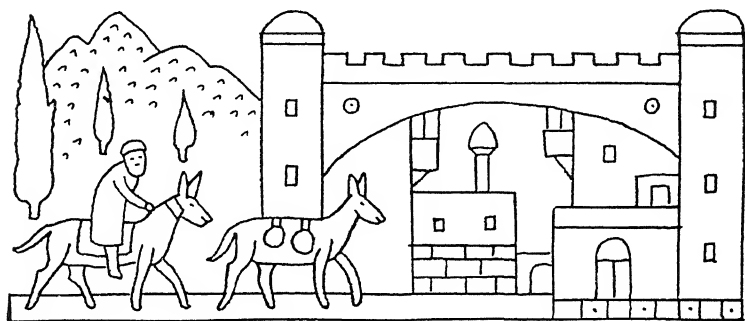
hadst made her take off her petticoat-trousers, we had won to our wish; but now thou must abide with me till this day next year." Then he cried out to the two slaves, who struck the tent forthright and loaded it on the beasts; then they were absent awhile and presently returned with the two mules; and the twain mounted and rode back to the city of Fez, where Judar tarried with the Maghribi, eating well and drinking well and donning a grand dress every day, till the year was ended and the anniversary day dawned. Then the Moor said to him, "Come with me, for this is the appointed day." And Judar said, "'Tis well." So the Maghribi carried him without the city, where they found the two slaves with the mules, and rode on till they reached the river. Here the slaves pitched the tent and furnished it; and the Moor brought forth the tray of food and they ate the morning meal; after which Abd al-Samad brought out the wand and the tablets as before and, kindling the fire in the chafing-dish, made ready the incense. Then said he, "O Judar, I wish to renew my charge to thee." "O my lord the pilgrim," replied he, "if I have forgotten the bastinado, I have forgotten the injunctions."† Asked the Moor, "Dost thou indeed remember them?" and he answered, "Yes." Quoth the Moor, "Keep thy wits, and think not that the woman is thy very mother; nay, she is but an enchantment in her semblance, whose purpose is to find thee defaulting. Thou camest off alive the first time; but, an thou trip this time, they will slay thee." Quoth Judar, "If I slip this time, I deserve to be burnt of them." Then Abd al-Samad cast the perfumes into the fire and recited the conjurations, till the river dried up; whereupon Judar descended and knocked. The door opened and he entered and undid the several enchantments, till he came to the seventh door and the semblance of his mother appeared before him, saying, "Welcome,† O my son!" But he said to her, "How am I thy son, O accursed? Strip!" And she began to wheedle him and put off garment after garment, till only her trousers remained; and he said to her, "Strip, O accursed!" So she put off her trousers and became a body without a soul. Then he entered the hall of the treasures, where he saw gold lying in heaps, but paid no heed to it and passed on to the closet at the upper end, where he saw the enchanter Al-Shamardal lying on a couch of gold, baldrick'd with the sword, with the ring on his finger, the Kohl-phial on his breast

The 615th Night

and the celestial planisphere hanging over his head. So he loosed the sword and taking the ring, the Kohl-phial and the planisphere, went forth, when behold, a band of music sounded for him and the servants of the treasure cried out, saying, "Mayest thou be assained with that thou hast gained, O Judar!" Nor did the music leave sounding, till he came forth of the treasure to the Maghribi, who gave up his conjurations and fumigations and rose up and embraced him and saluted him. Then Judar made over to him the four hoarded talismans, and he took them and cried out to the slaves, who carried away the tent and brought the mules. So they mounted and returned to Fez-city, where the Moor fetched the saddle-bags and brought forth dish after dish of meat, till the tray was full, and said, "O my brother, O Judar, eat!" So he ate till he was satisfied, when the Moor emptied what remained of the meats and other dishes and returned the empty platters to the saddle-bags. Then quoth he, "O Judar, thou hast left home and native land on our account and thou hast accomplished our dearest desire; wherefore thou hast a right to require a reward of us. Ask, therefore, what thou wilt, it is Almighty Allah who giveth thee by our means.* Ask thy will and be not ashamed, for thou art deserving." "O my lord," quoth Judar, "I ask first of Allah the Most High and then of thee, that thou give me yonder saddle-bags." So the Maghribi called for them and gave them to him, saying, "Take them, for they are thy due; and, if thou hadst asked of me aught else instead, I had given it to thee. Eat from them, thou and thy family; but, my poor fellow, these will not profit thee, save by way of provaunt, and thou hast wearied thyself with us and we promised to send thee home rejoicing. So we will join to these other saddle-bags, full of gold and gems, and forward thee back to thy native land, where thou shalt become a gentleman and a merchant and clothe thyself and thy family; nor shalt thou want ready money for thine expenditure. And know that the manner of using our gift is on this wise. Put thy hand therein and say, 'O servant of these saddle-bags, I conjure thee by the virtue of the Mighty Names which have power over thee, bring me such a dish!' And he will bring thee whatsoever thou askest, though thou shouldst call for a thousand different dishes a day." So saying, he filled him a second pair of saddle-bags half with gold and half with gems and precious stones; and, sending

The Tale of Judar and his Brethren

for a slave and a mule, said to him, "Mount this mule, and the slave shall go before thee and show thee the way, till thou come to the door of thy house, where do thou take the two pair of saddle-bags and give him the mule, that he may bring it back. But admit none into thy secret; and so we commend thee to Allah!" "May the Almighty increase thy good!" replied Judar and, laying the two pairs of saddle-bags on the mule's back, mounted and set forth. The slave went on before him and the mule followed him all that day and night, and on the morrow he entered Cairo by



the Gate of Victory,⁺ where he saw his mother seated, saying, "Alms, for the love of Allah!" At this sight he well-nigh lost his wits and alighting, threw himself upon her: and when she saw him she wept. Then he mounted her on the mule and walked by her stirrup,⁺ till they came to the house, where he set her down and, taking the saddle-bags, left the she-mule to the slave, who led her away and returned with her to his master, for that both slave and mule were devils. As for Judar, it was grievous to him that his mother should beg; so, when they were in the house, he asked her, "O my mother, are my brothers well?" and she answered, "They are both well." Quoth he, "Why dost thou beg by the wayside?" Quoth she, "Because I am hungry, O my son," and he, "Before I went away, I gave thee an hundred dinars one day, the like the next and a thousand on the day of my departure." "O my son, they cheated me and took the money from me, saying, 'We will buy goods with it.' Then they drove me away, and I fell to begging by the wayside, for stress of hunger." "O my mother, no harm shall befall thee, now I am come; so have no concern, for these saddle-bags are full of gold and gems, and good aboundeth

The 616th Night

with me." "Verily, thou art blessed, O my son! Allah accept of thee and increase thee of His bounties! Go, O my son, fetch us some victual, for I slept not last night for excess of hunger, having gone to bed supperless." "Welcome to thee, O my mother! Call for what thou wilt to eat, and I will set it before thee this moment; for I have no occasion to buy from the market, nor need I any to cook." "O my son, I see naught with thee." "I have with me in these saddle-bags all manner of meats." "O my son, whatever is ready will serve to stay hunger." "True, when there is no choice, men are content with the smallest thing; but where there is plenty, they like to eat what is good: and I have abundance; so call for what thou hast a mind to." "O my son, give me some hot bread and a slice of cheese." "O my mother, this befitteth not thy condition." "Then give me to eat of that which besitteth my case, for thou knowest it." "O my mother," rejoined he, "what suit thine estate are browned meat and roast chicken and peppered rice and it becometh thy rank to eat of sausages and stuffed cucumbers and stuffed lamb and stuffed ribs of mutton and vermicelli with broken almonds and nuts and honey and sugar and fritters and almond cakes." But she thought he was laughing at her and making mock of her; so she said to him, "Yauh! Yauh!+ what is come to thee? Dost thou dream or art thou daft?" Asked he, "Why deemest thou that I am mad?" and she answered, "Because thou namest to me all manner rich dishes. Who can avail unto their price, and who knoweth how to dress them?" Quoth he, "By my life! thou shalt eat of all that I have named to thee, and that at once"; and quoth she, "I see nothing"; and he, "Bring me the saddle-bags." So she fetched them and feeling them, found them empty. However, she laid them before him and he thrust in his hand and pulled out dish after dish, till he had set before her all he had named. Whereupon asked she, "O my son, the saddle-bags are small and moreover they were empty; yet hast thou taken thereout all these dishes. Where then were they all?" and he answered, "O my mother, know that these saddle-bags, which the Moor gave me, are enchanted and they have a servant whom, if one desire aught, he hath but to adjure by the Names which command him, saying, 'O servant of these saddle-bags, bring me such a dish!' and he will bring it." Quoth his mother, "And may I put out my hand and ask of him?" Quoth he, "Do so." So she

The Tale of Judar and his Brethren

stretched out her hand and said, "O servant of the saddle-bags, by the virtue of the Names which command thee, bring me stuffed ribs." Then she thrust in her hand and found a dish containing delicate stuffed ribs of lamb. So she took it out, and called for bread and what else she had a mind to: after which Judar said to her, "O my mother, when thou hast made an end of eating, empty what is left of the food into dishes other than these, and restore the empty platters to the saddle-bags carefully." So she arose and laid them up in a safe place. "And look, O mother mine, that thou keep this secret," added he; "and whenever thou hast a mind to aught, take it forth of the saddle-bags and give alms and feed my brothers, whether I be present or absent." Then he fell to eating with her and behold, while they were thus occupied, in came his two brothers, whom a son of the quarter^t had apprised of his return, saying, "Your brother is come back, riding on a she-mule, with a slave before him, and wearing a dress that hath not its like." So they said to each other, "Would to Heaven we had not evilly entreated our mother! There is no hope but that she will surely tell him how we did by her, and then, oh our disgrace with him!" But one of the twain said, "Our mother is soft-hearted, and if she tell him, our brother is yet tenderer over us than she; and, given we excuse ourselves to him, he will accept our excuse." So they went in to him and he rose to them and saluting them with the friendliest salutation, bade them sit down and eat. So they ate till they were satisfied, for they were weak with hunger; after which Judar said to them, "O my brothers, take what is left and distribute it to the poor and needy." "O brother," replied they, "let us keep it to sup withal." But he answered, "When supper-time cometh, ye shall have more than this." So they took the rest of the victual and going out, gave it to every poor man who passed by them, saying, "Take and eat," till nothing was left. Then they brought back the dishes and Judar said to his mother, "Put them in the saddle-bags."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 616th night, she continued,

It hath reached me, O auspicious King, that Judar, when his brethren had finished their undurn meal, said to his mother, "Put back the platters in the saddle-bags." And when it was eventide, he entered the saloon and took forth of the saddle-bags a table of

The 616th Night

forty dishes; after which he went up to the upper room and, sitting down between his brothers, said to his mother, "Bring the supper."⁺ So she went down to the saloon and, finding there the dishes ready, laid the tray and brought up the forty dishes, one after other. Then they ate the evening meal, and when they had done, Judar said to his brothers, "Take and feed the poor and needy." So they took what was left and gave alms thereof, and presently he brought forth to them sweetmeats, whereof they ate, and what was left he bade them give to the neighbours. On the



morrow, they brake their fast after the same fashion, and thus they fared ten days, at the end of which time quoth Sálím to Salím, "How cometh it that our brother setteth before us a banquet in the morning, a banquet at noon, and a banquet at sundown, besides sweetmeats late at night, and all that is left he giveth to the poor? Verily, this is the fashion of Sultans. Yet we never see him buy aught, and he hath neither kitchener nor kitchen, nor doth he light a fire. Whence hath he this great plenty? Hast thou not a mind to discover the cause of all this?" Quoth Salím, "By Allah, I know not: but knowest thou any who will tell us the truth of the case?" Quoth Sálím, "None will tell us save our mother." So they laid a plot and repairing to their mother one day, in their brother's absence said to her, "O our mother, we are hungry." Replied she, "Rejoice, for ye shall presently be satisfied"; and going into the saloon, sought of the servant of the saddle-bags hot meats, which she took out and set before her sons. "O our mother," cried they, "this meat is hot; yet hast thou not cooked, neither kindled a fire." Quoth she, "It cometh from the saddle-bags"; and quoth they, "What manner of thing be these saddle-bags?" She answered, "They are enchanted; and the required is produced by the charm": she then told her sons their virtue, enjoining them to secrecy. Said they, "The secret

The Tale of Judar and his Brethren

shall be kept, O our mother, but teach us the manner of this." So she taught them the fashion thereof and they fell to putting their hands into the saddle-bags and taking forth whatever they had a mind to. But Judar knew naught of this. Then quoth Sálím privily to Sálím, "O my brother, how long shall we abide with Judar servant-wise and eat of his alms? Shall we not contrive to get the saddle-bags from him and make off with them?" "And how shall we make shift to do this?" "We will sell him to the galleys." "How shall we do that?" "We two will go to the Raís, the Chief Captain of the Sea of Suez and bid him to an entertainment, with two of his company. What I say to Judar do thou confirm, and at the end of the night I will show thee what I will do." So they agreed upon the sale of their brother and going to the Captain's quarters said to him, "O Raís, we have come to thee on an errand that will please thee." "Good," answered he; and they continued, "We two are brethren, and we have a third brother, a lewd fellow and good-for-nothing. When our father died, he left us some money, which we shared amongst us, and he took his part of the inheritance and wasted it in frowardness and debauchery, till he was reduced to poverty, when he came upon us and cited us before the magistrates, avouching that we had taken his good and that of his father, and we disputed the matter before the judges and lost the money. Then he waited awhile and attacked us a second time, until he brought us to beggary; nor will he desist from us, and we are utterly weary of him; wherefore we would have thee buy him of us." Quoth the Captain, "Can ye cast about with him and bring him to me here? If so, I will pack him off to sea forthright." Quoth they, "We cannot manage to bring him here; but be thou our guest this night and bring with thee two of thy men, not one more; and when he is asleep, we will aid one another to fall upon him, we five, and seize and gag him. Then shalt thou carry him forth the house, under cover of the night, and after do thou with him as thou wilt." Rejoined the Captain, "With all my heart! Will ye sell him for forty dinars?" and they, "Yes, come after nightfall to such a street, by such a mosque, and thou shalt find one of us awaiting thee." And he replied, "Now be off." Then they repaired to Judar and waited awhile, after which Sálím went up to him and kissed his hand. Quoth Judar, "What ails thee, O my brother?" And he made

The 617th Night

answer, saying, "Know that I have a friend, who hath many a time bidden me to his house in thine absence and hath ever hospitably entreated me, and I owe him a thousand kindnesses, as my brother here wotteth. I met him to-day and he invited me to his house, but I said to him, 'I cannot leave my brother Judar.' Quoth he, 'Bring him with thee'; and quoth I, 'He will not consent to that; but if ye will be my guests, thou and thy brothers'+ * * * * (for his brothers were sitting with him); and I invited them thinking that they would refuse. But he accepted my invitation for all of them, saying, 'Look for me at the gate of the little mosque,+ and I will come to thee, I and my brothers.' And now I fear they will come and am ashamed before thee. So wilt thou hearten my heart and entertain them this night, for thy good is abundant, O my brother? Or if thou consent not, give me leave to take them into the neighbours' houses." Replied Judar, "Why shouldst thou carry them into the neighbours' houses? Is our house then so strait or have we not wherewith to give them supper? Shame on thee to consult me! Thou hast but to call for what thou needest and have rich viands and sweetmeats and to spare. Whenever thou bringest home folk in my absence, ask thy mother, and she will set before thee victual more than enough. Go and fetch them; blessings have descended upon us through such guests." So Sálím kissed his hand and going forth, sat at the gate of the little mosque till after sundown, when the Captain and his men came up to him, and he carried them to the house. When Judar saw them he bade them welcome and seated them and made friends of them, knowing not what the future had in store for him at their hands. Then he called to his mother for supper, and she fell to taking dishes out of the saddle-bags, whilst he said, "Bring such and such meats," till she had set forty different dishes before them. They ate their sufficiency and the tray was taken away, the sailors thinking the while that this liberal entertainment came from Sálím. When a third part of the night was past, Judar set sweetmeats before them and Sálím served them, whilst his two brothers sat with the guests, till they sought to sleep. Accordingly Judar lay down and the others with him, who waited till he was asleep, when they fell upon him together and gagging and pinioning him, before he was awake, carried him forth of the house,+ under cover of the night,—

The Tale of Judar and his Brethren

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 617th night, she resumed her story, saying,

It hath reached me, O auspicious King, that they seized Judar and carrying him forth of the house under cover of the night, at once packed him off to Suez, where they shackled him and set him to work as a galley-slave; and he ceased not to serve thus in



silence a whole year.⁺ So far concerning Judar; but as for his brothers, they went in next morning to his mother and said to her, "O our mother, our brother Judar is not awake." Said she, "Do ye wake him." Asked they, "Where lieth he?" and she answered, "With the guests." They rejoined, "Haply he went away with them whilst we slept, O mother. It would seem that he had tasted of strangerhood and yearned to get at hidden hoards; for we heard him at talk with the Moors, and they said to him, 'We will take thee with us and open the treasure to thee.'" She enquired, "Hath he then been in company with Moors?" and they replied, saying, "Were they not our guests yesternight?" And she, "Most like he hath gone with them, but Allah will direct them on the right way; for there is a blessing upon him and he will surely come back with great good." But she wept, for it was grievous to her to be parted from her son. Then said they to her, "O accursed woman, dost thou love Judar with all this love, whilst as for us,

The 618th Night

whether we be absent or present, thou neither joyest in us nor sorrowest for us? Are we not thy sons, even as Judar is thy son?" She said, "Ye are indeed my sons: but ye are reprobates who deserve no favour of me, for since your father's death I have never seen any good in you; whilst as for Judar, I have had abundant good of him and he hath heartened my heart and entreated me with honour; wherefore it behoveth me to weep for him, because of his kindness to me and to you." When they heard this, they abused her and beat her; after which they sought for the saddle-bags, till they found the two pairs and took the enchanted one and all the gold from one pouch and jewels from the other of the unenchanted, saying, "This was our father's good." Said their mother, "Not so, by Allah! it belongeth to your brother Judar, who brought it from the land of the Magharibah." Said they, "Thou liest, it was our father's property; and we will dispose of it, as we please." Then they divided the gold and jewels between them; but a brabble arose between them concerning the enchanted saddle-bags, Sálím saying, "I will have them"; and Salím, saying, "I will take them"; and they came to high words. Then said she, "O my sons, ye have divided the gold and the jewels, but this may not be divided, nor can its value be made up in money; and if it be cut in twain, its spell will be voided; so leave it with me and I will give you to eat from it at all times and be content to take a morsel with you. If ye allow me aught to clothe me, 'twill be of your bounty, and each of you shall traffic with the folk for himself. Ye are my sons and I am your mother; wherefore let us abide as we are, lest your brother come back and we be disgraced." But they accepted not her words and passed the night, wrangling with each other. Now it chanced that a Janissary⁺ of the King's guards was a guest in the house adjoining Judar's and heard them through the open window. So he looked out and listening, heard all the angry words that passed between them and saw the division of the spoil. Next morning he presented himself before the King of Egypt, whose name was Shams al-Daulah,⁺ and told him all he had heard, whereupon he sent for Judar's brothers and put them to the question, till they confessed; and he took the two pairs of saddle-bags from them and clapped them in prison, appointing a sufficient daily allowance to their mother. Now as regards Judar, he abode a whole year in service at Suez, till one

The Tale of Judar and his Brethren

day, being in a ship bound on a voyage over the sea, a wind arose against them and cast the vessel upon a rock projecting from a mountain, where she broke up and all on board were drowned and none gat ashore save Judar. As soon as he landed he fared on inland, till he reached an encampment of Badawi, who questioned him of his case, and he told them he had been a sailor.⁺ Now there was in camp a merchant, a native of Jiddah, who took pity on him and said to him, "Wilt thou take service with me, O Egyptian, and I will clothe thee and carry thee with me to Jiddah?" So Judar took service with him and accompanied him to Jiddah, where he showed him much favour. After awhile, his master the merchant set out on a pilgrimage to Meccah, taking Judar with him, and when they reached the city, the Cairene repaired to the Haram temple, to circumambulate the Ka'abah. As he was making the prescribed circuits,⁺ he suddenly saw his friend Abd al-Samad the Moor doing the like;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 618th night, she said,

It hath reached me, O auspicious King, that Judar, as he was making the circuits, suddenly saw his friend Abd al-Samad also circumambulating; and when the Maghribi caught sight of him, he saluted him and asked him of his state; whereupon Judar wept and told him all that had befallen him. So the Moor carried him to his lodging and entreated him with honour, clothing him in a dress of which the like was not, and saying to him, "Thou hast seen the end of thine ills, O Judar." Then he drew out for him a geomantic figure, which showed what had befallen Sálím and Salím and said to Judar, "Such and such things have befallen thy brothers and they are now in the King of Egypt's prison; but thou art right welcome to abide with me and accomplish thine ordinances of pilgrimage and all shall be well." Replied Judar, "O my lord, let me go and take leave of the merchant with whom I am and after I will come back to thee." "Dost thou owe money?" asked the Moor, and he answered, "No." Said Abd al-Samad, "Go thou and take leave of him and come back forthright, for bread hath claims of its own from the ingenuous." So Judar returned to the merchant and farewelled him, saying, "I have fallen in with my brother."⁺ "Go bring him here," said the merchant, "and we will make him an entertainment." But Judar

The 619th Night

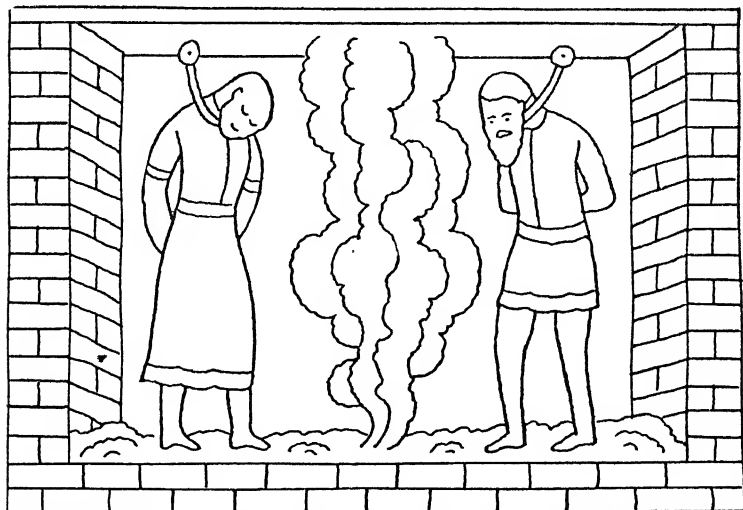
answered, saying, "He hath no need of that; for he is a man of wealth and hath many servants." Then the merchant gave Judar twenty dinars, saying, "Acquit me of responsibility";⁺ and he bade him adieu and went forth from him. Presently, he saw a poor man, so he gave him the twenty ducats and returned to the Moor, with whom he abode till they had accomplished the pilgrimage-rites when Abd al-Samad gave him the seal-ring, that he had taken from the treasure of Al-Shamardal, saying, "This ring will win thee thy wish, for it enchanteth and hath a servant, by name Al-Ra'ad al-Kasif; so whatever thou hast a mind to of the wants of this world, rub this ring and its servant will appear and do all thou biddest him." Then he rubbed the ring before him, whereupon the Jinni appeared, saying, "Adsum, O my lord! Ask what thou wilt and it shall be given thee. Hast thou a mind to people a ruined city or ruin a populous one? to slay a king or to rout a host?" "O Ra'ad," said Abd al-Samad, "this is become thy lord; do thou serve him faithfully." Then he dismissed him and said to Judar, "Rub the ring and the servant will appear; and do thou command him to do whatever thou desirest, for he will not gainsay thee. Now go to thine own country and take care of the ring, for by means of it thou wilt baffle thine enemies; and be not ignorant of its puissance." "O my lord," quoth Judar, "With thy leave, I will set out homewards." Quoth the Maghribi, "Summon the Jinni and mount upon his back; and if thou say to him, 'Bring me to my native city this very day,' he will not disobey thy commandment." So he took leave of the Moor Abd al-Samad and rubbed the ring, whereupon Al-Ra'ad presented himself, saying, "Adsum; ask and it shall be given to thee." Said Judar, "Carry me to Cairo this day"; and he replied, "Thy will be done"; and, taking him on his back, flew with him from noon till midnight, when he set him down in the courtyard of his mother's house and disappeared. Judar went in to his mother, who rose weeping, and greeted him fondly, and told him how the King had beaten his brothers and cast them into jail and taken the two pairs of saddle-bags; which when he heard, it was no light matter to him and he said to her, "Grieve not for the past; I will show thee what I can do and bring my brothers hither forthright." So he rubbed the ring, whereupon its servant appeared, saying, "Here am I! Ask and thou shalt have." Quoth Judar,

The Tale of Judar and his Brethren

"I bid thee bring me my two brothers from the prison of the King." So the Jinni sank into the earth and came not up but in the midst of the jail where Sálím and Salím lay in piteous plight and sore sorrow for the plagues of prison,⁺ so that they wished for death, and one of them said to the other, "By Allah, O my brother, affliction is longsome upon us! How long shall we abide in this prison? Death would be relief." As he spoke, behold, the earth clove in sunder and out came Al-Ra'ad, who took both up and plunged with them into the earth. They swooned away for excess of fear, and when they recovered, they found themselves in their mother's house and saw Judar seated by her side. Quoth he, "I salute you, O my brothers! you have cheered me by your presence." And they bowed their heads and burst into tears. Then said he, "Weep not, for it was Satan and covetize that led you to do thus. How could you sell me? But I comfort myself with the thought of Joseph, whose brothers did with him even more than ye did with me, because they cast him into the pit."—

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 619th night, she resumed her story, saying,

It hath reached me, O auspicious King, that Judar said to his brothers, "How could you do with me thus? But repent unto Allah and crave pardon of Him, and He will forgive you both,



The 619th Night

for He is the Most Forgiving, the Merciful. As for me, I pardon you and welcome you: no harm shall befall you." Then he comforted them and set their hearts at ease and related to them all he had suffered till he fell in with Shaykh Abd al-Samad, and told them also of the seal-ring. They replied, "O our brother, forgive us this time; and, if we return to our old ways, do with us as thou wilt." Quoth he, "No harm shall befall you; but tell me what the King did with you." Quoth they, "He beat us and threatened us with death and took the two pairs of saddle-bags from us." "Will he not care?"⁺ said Judar, and rubbed the ring, whereupon Al-Ra'ad appeared. When his brothers saw him, they were affrighted and thought Judar would bid him slay them; so they fled to their mother, crying, "O our mother, we throw ourselves on thy generosity; do thou intercede for us, O our mother!" And she said to them, "O my sons, fear nothing!" Then said Judar to the servant, "I command thee to bring me all that is in the King's treasury of goods and such; let nothing remain and fetch the two pairs of saddle-bags he took from my brothers." "I hear and I obey," replied Al-Ra'ad; and, disappearing straightway gathered together all he found in the treasury and returned with the two pairs of saddle-bags and the deposits therein and laid them before Judar, saying, "O my lord, I have left nothing in the treasury." Judar gave the treasure to his mother bidding her keep it and laying the enchanted saddle-bags before him, said to the Jinni, "I command thee to build me this night a lofty palace and overlay it with liquid gold and furnish it with magnificent furniture: and let not the day dawn, ere thou be quit of the whole work." Replied he, "Thy bidding shall be obeyed"; and sank into the earth. Then Judar brought forth food and they ate and took their ease and lay down to sleep. Meanwhile, Al-Ra'ad summoned his attendant Jinn and bade them build the palace. So some of them fell to hewing stones and some to building, whilst others plastered and painted and furnished; nor did the day dawn ere the ordinance of the palace was complete; whereupon Al-Ra'ad came to Judar and said to him, "O my lord, the palace is finished and in best order, an it please thee to come and look on it." So Judar went forth with his mother and brothers and saw a palace, whose like there was not in the whole world; and it confounded all minds with the goodness of its ordinance. Judar was delighted with it

The Tale of Judar and his Brethren

while he was passing along the highway and withal it had cost him nothing. Then he asked his mother, "Say me, wilt thou take up thine abode in this palace?" and she answered, "I will, O my son," and called down blessings upon him. Then he rubbed the ring and bade the Jinni fetch him forty handsome white handmaids and forty black damsels and as many Mamelukes and negro slaves. "Thy will be done," answered Al-Ra'ad and betaking himself, with forty of his attendant Jinn to Hind and Sind and Persia, snatched up every beautiful girl and boy they saw, till they had made up the required number. Moreover, he sent other four-score, who fetched comely black girls, and forty others brought male chattels and carried them all to Judar's house, which they filled. Then he showed them to Judar, who was pleased with them and said, "Bring for each a dress of the finest." "Ready!" replied the servant. Then quoth he, "Bring a dress for my mother and another for myself, and also for my brothers." So the Jinni fetched all that was needed and clad the female slaves, saying to them, "This is your mistress: kiss her hands and cross her not, but serve her, white and black." The Mamelukes also dressed themselves and kissed Judar's hands; and he and his brothers arrayed themselves in the robes the Jinni had brought them and Judar became like unto a King and his brothers as Wazirs. Now his house was spacious; so he lodged Sálím and his slave-girls in one part thereof and Salím and his slave-girls in another, whilst he and his mother took up their abode in the new palace; and each in his own place was like a Sultan. So far concerning them; but as regards the King's Treasurer, thinking to take something from the treasury, he went in and found it altogether empty, even as saith the poet,

'Twas as a hive of bees that greatly thrived;

But, when the bee-swarm fled, 'twas clean unhived.†

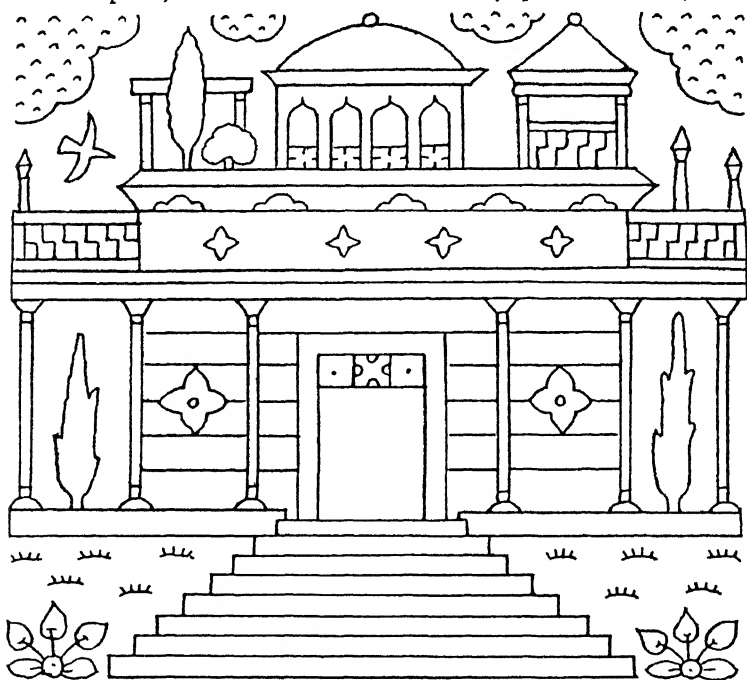
So he gave a great cry and fell down in a fit. When he came to himself, he left the door open and going in to King Shams al-Daulah, said to him, "O Commander of the Faithful,† I have to inform thee that the treasury hath become empty during the night." Quoth the King, "What hast thou done with my monies which were therein." Quoth he, "By Allah, I have not done aught with them nor know I what is come of them! I visited the place yesterday and saw it full; but to-day when I went in, I found it

The 620th Night

clean empty, albeit the doors were locked, the walls were unpierced⁺ and the bolts⁺ are unbroken; nor hath a thief entered it." Asked the King, "Are the two pairs of saddle-bags gone?" "Yes," replied the Treasurer; whereupon the King's reason flew from his head,—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 620th night, she resumed her story, saying,

It hath reached me, O auspicious King, that when the Treasurer informed the King that all in the treasury had been plundered, including the two pairs of saddle-bags, the King's reason flew from his head and he rose to his feet, saying, "Go thou before me." Then he followed the Treasurer to the treasury and he found nothing there, whereat he was wroth with him; and he said to them, "O soldiers! know that my treasury hath been plundered during the night, and I know not who did this deed and dared thus to outrage me, without fear of me." Said they, "How so?" and he replied, "Ask the Treasurer." So they questioned him, and

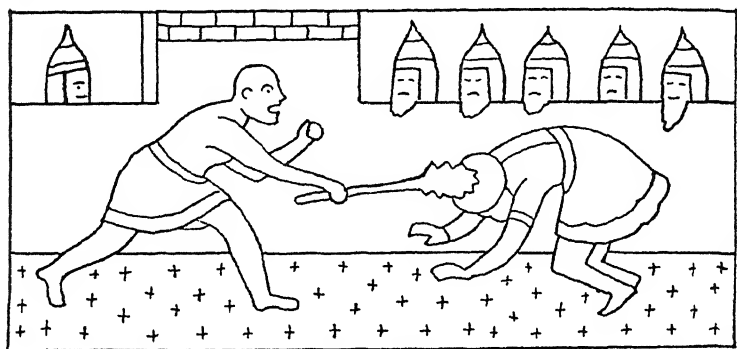


The Tale of Judar and his Brethren

he answered, saying, "Yesterday I visited the treasury and it was full, but this morning when I entered it I found it empty, though the walls were unpierced and the doors unbroken." They all marvelled at this and could make the King no answer, when in came the Janissary, who had denounced Sálím and Salím, and said to Shams al-Daulah, "O King of the age, all this night I have not slept for that which I saw." And the King asked, "And what didst thou see?" "Know, O King of the age," answered the Kawwás, "that all night long I have been amusing myself with watching builders at work; and, when it was day, I saw a palace ready edified, whose like is not in the world. So I asked about it and was told that Judar had come back with great wealth and Mamelukes and slaves and that he had freed his two brothers from prison, and built this palace, wherein he is as a Sultan." Quoth the King, "Go look in the prison." So they went thither and not finding Sálím and Salím, returned and told the King, who said, "It is plain now who be the thief; he who took Sálím and Salím out of prison it is who hath stolen my monies." Quoth the Wazir, "O my lord, and who is he?" and quoth the King, "Their brother Judar, and he hath taken the two pairs of saddle-bags; but, O Wazir, do thou send him an Emir with fifty men to seal up his goods and lay hands on him and his brothers and bring them to me, that I may hang them." And he was sore enraged and said, "Ho, off with the Emir at once, and fetch them, that I may put them to death." But the Wazir said to him, "Be thou merciful, for Allah is merciful and hasteth not to punish His servants, whenas they sin against Him. Moreover, he who can build a palace in a single night, as these say, none in the world can vie with him; and verily I fear lest the Emir fall into difficulty for Judar. Have patience, therefore, whilst I devise for thee some device of getting at the truth of the case, and so shalt thou win thy wish, O King of the age." Quoth the King, "Counsel me how I shall do, O Wazir." And the Minister said, "Send him an Emir with an invitation; and I will make much of him for thee and make a show of love for him and ask him of his estate; after which we will see. If we find him stout of heart, we will use sleight with him, and if weak of will, then do thou seize him and do with him thy desire." The King agreed to this and despatched one of his Emirs, Othman hight, to go and invite Judar and say to him, "The King biddeth thee to a ban-

The 621st Night

quet"; and the King said to him, "Return not, except with him." Now this Othman was a fool, proud and conceited; so he went forth upon his errand, and when he came to the gate of Judar's palace, he saw before the door an eunuch seated upon a chair of gold, who at his approach rose not, but sat as if none came near, though there were with the Emir fifty footmen. Now this eunuch was none other than Al-Ra'ad al-Kasif, the servant of the ring, whom Judar had commanded to put on the guise of an eunuch



and sit at the palace-gate. So the Emir rode up to him and asked him, "O slave, where is thy lord?" whereto he answered, "In the palace"; but he stirred not from his leaning posture; whereupon the Emir Othman waxed wroth and said to him, "O pestilent slave, art thou not ashamed, when I speak to thee, to answer me, sprawling at thy length, like a gallows-bird?" Replied the eunuch, "Off and multiply not words." Hardly had Othman heard this, when he was filled with rage and drawing his mace⁺ would have smitten the eunuch, knowing not that he was a devil; but Al-Ra'ad leapt upon him and taking the mace from him, dealt him four blows with it. Now when the fifty men saw their lord beaten, it was grievous to them; so they drew their swords and ran to slay the slave; but he said, "Do ye draw on us, O dogs?" and rose at them with the mace, and every one whom he smote, he broke his bones and drowned him in his blood. So they fell back before him and fled, whilst he followed them, beating them, till he had driven them far from the palace-gate; after which he returned and sat down on his chair at the door, caring for none. But as for the Emir and his company,—

The Tale of Judar and his Brethren

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 621st night, she said,

It hath reached me, O auspicious King, that the eunuch having put to flight the Emir Othman, the King's officer, and his men, till they were driven far from Judar's gate, returned and sat down on his chair at the door, caring for none. But as for the Emir and his company, they returned, discomfited and tunded, to King Shams al-Daulah, and Othman said, "O King of the age, when I came to the palace gate, I espied an eunuch seated there in a chair of gold and he was passing proud for, when he saw me approach, he stretched himself at full length albeit he had been sitting in his chair and entreated me contumeliously, neither offered to rise to me. So I began to speak to him and he answered without stirring, whereat wrath gat hold of me and I drew the mace upon him, thinking to smite him. But he snatched it from me and beat me and my men therewith and overthrew us. So we fled from before him and could not prevail against him." At this, the King was wroth and said, "Let an hundred men go down to him." Accordingly, the hundred men went down to attack him; but he arose and fell upon them with the mace and ceased not smiting them till he had put them to the rout; when he regained his chair; upon which they returned to the King and told him what had passed, saying, "O King of the age, he beat us and we fled for fear of him." Then the King sent two hundred men against him, but these also he put to the rout, and Shams Al-Daulah said to his Minister, "I charge thee, O Wazir, take five hundred men and bring this eunuch in haste, and with him his master Judar and his brothers." Replied the Wazir, "O King of the age, I need no soldiers, but will go down to him alone and unarmed." "Go," quoth the King, "and do as thou seest suitable." So the Wazir laid down his arms and donning a white habit,[†] took a rosary in his hand and set out afoot alone and unattended. When he came to Judar's gate, he saw the slave sitting there; so he went up to him and seating himself by his side courteously, said to him, "Peace be with thee!" whereto he replied, "And on thee be peace, O mortal! What wilt thou?" When the Wazir heard him say "O mortal," he knew him to be of the Jinn and quaked for fear; then he asked him, "O my lord, tell me, is thy master Judar here?" Answered the eunuch, "Yes, he is in the palace." Quoth the Minister, "O my lord, go

The 622nd Night



thou to him and say to him, 'King Shams al-Daulah saluteth thee and biddeth thee honour his dwelling with thy presence and eat of a banquet he hath made for thee.' " Quoth the eunuch, "Tarry thou here, whilst I consult him." So the Wazir stood in a respectful attitude, whilst the Marid went up to the palace and said to Judar, "Know, O my lord, that the King sent to thee an Emir and fifty men, and I beat them and drove them away. Then he sent an hundred men and I beat them also; then two hundred, and these also I put to the rout. And now he hath sent thee his Wazir unarmed, bidding thee visit him and eat of his banquet. What sayst thou?" Said Judar, "Go, bring the Wazir hither." So the Marid went down and said to him, "O Wazir, come speak with my lord." "On my head be it," replied he and going in to Judar, found him seated, in greater state than the King, upon a carpet, whose like the King could not spread, and was dazed and amazed at the goodliness of the palace and its decoration and appointments, which made him seem as he were a beggar in comparison. So he kissed the ground before Judar and called down blessings on him; and Judar said to him, "What is thy business, O Wazir?" Replied he, "O my lord, thy friend King Shams al-Daulah saluteth thee with the salam and longeth to look upon thy face; wherefore he hath made thee an entertainment. So say, wilt thou heal his heart and eat of his banquet?" Quoth Judar, "If he be indeed my friend, salute him and bid him come to me." "On my head be it," quoth the Minister. Then Judar bringing out the ring rubbed it and bade the Jinni fetch him a dress of the best, which he gave to the Wazir, saying, "Don this dress and go to tell the King what

The Tale of Judar and his Brethren

I say." So the Wazir donned the dress, the like whereof he had never donned, and returning to the King told him what had passed and praised the palace and that which was therein, saying, "Judar biddeth thee to him." So the King called out, "Up, ye men; mount your horses and bring me my steed, that we may go to Judar!" Then he and his suite rode off for the Cairene palace. Meanwhile Judar summoned the Marid and said to him, "It is my will that thou bring me some of the Ifrits at thy command in the guise of guards and station them in the open square before the palace, that the King may see them and be awed by them; so shall his heart tremble and he shall know that my power and majesty be greater than his." Thereupon Al-Ra'ad brought him two hundred Ifrits of great stature and strength, in the guise of guards, magnificently armed and equipped, and when the King came and saw these tall burly fellows his heart feared them. Then he entered the palace, and found Judar sitting in such state as nor King nor Sultan could even. So he saluted him and made his obeisance to him; yet Judar rose not to him nor did him honour nor said "Be seated," but left him standing,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 622nd night, she said,

It hath reached me, O auspicious King, that when the King entered, Judar rose not to him, nor did him honour nor even said "Be seated!" but left him standing,⁺ so that fear entered into him and he could neither sit nor go away and said to himself, "If he feared me, he would not leave me thus unheeded; peradventure he will do me a mischief, because of that which I did with his brothers." Then said Judar, "O King of the age, it beseemeth not the like of thee to wrong the folk and take away their good." Replied the King, "O my lord, deign excuse me, for greed impelled me to this and fate was thereby fulfilled; and, were there no offending, there would be no forgiving." And he went on to excuse himself for the past and pray to him for pardon and indulgence till he recited amongst other things this poetry,

O thou of generous seed and true nobility,

Reproach me not for that which came from me to thee:

We pardon thee if thou have wrought us any wrong

And if I wrought the wrong I pray thee pardon me!

And he ceased not to humble himself before him, till he said.

The 623rd Night

"Allah pardon thee!" and bade him be seated. So he sat down and Judar invested him with garments of pardon and immunity and ordered his brothers spread the table. When they had eaten, he clad the whole of the King's company in robes of honour and gave them largess; after which he bade the King depart. So he went forth and thereafter came every day to visit Judar and held not his Divan save in his house: wherefore friendship and familiarity waxed great between them, and they abode thus awhile, till one day the King, being alone with his Minister, said to him, "O Wazir, I fear lest Judar slay me and take the kingdom away from me." Replied the Wazir, "O King of the age, as for his taking the kingdom from thee, have no fear of that, for Judar's present estate is greater than that of the King, and to take the kingdom would be a lowering of his dignity; but, if thou fear that he kill thee, thou hast a daughter: give her to him to wife and thou and he will be of one condition." Quoth the King, "O Wazir, be thou intermediary between us and him"; and quoth the Minister, "Do thou invite him to an entertainment and pass the night with him in one of thy saloons. Then bid thy daughter don her richest dress and ornaments and pass by the door of the saloon. When he seeth her, he will assuredly fall in love with her, and when we know this, I will turn to him and tell him that she is thy daughter and engage him in converse and lead him on, so that thou shalt seem to know nothing of the matter, till he ask her to thee to wife. When thou hast married him to the Princess, thou and he will be as one thing and thou wilt be safe from him; and if he die, thou wilt inherit all he hath, both great and small." Replied the King, "Thou sayst sooth, O my Wazir," and made a banquet and invited thereto Judar who came to the Sultan's palace and they sat in the saloon in great good cheer till the end of the day. Now the King had commanded his wife to array the maiden in her richest raiment and ornaments and carry her by the door of the saloon. She did as he told her, and when Judar saw the Princess, who had not her match for beauty and grace, he looked fixedly at her and said, "Ah!" and his limbs were loosened; for love and longing and passion and pine were sore upon him; desire and transport gat hold upon him and he turned pale. Quoth the Wazir, "May no harm befall thee, O my lord! Why do I see thee change colour and in suffering?" Asked Judar, "O Wazir, whose daughter is

The Tale of Judar and his Brethren

this damsel? Verily she hath enthralled me and ravished my reason." Replied the Wazir, "She is the daughter of thy friend the King; and if she please thee, I will speak to him that he marry thee to her." Quoth Judar, "Do so, O Wazir, and as I live, I will bestow on thee what thou wilt and will give the King whatsoever he shall ask to her dowry; and we will become friends and kinsfolk." Quoth the Minister, "It shall go hard but thy desire be accomplished." Then he turned to the King and said in his ear, "O King of the age, thy friend Judar seeketh alliance with thee and will have me ask of thee for him the hand of thy daughter,



the Princess Asiyah; so disappoint me not, but accept my intercession, and what dowry soever thou askest he will give thee." Said the King, "The dowry I have already received, and as for the girl, she is his handmaid; I give her to him to wife and he will do me honour by accepting her."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 623rd night, she said,

It hath reached me, O auspicious King, that when the Wazir whispered the King, "Judar seeketh alliance with thee by taking thy daughter to wife," the other replied, "The dowry I have already received, and the girl is his handmaid; he will do me honour by accepting her." So they spent the rest of that night together and on the morrow the King held a court, to which he summoned great and small, together with the Shaykh al-Islam.⁺ Then Judar demanded the Princess in marriage and the King said, "The dowry I have received." Thereupon they drew up the marriage contract and Judar sent for the saddle-bags containing the jewels and gave them to the King as settlement upon his

The 624th Night

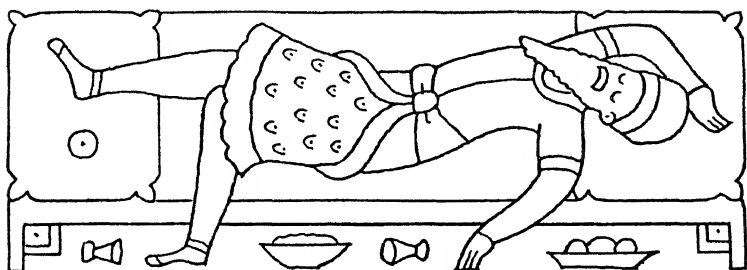
daughter. The drums beat and the pipes sounded and they held high festival, whilst Judar went in unto the girl. Thenceforward he and the King were as one flesh and they abode thus for many days, till Shams al-Daulah died; whereupon the troops proclaimed Judar Sultan, and he refused; but they importuned him, till he consented and they made him King in his father-in-law's stead. Then he bade build a cathedral-mosque over the late King's tomb in the Bundukáníyah⁺ quarter and endowed it. Now the quarter of Judar's house was called Yamáníyah; but, when he became Sultan he built therein a congregational mosque and other buildings, wherefore the quarter was named after him and was called the Judariyah⁺ quarter. Moreover, he made his brother Sálím his Wazir of the right and his brother Salím his Wazir of the left hand; and thus they abode a year and no more; for, at the end of that time, Sálím said to Salím, "O my brother, how long is this state to last? Shall we pass our whole lives in slavery to our brother Judar? We shall never enjoy luck or lordship whilst he lives," adding, "so how shall we do to kill him and take the ring and the saddle-bags?" Replied Salím, "Thou art craftier than I; do thou devise whereby we may kill him." "If I effect this," asked Sálím, "wilt thou agree that I be Sultan and keep the ring and that thou be my right-hand Wazir and have the saddle-bags?" Salím answered, "I consent to this"; and they agreed to slay Judar their brother for love of the world and of dominion. So they laid a snare for Judar and said to him, "O our brother, verily we have a mind to glory in thee and would fain have thee enter our houses and eat of our entertainment and solace our hearts." Replied Judar, "So be it, in whose house shall the banquet be?" "In mine," said Sálím, "and after thou hast eaten of my victual, thou shalt be the guest of my brother." Said Judar, "'Tis well," and went with him to his house, where he set before him poisoned food, of which when he had eaten, his flesh rotted from his bones and he died.⁺ Then Sálím came up to him and would have drawn the ring from his finger, but it resisted him; so he cut off the finger with a knife. Then he rubbed the ring and the Marid presented himself, saying, "Adsum! Ask what thou wilt." Quoth Sálím, "Take my brother Salím and put him to death and carry forth the two bodies, the poisoned and the slaughtered, and cast them down before the troops." So the Marid took Salím and

The Tale of Judar and his Brethren

slew him; then, carrying the two corpses forth, he cast them down before the chief officers of the army, who were sitting at table in the parlour of the house. When they saw Judar and Salím slain, they raised their hands from the food and fear gat hold of them and they said to the Marid, "Who hath dealt thus with the Sultan and the Wazir?" Replied the Jinni, "Their brother Sálím." And behold, Sálím came up to them and said, "O soldiers, eat and make merry, for Judar is dead and I have taken to me the seal-ring, whereof the Marid before you is the servant; and I bade him slay my brother Salím lest he dispute the kingdom with me, for he was a traitor and I feared lest he should betray me. So now I am become Sultan over you; will ye accept of me? If not, I will rub the ring and bid the Marid slay you all, great and small."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 624th night, she continued,

It hath reached me, O auspicious King, that when Salim said to the officers, "Will ye accept me as your Sultan, otherwise I will rub the ring and the Marid shall slay you all, great and small?" they replied, "We accept thee to King and Sultan." Then he bade bury his brothers and summoned the Divan; and some of the folk followed the funeral, whilst others forewent him in state procession to the audience-hall of the palace, where he sat down on the throne and they did homage to him as King; after which he said, "It is my will to marry my brother Judar's wife." Quoth they, "Wait till the days of widowhood are accomplished."† Quoth he, "I know not days of widowhood nor aught else. As my head liveth, I needs must go in unto her this very night." So they drew up the marriage contract and sent to tell the Princess Asiyah, who replied, "Bid him enter." Accordingly, he went in to her and



she received him with a show of joy and welcome; but by and by she gave him poison in water and made an end of him. Then she took the ring and broke it, that none might possess it thenceforward, and tore up the saddle-bags; after which she sent to the Shaykh al-Islam and other great officers of state, telling them what had passed and saying to them, "Choose you out a King to rule over you." And this is all that hath come down to us of the Story of Judar and his Brethren.⁺

FOOTNOTES

PAGE 2257—Line 17. The name is old and classical Arabic: in Antar the young Amazon Jaydá was called Judar in public (Story of Jaydá and Khálid). It is also, as will be seen, the name of a quarter in Cairo, and men are often called after such places, e.g., Al-Jubní from the Súk al-Jubn in Damascus. The story is exceedingly Egyptian and the style abounds in Cairene vulgarisms; especially in the Bresl. Edit. (ix. 311).

PAGE 2258—Line 6. Had the merchant left his property to be divided after his death and not made a will the widow would have had only one-eighth instead of a fourth.

Line 16. Lit. "from tyrant to tyrant," i.e., from official to official, Al-Zalamah, the "tyranny" of popular parlance.

PAGE 2259—Line 4. The coin is omitted in the text but it is evidently the "Nusf" or half-dirham. Lane (iii. 235), noting that the dinar is worth 170 "nusfs" in this tale, thinks that it was written (or copied?) after the Osmanli Conquest of Egypt. Unfortunately he cannot tell the precise period when the value of the small change fell so low.

PAGE 2260—Line 5. Arab. "Yaum mubáarak!" still a popular exclamation.

Line 26. i.e., of the door of daily bread.

Line 37. Arab. "Sírah," a small fish differently described (De Sacy, *Relation de l'Egypte par Abd-allatif*, pp. 278-288: Lane, *Nights*, iii. 234). It is not found in Sonnini's list.

PAGE 2261—Line 38. A tank or lakelet in the southern part of Cairo, long ago filled up; Von Hammer believes it inherited the name of the old Charon's Lake of Memphis, over which corpses were ferried.

PAGE 2262—Line 11. Thus making the agreement a kind of

Notes

religious covenant; as Catholics would recite a Pater or an Ave Maria.

PAGE 2264—*Line 1.* Arab. "Yá miskín"=O poor devil; mesquin, meschino, words evidently derived from the East.

Line 30. Plur. of Maghribí, a Western man, a Moor. I have already derived the word through the Lat. "Maurus" from Maghribiyún. Europeans being unable to pronounce the Ghayn (or gh like the modern Cairenes) would turn it into "Ma'ariyún." They are mostly of the Maliki school (for which see Sale) and are famous as magicians and treasure-finders. Amongst the suite of the late Amir Abd al-Kadir, who lived many years and died in Damascus, I found several men profoundly versed in Eastern spiritualism and occultism.

PAGE 2266—*Line 1.* The names are respectively, Slave of the Salvation; of the One (God); of the Eternal; of the Compassionate; and of the Loving.

Line 14. i.e., "the most profound"; the root is that of "Bátiní," a gnostic, a reprobate.

Line 19. i.e., the Tall One.

Line 22. The loud-pealing or (ear-) breaking Thunder.

PAGE 2268—*Line 6.* Arab. "Fás and Miknás" which the writer evidently regards as one city. "Fás" means a hatchet, from the tradition of one having been found, says Ibn Sa'íd, when digging the base, under the founder Idrís bin Idrís (A.D. 808). His sword was placed on the pinnacle of the minaret built by the Imám Abu Ahmad bin Abi Bakr enclosed in a golden étui studded with pearls and precious stones. From the local pronunciation "Fes" is derived the name of the red cap of the nearer Moslem East (see Ibn Batutah, p. 230).

PAGE 2269—*Line 3.* Arab. "Al-Khurj," whence the Span. Las Alforjas.

Line 18. Arab. "Kabáb," mutton or lamb cut into small squares and grilled upon skewers: it is the roast meat of the nearer East where, as in the West, men have not learned to cook meat so as to preserve all its flavour. This is found in the "Asa'o" of the Argentine Gaucho who broils the flesh while still quivering and before the fibre has time to set. Hence it is perfectly tender, if the animal be young, and has a "meaty" taste that is usually half lost by keeping.

Notes

PAGE 2270—Line 32. This is the equivalent of our puritanical "Mercy."

PAGE 2271—Line 9. Arab. "Bukjah," from the Persian Bukchēh: a favourite way of keeping fine clothes in the East is to lay them folded in a piece of rough long-cloth with pepper and spices to drive away moths.

Line 33. This is always specified, for respectable men go out of town on horseback, never on "foot-back," as our friends the Boers say. I have seen a Syrian put to sore shame when compelled by politeness to walk with me, and every acquaintance he met addressed him, "Anta Zalamah!"—What! afoot?

PAGE 2274—Line 36. This tale, including the Enchanted Sword which slays whole armies, was adopted in Europe as we see in Straparola (iv. 3), and the "Water of Life" which the Grimms found in Hesse, etc., *Gammer Grethel's German Popular Stories*, Edgar Taylor, Bells, 1878; and now published in fuller form as *Grimm's Household Tales*, by Mrs. Hunt, with Introduction by A. Lang, 2 vols. 8vo, 1884. It is curious that so biting and carping a critic, who will condescend to notice a misprint in another's book, should lay himself open to general animadversion by such a rambling farrago of half-digested knowledge as that which composes Mr. Andrew Lang's Introduction.

PAGE 2277—Line 19. These retorts of Judar are exactly what a sharp Egyptian Fellah would say on such occasions.

Line 31. Arab. "Salámát," plur. of Salam, a favourite Egyptian welcome.

PAGE 2278—Line 20. This sentence expresses a Moslem idea which greatly puzzles strangers. Arabic has no equivalent of our "Thank you" (Kassara 'llah Khayr-ak being a mere blessing—Allah increase thy weal!), nor can Al-Islam express gratitude save by a periphrase. The Moslem acknowledges a favour by blessing the donor and by wishing him increase of prosperity. "May thy shadow never be less!" means, Mayest thou always extend to me thy shelter and protection. I have noticed this before but it merits repetition. Strangers, and especially Englishmen, are very positive and very much mistaken upon a point, which all who have to do with Egyptians and Arabs ought thoroughly to understand. Old dwellers in the East know that the theory of ingratitude in no way interferes with the sense of gratitude innate in man (and beast)

Notes

and that the "lively sense of favours to come," is as quick in Orient land as in Europe.

PAGE 2279—*Line 10.* Outside this noble gate, the Bab al-Nasr, there is a great cemetery wherein, by the by, lies Burckhardt, my predecessor as a Hájj to Meccah and Al-Medinah. Hence many beggars are always found squatting in its neighbourhood.

Line 14. Friends sometimes walk alongside the rider holding the stirrup in sign of affection and respect, especially to the returning pilgrim.

PAGE 2280—*Line 21.* Equivalent to our Alas! It is a woman's word never used by men; and foreigners must be most careful of this distinction under pain of incurring something worse than ridicule. I remember an officer in the Bombay Army who, having learned Hindostani from women, always spoke of himself in the feminine and hugely scandalized the Sepoys.

PAGE 2281—*Line 14.* i.e., a neighbour. The "quarters" of a town in the East are often on the worst of terms. See my *Pilgrimage*.

PAGE 2282—*Line 3.* In the patriarchal stage of society the mother waits upon her adult sons. Even in Dalmatia I found, in many old-fashioned houses, the ladies of the family waiting upon the guests. Very pleasant, but somewhat startling at first.

PAGE 2284—*Line 7.* Here the apodosis would be "We can all sup together."

Line 11. Arab. "Záwiyah" (=oratory), which is to a Masjid what a chapel is to a church.

Line 39. Arab. "Kasr," prop. a palace: so the Tuscan peasant speaks of his "palazzo."

PAGE 2285—*Line 8.* This sale of a free-born Moslem was mere felony. But many centuries later Englishmen used to be sold and sent to the plantations in America.

PAGE 2286—*Line 29.* Arab. "Kawwás," lit. an archer, suggesting *les archers de la Sainte Hermandade*. In former days it denoted a serjeant, an apparitor, an officer who executed magisterial orders. In modern Egypt he became a policeman (*Pilgrimage*, i. 29). As "Cavass" he appears in gorgeous uniform and sword, an orderly attached to public offices and Consulates.

Line 34. A purely imaginary King.

PAGE 2287—*Line 6.* The Bresl. Edit. (ix. 370) here and else-

where uses the word "Nútiyá" = Nautá, for the common Bahríyah or Malláh.

Line 15. Arab. "Tawáf," the name given to the sets (Ashwát) of seven circuits with the left shoulder presented to the Holy House; that is walking "widdershins" or "against the sun" ("with the sun" being like the movement of a watch). For the requisites of this rite see *Pilgrimage*, iii. 234.

Line 38. Arab. "Akh"; brother has a wide signification amongst Moslems and may be used in addressing or referring to any of the Saving Faith.

PAGE 2288—Line 3. Said by the master when dismissing a servant and meaning, "I have not failed in my duty to thee!" The answer is, "Allah acquit thee thereof!"

PAGE 2289—Line 4. A Moslem prison is like those of Europe a century ago; to think of it gives gooseflesh. Easterns laugh at our idea of penitentiary and the Arabs of Bombay call it "Al-Bistán" (the Garden) because the court contains a few trees and shrubs. And with them a garden always suggests an idea of Paradise. There are indeed only two efficacious forms of punishment all the world over, corporal for the poor and fines for the rich, the latter being the severer form.

PAGE 2290—Line 10. *i.e.*, he shall answer for this.

PAGE 2291—Line 31. A pun upon "Khalíyah" (bee-hive) and "Khaliyah" (empty). Khalíyah is properly a hive of bees with a honey-comb in the hollow of a tree-trunk, opposed to Kawwárah, hive made of clay or earth (Al-Hariri; Ass. of Tiflis). There are many other terms, for Arabs are curious about honey. *Pilgrimage*, iii. 110.

Line 34. Lane (iii. 237) supposes by this title that the author referred his tale to the days of the Caliphate. "Commander of the Faithful" was, I have said, the style adopted by Omar in order to avoid the clumsiness of "Caliph" (successor) of the Caliph (Abu Bakr) of the Apostle of Allah.

PAGE 2292—Line 2. Eastern thieves count four modes of house-breaking; (1) picking out burnt bricks; (2) cutting through unbaked bricks; (3) wetting a mud wall and (4) boring through a wooden wall (Vikram and the Vampire p. 172).

Line 2. Arab. "Zabbat," literally a lizard (fem.), also a wooden lock, the only one used throughout Egypt. An illustration of its

curious mechanism is given in Lane (*Modern Egypt.*, Introduc.)

PAGE 2294—Line 16. Arab. "Dabbús." The Eastern mace is well known to English collectors; it is always of metal, and mostly of steel, with a short handle like our facetiously called "life-preserver." The head is in various forms, the simplest a ball, smooth and round, or broken into sundry high and angular ridges like a melon, and in select weapons shaped like the head of some animal, bull, etc. See the 646th night.

PAGE 2295—Line 31. The red habit is a sign of wrath and vengeance and the Persian Kings like Fath Al Shah, used to wear it when about to order some horrid punishment, such as the "Shakk"; in this a man was hung up by his heels and cut into two from the fork downwards to the neck, when a turn of the chopper left that untouched. White robes denoted peace and mercy as well as joy. The "white" hand and "black" hand have been explained. A "white death" is quiet and natural, with forgiveness of sins. A "black death" is violent and dreadful, as by strangulation; a "green death" is robing in rags and patches like a dervish; and a "red death" is by war or bloodshed (*A. P.*, ii. 670). Among the mystics it is the resistance of man to his passions.

PAGE 2297—Line 24. This in the East is the way "*pour se faire valoir*"; whilst Europeans would hold it a mere "bit of impudence," aping dignity.

PAGE 2299—Line 24. The Chief Mufti or Doctor of the Law, an appointment first made by the Osmanli Mohammed II., when he captured Constantinople in A.D. 1453. Before that time the functions were discharged by the Kázi al-Kuzát (Kazi-in-Chief), the Chancellor.

PAGE 2300—Line 8. So called because here lived the makers of crossbows (Arab. Bunduk now meaning a fire-piece, musket, etc.). It is the modern district about the well-known Khan al-Hamzawi.

Line 12. Pronounced "Goodareeyyah," and so called after one of the troops of the Fatimite Caliphs. The name "Yamániyah" is probably due to the story-teller's inventiveness.

Line 33. I have noted that as a rule in The Nights poetical justice is administered with much rigour and exactitude. Here, however, the tale-teller allows the good brother to be slain by the two wicked brothers as he permitted the adulterous queens to escape the sword of Kamar al-Zaman. Dr. Steingass brings to

Notes

my notice that I have failed to do justice to the story of Sharrkán (vol. i., p. 610), where I note that the interest is injured by the gratuitous incest. But this has a deeper meaning and a grander artistic effect. Sharrkán begins with most unbrotherly feelings towards his father's children by a second wife. But Allah's decree forces him to love his half-sister despite himself, and awe and repentance convert the savage, who joys at the news of his brother's reported death, to a loyal and devoted subject of the same brother. But Judar with all his goodness proved himself an arrant softy and was no match for two atrocious villains. And there may be overmuch of forgiveness as of every other good thing.

PAGE 2301—*Line 26.* In such case the "'iddah" would be four months and ten days.

PAGE 3202—*Line 8.* Not quite true. Weil's German version, from a MS. in the Ducal Library of Gotha, gives the "Story of Judar of Cairo and Mahmud of Tunis" in a very different form. It has been pleasantly "translated (from the German) and edited" by Mr. W. F. Kirby, of the British Museum, under the title of *The New Arabian Nights* (London: W. Swan Sonnenschein & Co.), and the author kindly sent me a copy. *New Arabian Nights* seems now to have become a fashionable title applied without any signification: such at least is the case with the pleasant collection of Nineteenth Century Novelettes, published under that designation by Mr. Robert Louis Stevenson, Chatto and Windus, Piccadilly, 1884.

But I have also heard, O King, a tale called

The History of Gharib and His Brother Ajib⁺

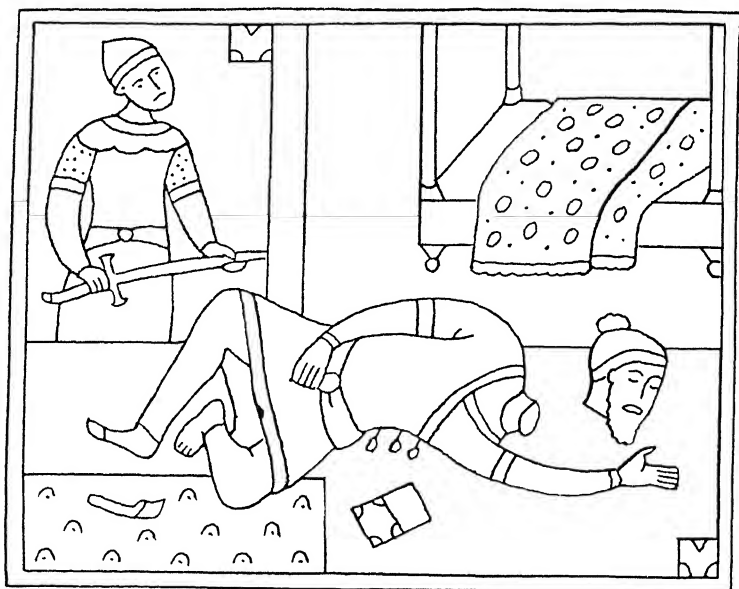
There was once in olden time a King of might, Kundamir hight, who had been a brave and doughty man of war, a Kahramán,⁺ in his day, but was grown passing old and decrepit. Now it pleased Allah to vouchsafe him, in his extreme senility, a son, whom he named Ajib⁺—the Wonderful—because of his beauty and loveliness; so he committed the babe to the midwives and wet-nurses

The Tale of Gharib and his Brother Ajib

and handmaids and serving-women, and they reared him till he was full seven years old, when his father gave him in charge to a divine of his own folk and faith. The priest taught him the laws and tenets of their Misbelief and instructed him in philosophy and all manner of other knowledge, and it needed but three full-told years ere he was proficient therein and his spirit waxed resolute and his judgment mature; and he became learned, eloquent and philosophic,⁺ consorting with the wise and disputing with the doctors of the law. When his father saw this of him, it pleased him and he taught him to back the steed and stab with spear and smite with sword, till he grew to be an accomplished cavalier, versed in all martial exercises; and, by the end of his twentieth year, he surpassed in all things all the folk of his day. But his skill in weapons made him grow up a stubborn tyrant and a devil arrogant, using to ride forth a-hunting and a-chasing amongst a thousand horsemen and to make raids and razzias upon the neighbouring knights, cutting off caravans and carrying away the daughters of Kings and nobles; wherefore many brought complaints against him to his father, who cried out to five of his slaves and when they came said, "Seize this dog!" So they seized Prince Ajib and, pinioning his hands behind him, beat him by his father's command till he lost his senses; after which the King imprisoned him in a chamber so dark one might not know heaven from earth or length from breadth; and there he abode two days and a night. Then the Emirs went in to the King and, kissing the ground between his hands, interceded with him for the Prince, and he released him. So Ajib bore with his father for ten days, at the end of which he went in to him as he slept by night and smote his neck. When the day rose, he mounted the throne of his sire's estate and made his men arm themselves cap-à-pie in steel and stand with drawn swords in front of him and on his right hand and on his left. By and by, the Emirs and Captains entered and finding their King slain and his son Ajib seated on the throne were confounded in mind and knew not what to do. But Ajib said to them, "O folk, verily ye see what your King hath gained. Whoso obeyeth me, I will honour him, and whoso gainsayeth me, I will do with him that which I did with my sire." When they heard these words they feared lest he do them a mischief; so they replied, "Thou art our King and the son of our King"; and kissed

The 625th Night

ground before him; whereupon he thanked them and rejoiced in them. Then he bade bring forth money and apparel and clad them in sumptuous robes of honour and showered largess upon them, wherefore they all loved him and obeyed him. In like manner he honoured the governors of the Provinces and the Shaykhs of the Badawin, both tributary and independent, so that the whole kingdom submitted to him and the folk obeyed him and he reigned and bade and forbade in peace and quiet for a time of five months. One night, however, he dreamed a dream as he lay slumbering; whereupon he awoke trembling, nor did sleep visit him again till the morning. As soon as it was dawn he mounted his throne and his officers stood before him, right and left. Then he called the oneiromants and the astrologers and said to them, "Expound to me my dream!" "What was the dream?" asked they; and he answered, "As I slept last night, I saw my father standing before me, with his yard uncovered, and there came forth of it a thing the bigness of a bee, which grew till it became as a mighty lion, with claws like hangers. As I lay wondering at this lo! it ran upon me and smiting me with its claws, rent my belly in sunder; whereupon I awoke startled and trembling. So ex-



The Tale of Gharib and his Brother Ajib

pound ye to me the meaning of this dream." The interpreters looked one at other; and, after considering, said, "O mighty King, this dream pointeth to one born of thy sire, between whom and thee shall befall strife and enmity, wherein he shall get the better of thee: so be on thy guard against him, by reason of this thy vision." When Ajib heard their words, he said, "I have no brother whom I should fear; so this your speech is mere lying." They replied, "We tell thee naught save what we know"; but he was angered with them and bastinadoed them. Then he rose and, going in to the paternal palace, examined his father's concubines and found one of them seven months gone with child; whereupon he gave an order to two of his slaves, saying, "Take this damsel, ye twain, and carry her to the seashore and drown her." So they took her forthright and, going to the seashore, designed to drown her, when they looked at her and seeing her to be of singular beauty and loveliness said to each other, "Why should we drown this damsel? Let us rather carry her to the forest and live with her there in rare love-likes." Then they took her and fared on with her days and nights till they had borne her afar off and had brought her to a bushy forest, abounding in fruit trees and streams, where they both thought at the same time to win their will of her; but each said, "I will have her first." So they fell out one with the other concerning this, and while so doing a company of blackamoors came down upon them, and they drew their swords and both sides fell to laying on load. The mellay waxed hot with cut and thrust; and the two slaves fought their best; but the blacks slew them in less than the twinkling of an eye. So the damsel abode alone and wandered about the forest, eating of its fruits and drinking of its founts, till in due time she gave birth to a boy, brown but clean-limbed and comely, whom she named Gharib, the Stranger, by reason of her strangerhood. Then she cut his navel-string and wrapping him in some of her own clothes, gave him to suck, harrowed at heart, and with vitals sorrowing for the estate she had lost and its honour and solace.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 625th night, she said,

It hath reached me, O auspicious King, that the damsel abode in the bush harrowed at heart and a-sorrowed; but she suckled her babe albeit she was full of grief and fear for her loneliness.

The 625th Night



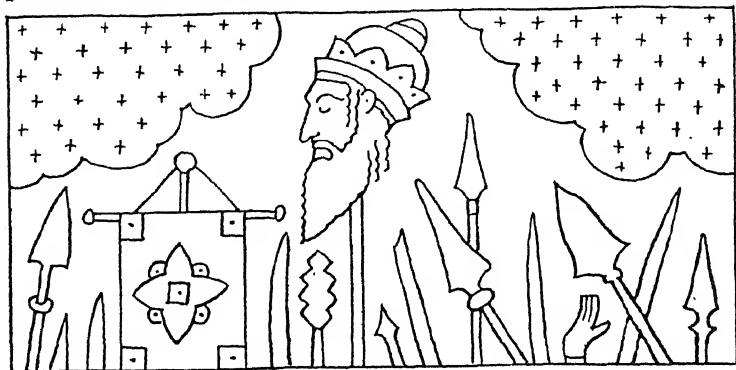
Now behold, one day, there came horsemen and footmen into the forest with hawks and hounds and horses laden with partridges and cranes and wild geese and divers and other waterfowl; and young ostriches and hares and gazelles and wild oxen and lynxes and wolves and lions.⁺ Presently, these Arabs entered the thicket and came upon the damsel, sitting with her child on her breast a-suckling him: so they drew near and asked her, "Say art thou a mortal or a Jinniyah?" Answered she, "I am a mortal, O Chiefs of the Arabs." Thereupon they told their Emir, whose name was Mardás, Prince of the Banú Kahtán,⁺ and who had come forth that day to hunt with five hundred of his cousins and the nobles of his tribe, and who in the course of the chase had happened upon her. He bade them bring her before him, which they did and she related to him her past from first to last, whereat he marvelled. Then he cried to his kinsmen and escort to continue the chase, after which they took her and returned to their encampment, where the Emir appointed her a separate dwelling-place and five damsels to serve her; and he loved her with exceeding love and went in to her and lay with her. She conceived by him straightway, and, when her months were accomplished, she bare a man child and named him Sahím al-Layl.⁺ He grew up with his brother Gharib among the nurses and thrive and waxed upon the lap of the Emir Mardas who, in due time committed the two boys to a Fakih for instruction in the things of their faith; after which he gave them in charge to valiant knights of the Arabs, for training them to smite with sword and lunge with lance and shoot with

The Tale of Gharib and his Brother Ajib

shaft; so by the time they reached the age of fifteen, they knew all they needed and surpassed each and every brave of their tribe; for Gharib would undertake a thousand horse and Sahim al-Layl no fewer. Now Mardas had many enemies, and the men of his tribe were the bravest of all the Arabs, being doughty cavaliers, none might warm himself at their fire.⁺ In his neighbourhood was an Emir of the Arabs, Hassán bin Sábit hight, who was his intimate friend; and he took to wife a noble lady of his tribe and bade all his friends to the wedding, amongst them Mardas lord of the Banu Kahtan, who accepted his invitation and set forth with three hundred riders of his tribe, leaving other four hundred to guard the women. Hassan met him with honour and seated him in the highest stead. Then came all the cavaliers to the bridal and he made them bride-feasts and held high festival by reason of the marriage, after which the Arabs departed to their dwelling-places. When Mardas came in sight of his camp, he saw slain men lying about and birds hovering over them right and left; and his heart sank within him at the sight. Then he entered the camp and was met by Gharib, clad in complete suit of ring-mail, who gave him joy of his safe return. Quoth Mardas, "What meaneth this case, O Gharib?" and quoth Gharib, "Al-Hamal bin Májid attacked us with five hundred horsemen of his tribe." Now the reason of this was that the Emir Mardas had a daughter called Mahdíyah, seer never saw fairer than she, and Al-Hamal, lord of the Banu Nabhán,⁺ heard of her charms; whereupon he took horse with five hundred of his men and rode to Mardas to demand her hand; but he was not accepted and was sent away disappointed.⁺ So he awaited till Mardas was absent on his visit to Hassan, when he mounted with his champions and, falling upon the camp of the Banu Kahtan, slew a number of their knights and the rest fled to the mountains. Now Gharib and his brother had ridden forth a-hunting and chasing with an hundred horse and returned not till midday, when they found that Al-Hamal had seized the camp and all therein and had carried off the maidens, among whom was Mahdiyah, driving her away with the captives. When Gharib saw this, he lost his wits for rage and cried out to Sahim, saying, "O my brother, O son of an accursed dam,⁺ they have plundered our camp and carried off our women and children! Up and at the enemy, that we may deliver the cap-

The 626th Night

tives!" So Gharib and Sahim and their hundred horse rushed upon the foe, and Gharib's wrath redoubled, and he reaped a harvest of heads slain, giving the champions death-cup to drain, till he won to Al-Hamal and saw Mahdiyah among the captives. Then he drave at the lord of the Banu Nabhan braves; with his lance lunged him and from his destrier hurled him; nor was the time of mid-afternoon prayer come before he had slain the most part of the foe and put to rout the rest and rescued the captives;



whereupon he returned to the camp in triumph, bearing the head of Al-Hamal on the point of his lance and improvising these couplets,

*I am he who is known on the day of fight,
And the Jinn of earth at my shade take fright:
And a sword have I when my right hand wields,
Death hastens from left on mankind to alight;
I have eke a lance and who look thereon
See a crescent-head of the liveliest light.⁺
And Gharib I'm hight of my tribe 'the brave
And if few my men I feel naught affright.*

Hardly had Gharib made an end of these verses when up came Mardas who, seeing the slain and the vultures, was sore troubled and with fluttering heart asked the cause. The youth, after due greetings, related all that had befallen the tribe in his step-sire's absence. So Mardas thanked him and said, "Thou hast well requited our fosterage-pains in rearing thee, O Gharib!" Then he alighted and entered his pavilion, and the men stood about him, all the tribe praising Gharib and saying, "O our Emir, but for

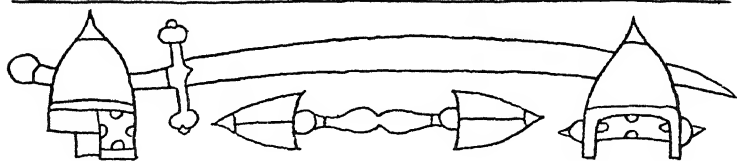
The Tale of Gharib and his Brother Ajib

Gharib, not one of the tribe had been saved!" And Mardas again thanked him for his derring-do. But the youth, when he had delivered Mahdiah from Al-Hamal——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 626th night, she said,

It hath reached me, O auspicious King, that Mardas, hearing the tribesmen's praises of Gharib, again thanked him for his derring-do. But the youth, when he had delivered Mahdiah from Al-Hamal whom he slew, was smitten by the shaft of her glances and fell into the nets of her allurements, wherefore his heart could not forget her and he became drowned in love and longing and the sweets of sleep forsook him and he had no joy of drink or meat. He would spur his horse up to the mountain tops, where he would spend the day in composing verses and return at nightfall; and indeed manifest upon him were the signs of affection and distraction. He discovered his secret to one of his companions and it became noised abroad in the camp, till it reached the ears of Mardas, who thundered and lightened and rose up and sat down and snarked and snorted and reviled the sun and the moon, saying, "This is the reward of him who reareth the sons of adultery! But except I kill Gharib, I shall be put to shame."⁺ Then he consulted one of the wise men of his tribe and after telling his secret took counsel with him of killing the youth. Quoth the elder, "O Emir, 'twas but yesterday that he freed thy daughter from captivity. If there be no help for it but thou must slay him, let it be by the hand of another than thyself, so none of the folk may misdoubt of thee." Quoth Mardas, "Advise me how I may do him die, for I look to none but to thee for his death." "O Emir," answered the other, "wait till he go forth to hunt and chase, when do thou take an hundred horse and lie in wait for him in some cave till he pass; then fall upon him unawares and cut him in pieces, so shalt thou be quit of his reproach." Said Mardas, "This should serve me well"; and chose out an hundred and fifty of his furious knights and Amalekites⁺ whom he lessoned to his will. Then he watched Gharib till one day, he went forth to hunt and rode far away amongst the dells and hills; whereupon Mardas followed him with his men, ill-omened wights, and lay in wait for him by the way against he should return from the chase that they might sally forth and slay

The 626th Night



him. But as they lay in ambush among the trees behold, there fell upon them five hundred true Amalekites, who slew sixty of them and made fourscore and ten prisoners and trussed up Mardas with his arms behind his back. Now the reason of this was that when Gharib put Al-Hamal and his men to the sword, the rest fled and ceased not flying till they reached their lord's brother and told him what had happened, whereat his Doom-day rose and he gathered together his Amalekites and choosing out five hundred cavaliers, each fifty ells high,⁺ set out with them in quest of blood-revenge for his brother. By the way he fell in with Mardas and his companions and there happened between them what happened; after which he bade his men alight and rest, saying, "O folk, the idols have given us an easy blood-wreak; so guard ye Mardas and his tribesmen, till I carry them away and do them die with the foulest of deaths." When Mardas saw himself a prisoner, he repented of what he had done and said, "This is the reward of rebelling against the Lord!" Then the enemy passed the night rejoicing in their victory, whilst Mardas and his men despaired of life and made sure of doom. So far concerning them; but as regards Sahim al-Layl, who had been wounded in the fight with Al-Hamal, he went in to his sister Mahdiyah, and she rose to him and kissed his hands, saying, "May thy two hands ne'er wither nor thine enemies have occasion to be blither! But for thee and Gharib, we had not escaped captivity among our foes. Know, however, O my brother, that thy father hath ridden forth with an hundred and fifty horse, purposing to slaughter Gharib; and thou wottest it would be sore loss and foul wrong to slay him, for that it was he who saved your shame and rescued your good." When Sahim heard this, the light in his sight became night, he donned his battle-harness; and, mounting steed, rode for the place where Gharib was a-hunting. He presently came up with him and found that he had taken great plenty of game; so he accosted him and saluted him and said, "O my brother, why didst thou go forth

The Tale of Gharib and his Brother Ajib

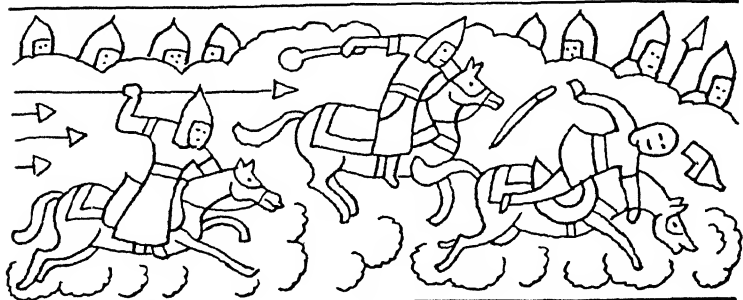
without telling me?" Replied Gharib, "By Allah, naught hindered me but that I saw thee wounded and thought to give thee rest." Then said Sahim, "O my brother, beware of my sire!" and told him how Mardas was abroad with an hundred and fifty men, seeking to slay him. Quoth Gharib, "Allah shall cause his treason to cut his own throat." Then the brothers set out campwards, but night overtook them by the way and they rode on in the darkness, till they drew near the Wady wherein the enemy lay and heard the neighing of steeds in the gloom; whereupon said Sahim, "O my brother, my father and his men are ambushed in yonder valley; let us flee from it." But Gharib dismounted and throwing his bridle to his brother, said to him, "Stay in this stead till I come back to thee." Then he went on till he drew in sight of the folk, when he saw that they were not of his tribe and heard them naming Mardas and saying, "We will not slay him, save in his own land." Wherefore he knew that nuncle Mardas was their prisoner, and said, "By the life of Mahdiah, I will not depart hence till I have delivered her father, that she may not be troubled!" Then he sought and ceased not seeking till he hit upon Mardas and found him bound with cords; so he sat down by his side and said to him, "Heaven deliver thee, O uncle, from these bonds and this shame!" When Mardas saw Gharib his reason fled, and he said to him, "O my son, I am under thy protection: so deliver me in right of my fosterage of thee!" Quoth Gharib, "If I deliver thee, wilt thou give me Mahdiah?" Quoth the Emir, "O my son, by whatso I hold sacred, she is thine to all time!" So he loosed him, saying, "Make for the horses, for thy son Sahim is there": and Mardas crept along like a snake till he came to his son, who rejoiced in him and congratulated him on his escape. Meanwhile, Gharib unbound one after another of the prisoners, till he had freed the whole ninety and they were all far from the foe. Then he sent them their weapons and war-horses, saying to them, "Mount ye and scatter yourselves round about the enemy and cry out, 'Ho, sons of Kahtan!'" And when they awake, do ye remove from them and encircle them in a thin ring." So he waited till the last and third watch of the night, when he cried out, "Ho, sons of Kahtan!" and his men answered in like guise, crying, "Ho, sons of Kahtan," as with one voice; and the mountains echoed their slogan, so that it seemed to the

The 627th Night

raiders as though the whole tribe of Banu Kahtan were assailing them; wherefore they all snatched up their arms and fell upon one another,—

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 627th night, she resumed her story, saying,

It hath reached me, O auspicious King, that when the raiders[†] awoke from sleep and heard Gharib and his men crying out, "Ho, sons of Kahtan!" they imagined that the whole tribe was assailing



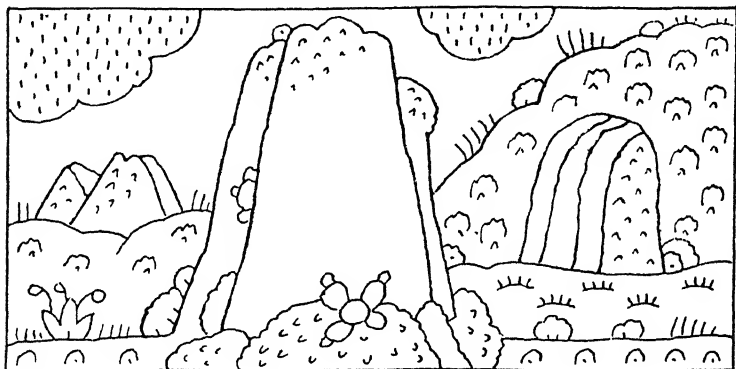
them; wherefore they snatched up their arms and fell one upon other with mighty slaughter. Gharib and his men held aloof, and they fought one another till daybreak, when Gharib and Mardas and their ninety warriors came down upon them and killed some of them and put the rest to flight. Then the Banu Kahtan took the horses of the fugitives and the weapons of the slain and returned to their tribal camp, whilst Mardas could hardly credit his deliverance from the foe. When they reached the encampment, the stay-at-home folk all came forth to meet them and rejoiced in their safe return. Then they alighted and betook them to their tents; and all the youths of the tribe flocked to Gharib's stead and great and small saluted him and did him honour. But when Mardas saw this and the youths encircling his stepson he waxed more jealous of Gharib than before and said to his kinsfolk, "Verily, hatred of Gharib groweth on my heart, and what irketh me most is that I see these flocking about him! And to-morrow he will demand Mahdiah of me." Quoth his confidant, "O Emir, ask of him somewhat he cannot avail to do." This pleased Mardas who passed a pleasant night and on the morrow, as he sat on his stuffed carpet, with the Arabs about him, Gharib entered, fol-

The Tale of Gharib and his Brother Ajib

lowed by his men and surrounded by the youth of the tribe, and kissed the ground before Mardas who, making a show of joy, rose to do him honour and seated him beside himself. Then said Gharib, "O uncle, thou madest me a promise; do thou fulfil it." Replied the Emir, "O my son, she is thine to all time; but thou lackest wealth." Quoth Gharib, "O uncle, ask of me what thou wilt, and I will fall upon the Emirs of the Arabs in their houses and on the Kings in their towns and bring thee fee^t enough to fence the land from East to West." "O my son," quoth Mardas, "I have sworn by all the Idols that I would not give Mahdiyah save to him who should take my blood-wite of mine enemy and do away my reproach." "O uncle," said Gharib, "tell me with which of the Kings thou hast a feud, that I may go to him and break his throne upon his pate." "O my son," replied Mardas, "I once had a son, a champion of champions, and he went forth one day to chase and hunt with an hundred horse. They fared on from valley to valley, till they had wandered far away amongst the mountains and came to the Wady of Blossoms and the Castle of Hámb bin Shys bin Shaddád bin Khalad. Now in this place, O my son, dwelleth a black giant, seventy cubits high, who fights with trees from their roots uptorn; and when my son reached his Wady, the tyrant sallied out upon him and his men and slew them all, save three braves, who escaped and brought me the news. So I assembled my champions and fared forth to fight the giant, but could not prevail against him; wherefore I was baulked of my revenge and swore that I would not give my daughter in marriage save to him who should avenge me of my son." Said Gharib, "O uncle, I will go to this Amalekite and take the wreak of thy son on him with the help of Almighty Allah." And Mardas answered, saying, "O Gharib, if thou get the victory over him, thou wilt gain of him such booty of wealth and treasures as fires may not devour." Cried Gharib, "Swear to me before witnesses thou wilt give me her to wife, so that with heart at ease I may go forth to find my fortune." Accordingly, Mardas swore this to him and took the elders of the tribe to witness; whereupon Gharib fared forth, rejoicing in the attainment of his hopes, and went in to his mother, to whom he related what had passed. "O my son," said she, "know that Mardas hateth thee and doth but send thee to this mountain to bereave me of thee; then take me with thee

The 628th Night

and let us depart the tents of this tyrant." But he answered, "O my mother, I will not depart hence till I win my wish and foil my foe." Thereupon he slept till morning arose with its sheen and shone, and hardly had he mounted his charger when his friends, the young men, came up to him; two hundred stalwart knights armed cap-à-pie and cried out to him, saying, "Take us with thee; we will help thee and company thee by the way." And he rejoiced in them and cried, "Allah requite you for us with good!" adding, "Come, my friends, let us go." So they set out and fared on the



first day and the second day till evening, when they halted at the foot of a towering mount and baited their horses. As for Gharib, he left the rest and walked on into that mountain, till he came to a cave whence issued a light. He entered and found, at the higher facing end of the cave a Shaykh, three hundred and forty years old, whose eyebrows overhung his eyes and whose moustachios hid his mouth. Gharib at this sight was filled with awe and veneration, and the hermit said to him, "Methinks thou art of the idolaters, O my son, stone-worshipping⁺ in the stead of the All-powerful King, the Creator of Night and Day and of the sphere rolling on her way." When Gharib heard his words, his side muscles quivered and he said, "O Shaykh, where is this Lord of whom thou speakest, that I may worship him and take my fill of his sight?" Replied the Shaykh, "O my son, this is the Supreme Lord, upon whom none may look in this world. He seeth and is not seen. He is the Most High of aspect and is present everywhere in His works. He it is who maketh all the made and ordereth time to vade and fade; He is the Creator of men and Jinn and sendeth the Prophets

The Tale of Gharib and his Brother Ajib

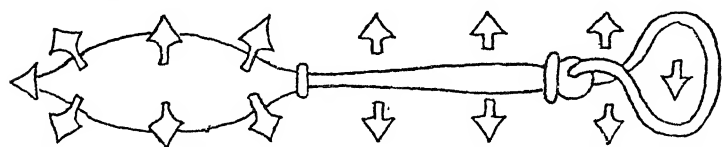
to guide His creatures into the way of right. Whoso obeyeth Him, He bringeth into Heaven, and whoso gainsayeth Him, He casteth into Hell." Asked Gharib, "And how, O uncle, saith whoso worshippeth this puissant Lord who over all hath power?" "O my son," answered the Shaykh, "I am of the tribe of Ad, which were transgressors in the land and believed not in Allah. So He sent unto them a Prophet named Húd, but they called him liar and he destroyed them by means of a deadly wind; but I believed together with some of my tribe, and we were saved from destruction.⁺ Moreover, I was present with the tribe of Thamúd and saw what befel them with their Prophet Sálih. After Salih, the Almighty sent a prophet, called Abraham the Friend,⁺ to Nimrod son of Canaan, and there befel what befel between them. Then my companions died in the Saving Faith and I continued in this cave to serve Allah the Most High, who provideth my daily bread without my taking thought." Quoth Gharib, "O uncle, what shall I say, that I may become of the troop of this mighty Lord?" "Say," replied the old man, "There is no god but *the* God and Abraham is the Friend of God." So Gharib embraced the Faith of Submission⁺ with heart and tongue and the Shaykh said to him, "May the sweetness of belief and devotion be stablished in thy heart!" Then he taught him somewhat of the biblical ordinances and scriptures of Al-Islam and said to him, "What is thy name?" and he replied, "My name is Gharib." Asked the old man, "Whither art thou bound, O Gharib?" So he told him all his history, till he came to the mention of the Ghul of the Mountain whom he sought,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 628th night, she said,

It hath reached me, O auspicious King, that when Gharib became a Moslem and told the Shaykh his past, from first to last, till he came to the mention of the Mountain-Ghul whom he sought, the old man asked him, "O Gharib, art thou mad that thou goest forth against the Ghul of the Mountain single handed?" and he answered, "O my lord, I have with me two hundred horse." "O Gharib," rejoined the hermit, "hadst thou ten thousand riders yet shouldest thou not prevail against him, for his name is *The-Ghul-who-eateth-men-we-pray-Allah-for-safety*, and he is of the children of Ham. His father's name was

The 628th Night

Hindi, who peopled Hind and named it, and he left this son after him, whom he called Sa'adan the Ghul. Now the same was, O my son, even in his sire's lifetime, a cruel tyrant and a rebellious devil and had no other food than flesh of the sons of Adam. His father when about to die forbade him from this, but he would not be forbidden and he redoubled in his forwardness, till Hindi banished him and drove him forth the Land of Hind, after battles and sore travail. Then he came to this country and fortifying himself herein, established his home in this place, whence he is wont to sally forth and cut the road of all that come and go, presently returning to the valley he haunteth. Moreover, he hath begotten

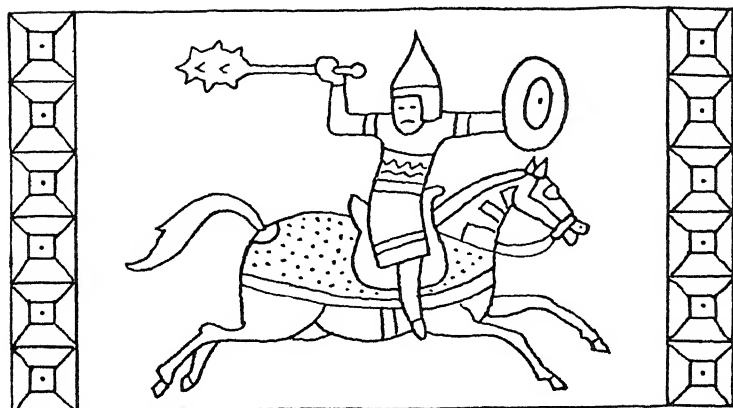


five sons, warlike warlocks, each one of whom will do battle with a thousand braves, and he hath flocked the valley with his booty of treasure and goods besides horses and camels and cattle and sheep. Wherefore I fear for thee from him; so do thou implore Almighty Allah to further thee against him by the Tahlil, the formula of Unity, and when thou drivest at the Infidels, cry, 'God is most Great!' for, saying, 'There is no god but *the* God' confoundeth those who misbelieve." Then the Shaykh gave him a steel mace, an hundred pounds in weight, with ten rings which clashed like thunder whenas the wielder brandished it, and a sword forged of a thunderbolt,⁺ three ells long and three spans broad, wherewith if one smote a rock, the stroke would cleave it in sunder. Moreover he gave him a hauberk and target and a book and said to him, "Return to thy tribe and expound unto them Al-Islam." So Gharib left him, rejoicing in his new Faith, and fared till he found his companions, who met him with salams, saying, "What made thee tarry thus?" Whereupon he related to them that which had befallen him and expounded to them Al-Islam, and they all islamized. Early next morning, Gharib mounted and rode to the hermit to farewell him, after which he set out to return to his camp when behold, on his way, there met him a horseman cap-a-pie armed so that only his eyes appeared,

The Tale of Gharib and his Brother Ajib

who made at him, saying, "Doff what is on thee, O scum⁺ of the Arabs; or I will do thee die!" Therewith Gharib drave at him and there befel between them a battle such as would make a new-born child turn grey and melt the flinty rock with its sore affray; but presently the Badawi did off his face-veil, and lo! it was Gharib's half-brother Sahim al-Layl. Now the cause of his coming thither was that when Gharib set out in quest of the Mountain-Ghul, Sahim was absent and on his return, not seeing his brother, he went in to his mother, whom he found weeping. He asked the reason of her tears and she told him what had happened of his brother's journey, whereupon, without allowing himself aught of rest, he donned his war-gear and mounting rode after Gharib, till he overtook him and there befel between them what befel. When, therefore, Sahim discovered his face, Gharib knew him and saluted him, saying, "What moved thee to do this?" Quoth Sahim, "I had a mind to measure myself with thee in the field and make trial of my lustihood in cut and thrust." Then they rode together and on the way Gharib expounded Al-Islam to Sahim, who embraced the Faith; nor did they cease riding till they were hard upon the valley. Meanwhile, the Mountain-Ghul espied the dust of their horses' feet and said to his sons, "O my sons, mount and fetch me yonder loot." So the five took horse and made for the party. When Gharib saw the five Amalekites approaching, he plied shovel-iron upon his steed's flank and cried out, saying, "Who are ye, and what is your race and what do ye require?" Whereupon Falhún bin Sa'adan, the eldest of the five, came out and said, "Dismount ye and bind one another⁺ and we will drive you to our father, that he may roast various of you and boil various, for it is long since he has tasted the flesh of Adam-son." When Gharib heard these words he drove at Falhun, shaking his mace, so that the rings rang like the roaring thunder and the giant was confounded. Then he smote him a light blow with the mace between the shoulders, and he fell to the ground like a tall-trunked palm-tree; whereupon Sahim and some of his men fell upon him and pinioned him; then, putting a rope about his neck, they haled him along like a cow. Now when his brothers saw him a prisoner, they charged home upon Gharib, who took three⁺ of them captive and the fifth fled back to his sire, who said to him, "What is behind thee and where are the brothers of thee?" Quoth he,

The 629th Night



"Verily, a beardless youth, forty cubits high, hath taken them prisoner." Quoth Sa'adan, "May the sun pour no blessing on you!" and, going down from his hold, tore up a huge tree, with which he went in quest of Gharib and his folk; and he was on foot, for that no horse might carry him, because of the bigness of his body. His son followed him and the twain went on till they came up with Gharib and his company, when the Ghul fell upon them, without word said, and slew five men with his club. Then he made at Sahim and struck at him with his tree, but Sahim avoided the blow and it fell harmless; whereat Sa'adan was wroth and throwing down the weapon, sprang upon Sahim and caught him in his pounces as the sparrow-hawk catcheth up the sparrow. Now when Gharib saw his brother in the Ghul's clutches, he cried out, saying, "Allaho Akbar—God is most Great! Oh the favour of Abraham the Friend, the Muhammad,⁺ the Blessed One (whom Allah keep and assain!)" and drave his charger at Sa'adan, shaking his mace,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 629th night, she continued,

It hath reached me, O auspicious King, that when Gharib saw his brother in the clutches of the Ghul, he cried out, saying, "Oh the favour of Abraham, the Friend, the Blessed One (whom Allah keep and assain!)" and drave his charger at Sa'adan, shaking his mace, till the rings loud rang. Then he cried out again, "God is most Great!" and smote the Ghul on the flat of the ribs with his mace, whereupon he fell to the ground, insensible, and loosed his

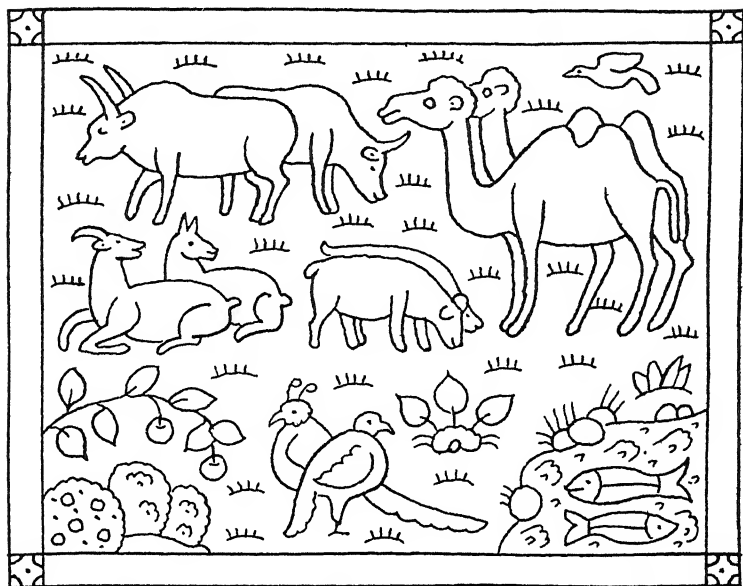
The Tale of Gharib and his Brother Ajib

grip on Sahim; nor did he come to himself ere he was pinioned and shackled. When his son saw this, he turned and fled; but Gharib drove steed after him and smiting him with his mace between the shoulders, threw him from his horse. So they bound him with his father and brethren and haltering them with ropes, haled them all six along like baggage-camels, till they reached the Ghul's castle, which they found full of goods and treasures and things of price; and there they also came upon twelve hundred Ajamis, men of Persia, bound and shackled. Gharib sat down on Sa'adan's chair, which had aforetime belonged to Sásá⁺ bin Shays bin Shaddad bin Ad, causing Sahim to stand on his right and his companions on his either hand, and sending for the Ghul of the Mountain, said to him, "How findest thou thyself, O accursed?" Replied Sa'adan, "O my lord, in the sorriest of plights for abasement and mortification; my sons and I, we are bound with ropes like camels." Quoth Gharib, "It is my will that you enter my faith, the faith Al-Islam hight, and acknowledge the Unity of the All-knowing King whose All-might created Light and Night and every thing,—there is no God but He, the Requiting King!—and confess the mission and prophethood of Abraham the Friend (on whom be peace!)." So the Ghul and his sons made the required profession after the goodliest fashion, and Gharib bade loose their bonds; whereupon Sa'adan wept and would have kissed his feet, he and his sons: but Gharib forbade them and they stood with the rest who stood before him. Then said Gharib, "Harkye, Sa'adan!" and he replied, "At thy service, O my lord!" Quoth Gharib, "What are these captives?" "O my lord," quoth the Ghul, "these are my game from the land of the Persians and are not the only ones." Asked Gharib, "And who is with them?" and Sa'adan answered, "O my lord, there is with them the Princess Fakhr Táj, daughter of King Sabúr of Persia,⁺ and an hundred damsels like moons." When Gharib heard this, he marvelled and said, "O Emir, how came ye by these?" Replied Sa'adan, "I went forth one night with my sons and five of my slaves in quest of booty, but finding no spoil in our way, we dispersed over wilds and wolds and fared on, hoping we might happen on somewhat of prey and not return empty-handed, till we found ourselves in the land of the Persians. Presently, we espied a dust-cloud and sent on to reconnoitre one of our slaves, who

The 629th Night

was absent a while and presently returned and said, 'O my lord, this is the Princess Fakhr Taj, daughter of Sabur, King of the Persians, Turcomans and Medes; and she is on a journey, attended by two thousand horse.' Quoth I, 'Thou hast gladdened us with good news! We could have no finer loot than this.' Then I and my sons fell upon the Persians and slew of them three hundred men and took the Princess and twelve hundred cavaliers prisoners, together with all that was with her of treasure and riches and brought them to this our castle." Quoth Gharib, "Hast thou offered any violence to the Princess Fakhr Taj?" Quoth Sa'adan, "Not I, as thy head liveth and by the virtue of the Faith I have but now embraced!" Gharib replied, "It was well done of thee, O Sa'adan, for her father is King of the world and doubtless he will despatch troops in quest of her and lay waste the dwellings of those who took her. And whoso looketh not to issue and end hath not Fate to friend. But where is the damsel?" Said Sa'adan, "I have set apart a pavilion for her and her damsels"; and said Gharib, "Show me her lodging," whereto Sa'adan rejoined, "Hearkening and obedience!" So he carried him to the pavilion, and there he found the Princess mournful and cast down, weeping for her former condition of dignity and delight. When Gharib saw her, he thought the moon was near him and magnified Allah, the All-hearing, the All-seeing. The Princess also looked at him and saw him a princely cavalier, with valour shining from between his eyes and testifying for him and not against him; so she rose and kissed his hands, then fell at his feet, saying, "O hero of the age, I am under thy protection; guard me from this Ghul, for I fear lest he do away my maidenhead and after devour me. So take me to serve thine handmaidens." Quoth Gharib, "Thou art safe and thou shalt be restored to thy father and the seat of thy worship." Whereupon she prayed that he might live long and have advancement in rank and honour. Then he bade unbind the Persians and, turning to the Princess, said to her, "What brought thee forth of thy palace to the wilds and wastes, so that the highway-robbers made prize of thee?" She replied, "O my lord, my father and all the people of his realm, Turks and Daylamites, are Magians, worshipping fire, and not the All-powerful King. Now in our country is a monastery called the Monastery of the Fire, whither every year the daughters of

The Tale of Gharib and his Brother Ajib



the Magians and worshippers of the Fire resort at the time of their festival and abide there a month, after which they return to their houses. So I and my damsels set out, as of wont, attended by two thousand horse, whom my father sent with me to guard me; but by the way this Ghul came out against us and slew some of us and, taking the rest captive, imprisoned us in this hold. This, then, is what befel me, O valiant champion, whom Allah guard against the shifts of Time!" And Gharib said, "Fear not; for I will bring thee to thy palace and the seat of thy honours." Wherefore she blessed him and kissed his hands and feet. Then he went out from her, after having commanded to treat her with respect, and slept till morning, when he made the Wuzu-ablution and prayed a two-bow prayer, after the rite of our father Abraham the Friend (on whom be peace!), whilst the Ghul and his sons and Gharib's company all did the like after him. Then he turned to the Ghul and said to him, "O Sa'adan, wilt thou not show me the Wady of Blossoms?"⁺ "I will, O my lord," answered he. So Gharib and his company and Princess Fakhr Taj and her maidens all rose and went forth, whilst Sa'adan commanded his slaves and slave-girls to slaughter and cook and make ready the morning-

The 630th Night

meal and bring it to them among the trees. For the Giant had an hundred and fifty handmaids and a thousand chattels to pasture his camels and oxen and sheep. When they came to the valley, they found it beautiful exceedingly and passing all degree; and birds on tree sang joyously and the mocking-nightingale trilled out her melody, and the cushat filled with her moan the mansions made by the Deity,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 630th night, she said,

It hath reached me, O auspicious King, that when Gharib and his merry men and the Giant and his tribe reached the Wady of Blossoms they found birds flying free; the cushat filling with her moan the mansions made by the Deity, the bulbul singing as if 'twere human harmony and the merle whom to describe tongue faileth utterly; the turtle, whose plaining maddens men for love-ecstasy and the ringdove and the popinjay answering her with fluency. There also were trees laden with all manner of fruitery, of each two kinds,⁺ the pomegranate, sweet and sour upon branches growing luxuriantly, the almond-apricot,⁺ the camphor-apricot⁺ and the almond Khorasan hight; the plum, with whose branches the boughs of the myrobalan were entwined tight; the orange, as it were a cresset flaming light, the shaddock weighed down with heavy freight; the lemon, that cures lack of appetite, the citron against jaundice of sovereign might, and the date, red and yellow-bright, the especial handiwork of Allah the Most High. Of the like of this place saith the enamoured poet,

When its birds in the lake make melody,

The lorn lover yearneth its sight to see:

'Tis as Eden breathing a fragrant breeze,

With its shade and fruits and rills flowing free.

Gharib marvelled at the beauty of that Wady and bade them set up there the pavilion of Fakhr Taj the Chosroite; so they pitched it among the trees and spread it with rich tapestries. Then he sat down and the slaves brought food and they ate their sufficiency; after which quoth Gharib, "Harkye, Sa'adan!" and quoth he, "At thy service, O my lord." "Hast thou aught of wine?" asked Gharib, and Sa'adan answered, "Yes, I have a cistern full of old wine." Said Gharib, "Bring us some of it." So Sa'adan sent ten slaves, who returned with great plenty of wine, and they ate and

The Tale of Gharib and his Brother Ajib

drank and were mirthful and merry. And Gharib bethought him of Mahdiah and improvised these couplets,

*I mind our union days when ye were nigh,
And flames my heart with love's consuming lowe.
By Allah, ne'er of will I quitted you:
But shifts of Time from you compelled me go:
Peace and fair luck and greetings thousand-fold
To you, from exiled lover's pining woe.*

They abode eating and drinking and taking their pleasure in the valley for three days, after which they returned to the castle. Then Gharib called Sahim and said to him, "Take an hundred horse and go to thy father and mother and thy tribe, the Banu Kahtan, and bring them all to this place, here to pass the rest of their days, whilst I carry the Princess of Persia back to her father. As for thee, O Sa'adan, tarry thou here with thy sons, till I return to thee." Asked Sa'adan, "And why wilt thou not carry me with thee to the land of the Persians?" and Gharib answered, "Because thou stolest away King Sabur's daughter and if his eye fall on thee, he will eat thy flesh and drink thy blood." When the Ghul heard this, he laughed a loud laugh, as it were the pealing thunder, and said, "O my lord, by the life of thy head, if the Persians and Medes united against me, I would make them quaff the cup of annihilation." Quoth Gharib, "'Tis as thou sayest;† but tarry thou here in fort till I return to thee"; and quoth the Ghul, "I hear and I obey." Then Sahim departed with his comrades of the Banu Kahtan for the dwelling-places of their tribe, and Gharib set out with Princess Fakhr Taj and her company, intending for the cities of Sabur, King of the Persians. Thus far concerning them; but as regards King Sabur, he abode awaiting his daughter's return from the Monastery of the Fire, and when the appointed time passed by and she came not, flames raged in his heart. Now he had forty Wazirs, whereof the oldest, wisest and chiefest was hight Daydán: so he said to him, "O Minister, verily my daughter delayeth her return and I have no news of her though the appointed time is past; so do thou send a courier to the Monastery of the Fire to learn what is come of her." "Hearkening and obedience," replied Daydan; and, summoning the chief of the couriers, said to him, "Wend thou forthright to the Monastery." So he lost no time and when he reached it, he asked the monks

The 631st Night

of the King's daughter, but they said, "We have not seen her this year." So the courier returned to the city of Isbánír⁺ and told the Wazir, who went in to the King and acquainted him with the message. Now when Sabur heard this, he cast his crown on the ground, tore his beard and fell down in a trance. They sprinkled water upon him, and presently he came to himself, tearful-eyed and heavy-hearted, and repeated the words of the poet,

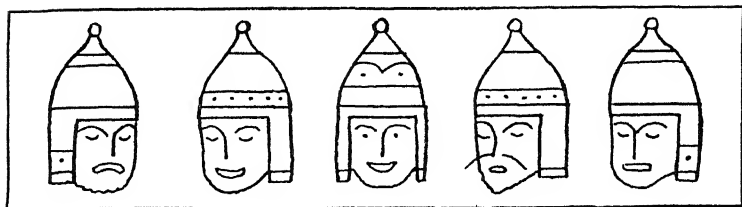
*When I far-parted patience call and tears,
Tears came to call but Patience never hears:
What, then, if Fortune parted us so far?
Fortune and Perfidy are peers and feres!*

Then he called ten of his captains and bade them mount with a thousand horse and ride in different directions, in quest of his daughter. So they mounted forthright and departed each with his thousand; whilst Fakhr Taj's mother clad herself with her women in black and strewed ashes on her head and sat weeping and lamenting. Such was their case;—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 631st night, she said,

It hath reached me, O auspicious King, that King Sabur sent his troops in quest of his daughter, whose mother clad herself and her women in black. Such was their case; but as regards the strange adventures of Gharib and the Princess, they journeyed on ten days, and on the eleventh day, appeared a dust-cloud which rose to the confines of the sky; whereupon Gharib called the Emir of the Persians and said to him, "Go learn the cause thereof." "I hear and obey," replied he and drave his charger, till he came under the cloud of dust, where he saw folk and enquired of them. Quoth one of them, "We are of the Banu Hattál and are questing for plunder; our Emir is Samsám bin Al-Jiráh and we are five thousand horse." The Persians returned in haste and told their saying to Gharib, who cried out to his men of the Banu Kahtan and to the Persians, saying, "Don your arms!" They did as he bade them and presently up came the Arabs who were shouting, "A plunder! a plunder!" Quoth Gharib, "Allah confound you, O dogs of Arabs!" Then he loosed his horse and drove at them with the career of a right valiant knight, shouting, "Allaho Akbar! Ho for the faith of Abraham the Friend, on whom be peace!" And there befel between them great fight and sore fray

The Tale of Gharib and his Brother Ajib



and the sword went round in sway and there was much said and say; nor did they leave fighting till fled the day and gloom came, when they drew from one another away. Then Gharib numbered his tribesmen and found that five of the Banu Kahtan had fallen and three-and-seventy of the Persians; but of the Banu Hattal they had slain more than five hundred horse. As for Samsam, he alighted and sought nor meat nor sleep, but said, "In all my life I never saw such a fighter as this youth! Anon he fighteth with the sword and anon with the mace; but, to-morrow I will go forth on champion wise and defy him to combat of twain in battle plain where edge and point are fain and I will cut off these Arabs." Now, when Gharib returned to his camp, the Princess Fakhr Taj met him, weeping and affrighted for the terror of that which had befallen, and kissed his foot in the stirrup, saying, "May thy hands never wither nor thy foes be blither, O champion of the age! Alhamdolillah—Praise to God—who hath saved thee alive this day! Verily, I am in fear for thee from yonder Arabs." When Gharib heard this, he smiled in her face and heartened and comforted her, saying, "Fear not, O Princess! Did the enemy fill this wild and wold yet would I scatter them, by the might of Allah Almighty." She thanked him and prayed that he might be given the victory over his foes; after which she returned to her women and Gharib went to his tent, where he cleansed himself of the blood of the Infidels, and they lay on guard through the night. Next morning, the two hosts mounted and sought the plain where cut and thrust ruled sovereign. The first to prick into the open was Gharib, who drave his charger till he was near the Infidels and cried out, "Who is for jousting with me? Let no sluggard or weakling come out to me!" Whereupon there rushed forth a giant Amalekite of the lineage of the tribe of Ad, armed with an iron flail twenty pounds in weight, and drove at Gharib, saying, "O scum of the Arabs, take what cometh to thee and learn the

The 632nd Night

glad tidings that thy last hour is at hand!" So saying, he aimed a blow at Gharib, but he avoided it and the flail sank a cubit into the ground. Now the Badawi was bent double with the blow; so Gharib smote him with his mace and clove his forehead in sunder; and he fell down dead and Allah hurried his soul to Hell-fire. Then Gharib charged and wheeled and called for champions; so there came out to him a second and a third and a fourth and so on, till ten had come forth to him and he slew them all. When the Infidels saw his form of fight and his swashing blows they hung back and forbore to fare forth to him, whereupon Samsam looked at them and said, "Allah never bless you! I will go forth to him." So he donned his battle-gear and drave his charger into mid-field where he fronted the foe and cried out to Gharib, saying, "Fie on thee, O dog of the Arabs! hath thy strength waxed so great that thou shouldst defy me in the open field and slaughter my men?" And Gharib replied, "Up and take blood-revenge for the slaughter of thy braves!" So Samsam ran at Gharib who awaited him with broadened breast and heart enheartened, and they smote each at other with maces, till the two hosts marvelled and every eye was fixed on them. Then they wheeled about in the field and struck at each other two strokes; but Gharib avoided Samsam's stroke which wreak had wrought and dealt with a buffet that beat in his breastbone and cast him to the ground—stone dead. Thereupon all his host ran at Gharib as one man, and he ran at them, crying, "God is most Great! Help and Victory for us and shame and defeat for those who misbelieve the faith of Abraham the Friend, on whom be peace!"—

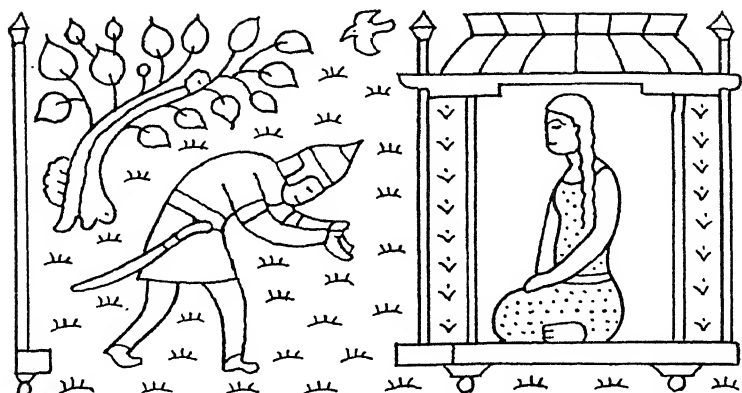
And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 632nd night, she said,

It hath reached me, O auspicious King, that when Samsam's tribesmen rushed upon Gharib as one man, he ran at them crying, "God is most Great! Help and Victory for us and shame and defeat for the Miscreant!" Now when the Infidels heard the name of the All-powerful King, the One, the All-conquering, whom the sight comprehendeth not, but He comprehendeth the sight,⁺ they looked at one another and said, "What is this say that maketh our side-muscles tremble and weakeneth our resolution and causeth the life to fail in us? Never in our lives heard we aught goodlier than this saying!" adding, "Let us leave fight-

The Tale of Gharib and his Brother Ajib

ing, that we may ask its meaning." So they held their hands from the battle and dismounted; and their elders assembled and held counsel together, seeking to go to Gharib and saying, "Let ten of us repair to him!" So they chose out ten of their best, who set out for Gharib's tents. Now he and his people had alighted and returned to their camp, marvelling at the withdrawal of the Infidels from the fight. But, presently, lo and behold! the ten came up and seeking speech of Gharib, kissed the earth before him and wished him glory and lasting life. Quoth he to them, "What made you leave fighting?" and quoth they, "O, my lord, thou didst affright us with the words thou shoutedst out at us." Then asked Gharib, "What calamity do ye worship?" and they answered, "We worship Wadd and Suwá'a and Yaghús,⁺ lords of the tribe of Noah"; and Gharib, "We serve none but Allah Almighty, Maker of all things and Provider of all livings. He it is who created the heavens and the earth and stablished the mountains, who made water to well from the stones and the trees to grow and feedeth wild beasts in wold; for He is Allah, the One, the All-powerful Lord." When they heard this, their bosoms broadened to the words of Unity-faith, and they said, "Verily, this be a Lord high and great, compassionating and compassionate!" adding, "And what shall we say, to become of the Moslems, of those which submit themselves to Him?" Quoth Gharib, "Say, 'There is no god but *the* God and Abraham is the Friend of God.'" So the ten made veracious profession of the veritable religion and Gharib said to them, "An the sweet savour of Al-Islam be indeed stablished in your hearts, fare ye to your tribe and expound the faith to them; and if they profess, they shall be saved, but if they refuse we will burn them with fire." So the ten elders returned and expounded Al-Islam to their people and set forth to them the path of truth and creed, and they embraced the Faith of Submission with heart and tongue. Then they repaired on foot to Gharib's tent and kissing ground between his hands wished him honour and high rank, saying, "O our lord, we are become thy slaves; so command us what thou wilt, for we are to thee audient and obedient and we will never depart from thee, since Allah hath guided us into the right way at thy hands." Replied he, "Allah abundantly requite you! Return to your dwellings and march forth with your good and your children and

The 633rd Night



forego me to the Wady of Blossoms and the castle of Sásá bin Shays,⁺ whilst I carry the Princess Fakhr Taj, daughter of Sabur, King of the Persians, back to her father and return to you." "Hearkening and obedience," said they and straightway returned to their encampment, rejoicing in Al-Islam, and expounded the True Faith to their wives and children, who became Believers. Then they struck their tents and set forth, with their good and cattle, for the Wady of Blossoms. When they came in sight of the castle of Shays, Sa'adan and his sons sallied forth to them, but Gharib had charged them, saying, "If the Ghul of the Mountain come out to you and offer to attack you, do ye call upon the name of Allah the All-creator, and he will leave his hostile intent and receive you hospitably." So when he would have fallen upon them they called aloud upon the name of Almighty Allah and straightway he received them kindly and asked them of their case. They told him all that had passed between Gharib and themselves, whereupon he rejoiced in them and lodged them with him and loaded them with favours. Such was their case; but as regards Gharib, he and his, escorting the Princess fared on five days' journey towards the City of Isbanir, and on the sixth day they saw a dust-cloud. So Gharib sent one of the Persians to learn the meaning of this adn he went and returned, swiftlier than bird in flight, saying, "O my lord, these be a thousand horse of our comrades, whom the King hath sent in quest of his daughter Fakhr Taj." When Gharib heard this, he commanded his company to halt and pitch the tents. So they halted and waited till the new comers reached them, when they went to meet them and

The Tale of Gharib and his Brother Ajib

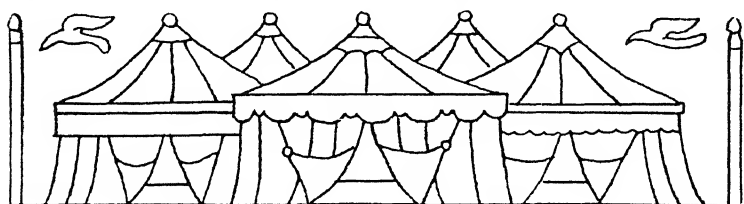
told Túmán, their captain, that the Princess was with them; whereupon he went in to Gharib and kissing the ground before him, enquired for her. Gharib sent him to her pavilion, and he entered and kissed her hands and feet and acquainted her with what had befallen her father and mother. She told him in return all that had betided her and how Gharib had delivered her from the Ghul of the Mountain,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 633rd night, she said,

It hath reached me, O auspicious King, that when the King's daughter, Fakhr Taj, had told Tuman all that had befallen her from the Mountain-Ghul, and how he had imprisoned her and would have devoured her but for Gharib, adding, "And indeed, it behoveth my sire to give him the half of his reign," Tuman arose and returned to Gharib and kissed his hands and feet and thanked him for his good dealing, saying, "With thy leave, O my lord, I will return to Isbanir City and deliver to our King the good news of his daughter's approach." "Go," replied Gharib, "and take of him the gift of glad tidings." So Tuman returned with all diligence to Isbanir, the Cities, and entering the palace, kissed ground before the King, who said to him, "What is there of new, O bringer of good news?" Quoth Tuman, "I will not speak thee, till thou give me the gift of glad tidings." Quoth the King, "Tell me thy glad tidings and I will content thee." So Tuman said, "O King, I bring thee joyful intelligence of the return of Princess Fakhr Taj." When Sabur heard his daughter's name, he fell down fainting and they sprinkled rose-water on him, till he recovered and cried to Tuman, "Draw near to me and tell me all the good which hath befallen her." So he came forward and acquainted him with all that had betided the Princess; and Sabur beat hand upon hand, saying, "Unhappy thou, O Fakhr Taj!"⁺ And he bade give Tuman ten thousand gold pieces and conferred on him the government of Isfáhán City and its dependencies. Then he cried out to his Emirs, saying, "Mount, all of you, and fare we forth to meet the Princess Fakhr Taj!" and the Chief Eunuch went in to the Queen-mother and told her and all the Harim the good news, whereat she rejoiced and gave him a robe of honour and a thousand dinars. Moreover, the people of the city heard of this and decorated the market streets and houses. Then the King

The 634th Night

and Tuman took horse and rode till they had sight of Gharib, when Sabur footed it and made some steps towards Gharib, who also dismounted and advanced to meet him; and they embraced and saluted each other, and Sabur bent over Gharib's hand and kissed it and thanked him for his favours.⁺ They pitched their pavilions in face of each other and Sabur went in to his daughter, who rose and embracing him told him all that had befallen her, and how Gharib had rescued her from the clutches of the Ghul of the Mountain. Quoth the King, "By thy life, O Princess of fair ones, I will overwhelm him with gifts!" and quoth she, "O my papa, make him thy son-in-law, that he may be to thee a force



against thy foes, for he is passing valiant." Her father replied, "O my daughter, knowst thou not that King Khirad Sháh seeketh thee in marriage and that he hath cast the brocade⁺ and hath given an hundred thousand dinars in settlement, and he is King of Shiraz and its dependencies and is lord of empire and horsemen and footmen?" But when the Princess heard these words she said, "O my papa! I desire not that whereof thou speakest, and if thou constrain me to that I have no mind to, I will slay myself." So Sabur left her and went in to Gharib, who rose to him; and they sat awhile together; but the King could not take his fill of looking upon him; and he said in his mind, "By Allah, my daughter is excusable if she love this Badawi!" Then he called for food and they ate and passed the night together. On the morrow, they took horse and rode till they arrived at the City of Isbanir and entered, stirrup to stirrup, and it was for them a great day. Fakhr Taj repaired to her palace and the abiding-place of her rank, where her mother and her women received her with cries of joy and loud lullilooings. As for King Sabur, he sat down on his throne and seated Gharib on his right hand, whilst the Princes and Chamberlains, the Emirs, Wazirs and Nabobs stood on either hand and gave him joy of the recovery of his daughter. Said

The Tale of Gharib and his Brother Ajib

Sabur, "Whoso loveth me let him bestow a robe of honour on Gharib," and there fell dresses of honour on him like drops of rain. Then Gharib abode the King's guest ten days, when he would have departed, but Sabur clad him in an honourable robe and swore him by his faith that he should not march for a whole month. Quoth Gharib, "O King, I am plighted to one of the girls of the Arabs and I desire to go in to her." Quoth the King, "Whether is the fairer, thy betrothed or Fakhr Taj?" "O King of the age," replied Gharib, "what is the slave beside the lord?" And Sabur said, "Fakhr Taj is become thy handmaid, for that thou didst rescue her from the pounces of the Ghul, and she shall have none other husband than thyself." Thereupon Gharib rose and kissed ground, saying, "O King of the age, thou art a sovereign and I am but a poor man, and belike thou wilt ask a heavy dowry." Replied the King, "O my son, know that Khirad Shah, lord of Shiráz and dependencies thereof, seeketh her in marriage and hath appointed an hundred thousand dinars to her dower; but I have chosen thee before all men, that I may make thee the sword of my kingship and my shield against vengeance."⁺ Then he turned to his Chief Officers and said to them, "Bear witness⁺ against me, O Lords of mine Empire,"—

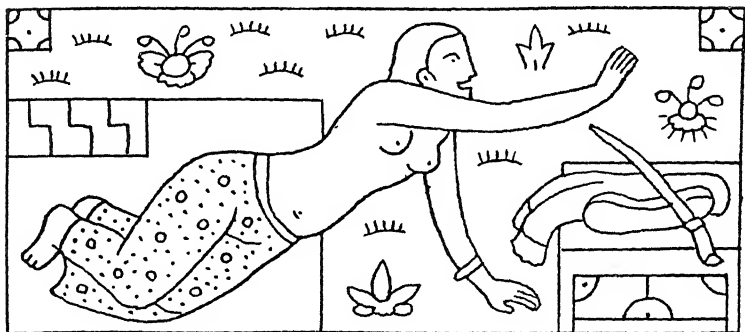
And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 634th night, she continued,

It hath reached me, O auspicious King, that Sabur King of Ajam-land said to his Chief Officers, "Bear ye witness against me that I marry my daughter Fakhr Taj to my son Gharib!" With that he joined palms⁺ with him and she became his wife. Then said Gharib, "Appoint me a dower and I will bring it to thee, for I have in the Castle of Sasa wealth and treasures beyond count." Replied Sabur, "O my son, I want of thee neither treasure nor wealth and I will take nothing for her dower save the head of Jamrkán King of Dasht and the city of Ahwáz."⁺ Quoth Gharib, "O King of the age, I will fetch my folk forthright and go to thy foe and spoil his realm." Quoth Sabur, "Allah requite thee with good!" and dismissed the lords and commons, thinking, "If Gharib go forth against Jamrkan, he will never more return." When morning morrowed the King mounted with Gharib and bidding all his troops take horse rode forth to the plain, where he said to his men, "Do ye tilt with spears and gladden my heart."

The 634th Night

So the champions of Persia-land played one against other, and Gharib said, "O King of the age, I have a mind to tilt with the horsemen of Ajam-land, but on one condition." Asked the King, "What is that?" and answered Gharib, "It is that I shall don a light tunic and take a headless lance, with a pennon dipped in saffron, whilst the Persian champions sally forth and tilt against me with sharp spears. If any conquer me, I will render myself to him: but, if I conquer him I will mark him on the breast and he shall leave the plain." Then the King cried to the commander of the troops to bring forward the champions of the Persians; so he chose out from amongst the Princes one thousand two hundred of his stoutest champions, and the King said to them, in the Persian tongue, "Whoso slayeth this Badawi may ask of me what he will." So they strove with one another for precedence and charged down upon Gharib and truth was distinguished from falsehood and jest from earnest. Quoth Gharib, "I put my trust in Allah, the God of Abraham the Friend, the Deity who hath power over all and from whom naught is hidden, the One, the Almighty, whom the sight comprehendeth not!" Then an Amalekite-like giant of the Persian champions rushed out to him, but Gharib let him not stand long before him ere he marked him and covered his breast with saffron, and as he turned away, he smote him on the nape with the shaft of his lance, and he fell to the ground and his pages bore him from the lists.⁺ Then a second champion came forth against him and he overcame him and marked him on the breast; and thus did he with a third and a fourth and a fifth; and there came out against him champion after champion till he had overcome them all and marked them on the breast; for Almighty Allah gave him the victory over them and they fared forth vanquished from the plain. Then the servants set food and strong wine before them and they ate and drank, till Gharib's wits were dazed by the drink. By and by, he went out to obey a call of Nature and would have returned, but lost his way and entered the palace of Fakhr Taj. When she saw him, her reason fled and she cried out to her women, saying, "Go forth from me to your own places!" So they withdrew and she rose and kissed Gharib's hand, saying, "Welcome to my lord, who delivered me from the Ghul! Indeed I am thine handmaid for ever and ever." Then she drew him to her bed and embraced him, whereupon desire was hot upon him

The Tale of Gharib and his Brother Ajib



and he broke her seal and lay with her till the morning. Meanwhile the King thought that he had departed; but on the morrow he went in to him and Sabur rose to him and made him sit by his side. Then entered the tributary kings and kissing the ground stood ranged in rows on the right and left and fell to talking of Gharib's valour and saying, "Extolled be He who gave him such prowess albeit he is so young in years!" As they were thus engaged, behold all espied from the palace-windows the dust of horse approaching and the King cried out to his scouts, saying, "Woe to you! Go and bring me news of yonder dust!" So a cavalier took horse and riding off, returned after a while, and said, "O King, we found under that dust an hundred horse belonging to an Emir hight Sahim al-Layl." Gharib hearing these words, cried out, "O my lord, this is my brother, whom I had sent on an errand, and I will go forth to meet him." So saying, he mounted, with his hundred men of the Banu Kahtan and a thousand Persians, and rode to meet his brother in great state, but greatness belongeth to God alone.⁺ When the two came up with each other, they dismounted and embraced, and Gharib said to Sahim, "O my brother, hast thou brought our tribe to the Castle of Sasa and the Wady of Blossoms?" "O my brother," replied Sahim, "when the perfidious dog Mardas heard that thou hadst made thee master of the stronghold belonging to the Mountain-Ghul, he was sore chagrined and said, 'Except I march hence, Gharib will come and carry off my daughter Mahdiah without dower.' So he took his daughter and his goods and set out with his tribe for the land of Irak, where he entered the city of Cufa and put himself under the protection of King Ajib, seeking to give him his daughter to

The 635th Night

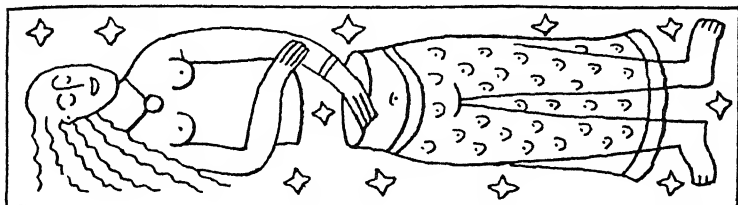
wife." When Gharib heard his brother's story, he well-nigh gave up the ghost for rage and said, "By the virtue of the faith of Al-Islam, the faith of Abraham the Friend, and by the Supreme Lord, I will assuredly go to the land of Irak and fierce war upon it I will set on foot." Then they returned to the city and going in to the King, kissed ground before him. He rose to Gharib and saluted Sahim; after which the elder brother told him what had happened and he put ten captains at his commandment, under each one's hand ten thousand horse of the doughtiest of the Arabs and the Ajams, who equipped themselves and were ready to depart in three days. Then Gharib set out and journeyed till he reached the Castle of Sasa whence the Ghul and his sons came forth to meet him and dismounting, kissed his feet in the stirrups. He told them all that had passed and the giant said, "O my lord, do thou abide in this thy castle, whilst I with my sons and servants repair to Irak and lay waste the city Al-Rusták⁺ and bring to thy hand all its defenders bound in straitest bond." But Gharib thanked him and said, "O Sa'adan, we will all go." So he made him ready and the whole body set out for Irak, leaving a thousand horse to guard the Castle. Thus far concerning them; but as regards Mardas, he arrived with his tribe in the land of Irak bringing with him a handsome present and fared for Cufa-city which he entered. Then, he presented himself before Ajib and kissed ground between his hands and, after wishing him what is wished to kings, said, "O my lord, I come to place myself under thy protection."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 635th night, she said,

It hath reached me, O auspicious King, that Mardas, coming into the presence of Ajib, said to him, "I come to place myself under thy protection!" Quoth Ajib, "Tell me who hath wronged thee, that I may protect thee against him, though it were Sabur, King of the Persians and Turcomans and Daylamites." Quoth Mardas, "O King of the Age, he who hath wronged me is none other than a youth whom I reared in my bosom. I found him in his mother's lap in a certain valley and took her to wife. She brought me a son, whom I named Sahim al-Layl, and her own son, Gharib hight, grew up on my knees and became a blasting thunderbolt and a lasting calamity,⁺ for he smote Al-Hamal,⁺

The Tale of Gharib and his Brother Ajib

Prince of the Banu Nabhan, and slew footmen and threw horsemen. Now I have a daughter, who befitteth thee alone, and he sought her of me; so I required of him the head of the Ghul of the Mountain, wherefore he went to him and, after engaging him in singular combat, made the master his man and took the Castle of Sasa bin Shays bin Shaddad bin Ad, wherein are the treasures of the ancients and the hoards of the moderns. Moreover, I hear that, become a Moslem, he goeth about, summoning the folk to his faith. He is now gone to bear the Princess of Persia, whom he delivered from the Ghul, back to her father, King Sabur, and

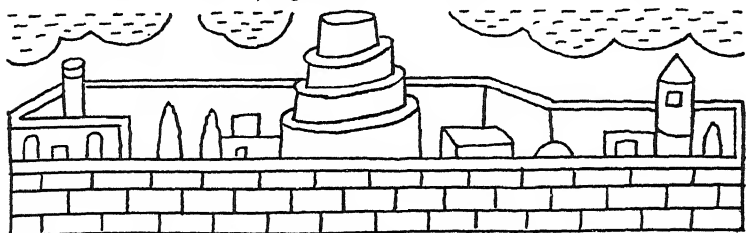


will not return but with the treasures of the Persians." When Ajib heard the story of Mardas he changed colour to yellow and was in ill case and made sure of his own destruction; then he said, "O Mardas, is the youth's mother with thee or with him?" and Mardas replied, "She is with me in my tents." Quoth Ajib, "What is her name?" Quoth Mardas, "Her name is Nusrah." "Tis very she," rejoined Ajib and sent for her to the presence. Now when she came before him, he looked on her and knew her and asked her, "O accursed, where are the two slaves I sent with thee?" and she answered, "They slew each other on my account"; whereupon Ajib bared his blade and smote her and cut her in twain. Then they dragged her away and cast her out; but trouble and suspicion entered Ajib's heart and he cried, "O Mardas, give me thy daughter to wife." He rejoined, "She is one of thine handmaids: I give her to thee to wife, and I am thy slave." Said Ajib, "I desire to look upon this son of an adulteress, Gharib, that I may destroy him and cause him taste all manner of torments." Then he bade give Mardas, to his daughter's dowry, thirty thousand dinars and an hundred pieces of silk brocaded and fringed with gold and an hundred pieces of silk-bordered stuffs and kerchiefs and golden collars. So he went forth with this mighty fine dowry and set himself to equip Mahdiah in all diligence. Such

The 636th Night

was their case; but as regards Gharib, he fared on till he came to Al-Jazirah, which is the first town of Al-Irak⁺ and is a walled and fortified city and he hard by it called a halt. When the townsfolk saw his army encamped before it, they bolted the gates and manned the walls, then went to the King of the city, who was called Al-Dámigh, the Brainer, for that he used to brain the champions in the open field of fight, and told him what was come upon them. So he looked forth from the battlements of the palace and seeing a conquering host, all of them Persians, encamped before the city, said to the citizens, "O folk, what do yonder Ajams want?" and they replied, "We know not." Now Al-Damigh had among his officers a man called Saba' al-Kifár, the Desert-lion, keen of wit and penetrating as he were a flame of fire; so he called him and said to him, "Go to this stranger host and find out who they be and what they want and return quickly." Accordingly, he sped like the wind to the Persian tents, where a company of Arabs rose up and met him saying, "Who art thou and what dost thou require?" He replied, "I am a messenger and an envoy from the lord of the city to your chief." So they took him and carried him through the lines of tents, pavilions and standards, till they came to Gharib's Shahmiyánah and told him of the mission. He bade them bring him in and they did so, whereupon he kissed ground before Gharib and wished him honour and length of days. Quoth Gharib, "What is thine errand?" and quoth Saba' al-Kifar, "I am an envoy from the lord of the city of Al-Jazirah, Al-Damigh, brother of King Kundamir, lord of the city of Cufa and the land of Irak." When Gharib heard his father's name, the tears railed from his eyes in rills and he looked at the messenger and said, "What is thy name?" and he replied, "My name is Saba' al-Kifar." Said Gharib, "Return to thy lord and tell him that the commander of this host is called Gharib, son of Kundamir, King of Cufa, whom his son Ajib slew, and he is come to take blood-revenge for his sire on Ajib the perfidious hound." So Saba' al-Kifar returned to the city and in great joy kissed the ground, when Al-Damigh said, "What is going on there, O Saba' al-Kifar?" He replied, "O my master, the leader of yon host is thy nephew, thy brother's son," and told him all. The King deemed himself in a dream and asked the messenger, "O Saba' al-Kifar, is this thou tellest me true?" and the Desert-lion answered, "As thy

The Tale of Gharib and his Brother Ajib



head liveth, it is sooth!" Then Al-Damigh bade his chief officers take horse forthright and all rode out to the camp, whence Gharib came forth and met him and they embraced and saluted each other; after which Gharib carried him to his tents and they sat down on beds of estate. Al-Damigh rejoiced in Gharib, his brother's son, and presently turning to him, said, "I also have yearned to take blood-revenge for thy father, but could not avail against the dog thy brother; for that his troops are many and my troops are few." Replied Gharib, "O uncle, here am I come to avenge my sire and blot out our shame and rid the realm of Ajib." Said Al-Damigh, "O son of my brother, thou hast two blood-wreaks to take, that of thy father and that of thy mother." Asked Gharib, "And what aileth my mother?" and Al-Damigh answered, "Thy brother Ajib hath slain her."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 636th night, she said,

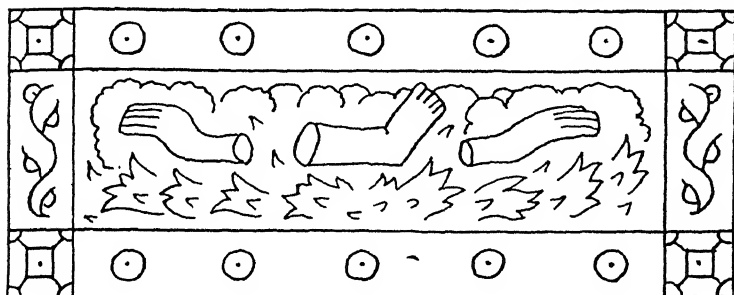
It hath reached me, O auspicious King, that when Gharib heard these words of his uncle Al-Damigh, "Verily thy brother Ajib hath slain her!" he asked what was the cause thereof and was told of all that had happened, especially how Mardas had married his daughter to Ajib who was about to go in to her. Thereupon Gharib's reason fled from his head and he swooned away and was nigh upon death. No sooner did he come to himself than he cried out to the troops, saying, "To horse!" But Al-Damigh said to him, "O son of my brother, wait till I make ready mine affairs and mount among my men and fare with thee at thy stirrup." Replied Gharib, "I have no patience to wait; do thou equip thy troops and join me at Cufa." Thereupon Gharib mounted with his troops and rode, till he came to the town of Babel,⁺ whose folk took fright at him. Now there was in this town a King called Jamak, under whose hand were twenty thousand horsemen, and there gathered themselves together to him from the villages other

The 636th Night

fifty thousand horse, who pitched their tents facing the city. Then Gharib wrote a letter and sent it to King Jamak by a messenger, who came up to the city-gate and cried out, saying, "I am an envoy"; whereupon the Warder of the Gate went in and told Jamak, who said, "Bring him to me." So he led in the messenger, who kissing the ground before the King, gave him the letter, and Jamak opened it and read its contents as follows: "Praise be to Allah, Lord of the Three Worlds, Lord of all things, who giveth to all creatures their daily bread and who over all things is Omnipotent! These from Gharib, son of King Kundamir, lord of Irak and Cufa, to Jamak. Immediately this letter reacheth thee, let not thy reply be other than to break thine idols and confess the unity of the All-knowing King, Creator of light and darkness, Creator of all things, the All-powerful; and except thou do as I bid thee, I will make this day the blackest of thy days. Peace be on those who follow in the way of Salvation, fearing the issues of fornication, and obey the hest of the Most High King, Lord of this world and the next, Him who saith to a thing, 'Be'; and it becometh!" Now when Jamak read this letter, his eyes paled and his colour failed and he cried out to the messenger, "Go to thy lord and say to him, 'To-morrow, at daybreak there shall be fight and conflict and it shall appear who is the conquering hero.'" So he returned and told Gharib, who bade his men make ready for battle, whilst Jamak commanded his tents to be pitched in face of Gharib's camp; and his troops poured forth like the surging sea and passed the night with intention of slaughter. As soon as dawned the day, the two hosts mounted and drew up in battle array and beat their drums amain and drave their steeds of swiftest strain; and they filled the whole earthly plain; and the champions to come out were fain. Now the first who sallied forth a-championing to the field was the Ghul of the Mountain, bearing on shoulder a terrible tree, and he cried out between the two hosts, saying, "I am Sa'adan the Ghul! Who is for fighting, who is for jousting? Let no sluggard come forth to me nor weakling." And he called out to his sons, saying, "Woe to you! Bring me fuel and fire, for I am an-hungered." So they cried upon their slaves who brought firewood and kindled a fire in the heart of the plain. Then there came out to him a man of the Kafirs, an Amalekite of the unbelieving Amalekites, bearing on his shoulder a mace like

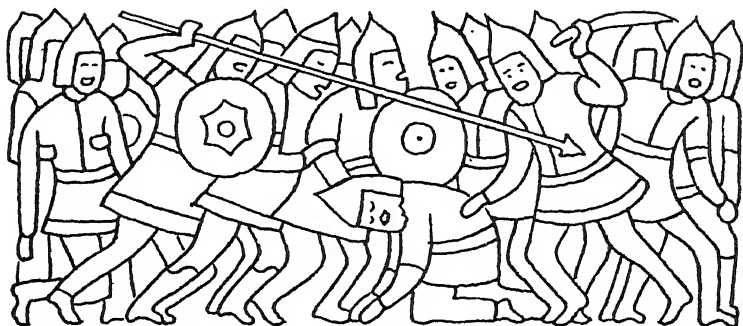
The Tale of Gharib and his Brother Ajib

the mast of a ship, and drove at Sa'adan the Ghul, saying, "Woe to thee, O Sa'adan!" When the giant heard this, he waxed furious beyond measure and raising his tree-club, aimed at the Infidel a blow, that hummed through the air. The Amalekite met the stroke with his mace, but the tree beat down his guard and descending with its own weight, together with the weight of the mace upon his head, beat in his brain-pan, and he fell like a long-stemmed palm-tree. Thereupon Sa'adan cried to his slaves, saying, "Take this fatted calf and roast him quickly." So they hastened to skin



the Infidel and roasted him and brought him to the Ghul, who ate his flesh and crunched his bones.* Now when the Kafirs saw how Sa'adan did with their fellow, their hair and pile stood on end; their skins quaked, their colour changed, their hearts died within them and they said to one another, "Whoso goeth out against this Ghul, he eateth him and cracketh his bones and causeth him to lack the zephyr-wind of the world." Wherefore they held their hands, quailing for fear of the Ghul and his sons, and turned to fly, making for the town; but Gharib cried out to his troops, saying, "Up and after the runaways!" So the Persians and the Arabs drave after the King of Babel and his host and caused sword to smite them, till they slew of them twenty thousand or more. Then the fugitives crowded together in the city-gate and they killed of them much people; and they could not avail to shut the gate. So the Arabs and the Persians entered with them, fighting, and Sa'adan, snatching a mace from one of the slain, wielded it in the enemy's face and gained the city race-course. Thence he fought his way through the foe and broke into the King's palace, where he met with Jamak and so smote him with the mace, that he toppled senseless to the ground. Then he fell upon those who

The 637th Night



were in the palace and pounded them into pieces, till all that were left cried out, "Quarter! Quarter!" and Sa'adan said to them, "Pinion your King."—

And Shahrazad saw the dawn of day and ceased saying her permitted say. When it was the 637th night, she continued,

It hath reached me, O auspicious King, that Sa'adan having broken into the palace of King Jamak and pounded to pieces those therein, the survivors cried out, "Quarter! Quarter!" and Sa'adan said to them, "Pinion your King!" So they bound Jamak and took him up, and Sa'adan drove them before him like sheep and brought them to Gharib's presence, after the most part of the citizens had perished by the enemy's swords. When the King of Babel came to himself, he found himself bound and heard Sa'adan say, "I will sup to-night off this King Jamak": whereupon he turned to Gharib and cried to him, "I throw myself on thy mercy." Replied Gharib, "Become a Moslem, and thou shalt be safe from the Ghul and from the vengeance of the Living One who ceaseth not." So Jamak professed Al-Islam with heart and tongue and Gharib bade loose his bonds. Then he expounded The Faith to his people and they all became True Believers; after which Jamak returned to the city and despatched thence provaunt and henchmen to Gharib, and wine to the camp before Babel, where they passed the night. On the morrow, Gharib gave the signal for the march and they fared on till they came to Mayyáfárikín,⁺ which they found empty, for its people had heard what had befallen Babel and had fled to Cufacity and told Ajib. When he heard the news, his Doom-day appeared to him and he assembled his braves and informing them of the enemy's approach ordered them make ready to do battle with his brother's host; after which he numbered them and found them

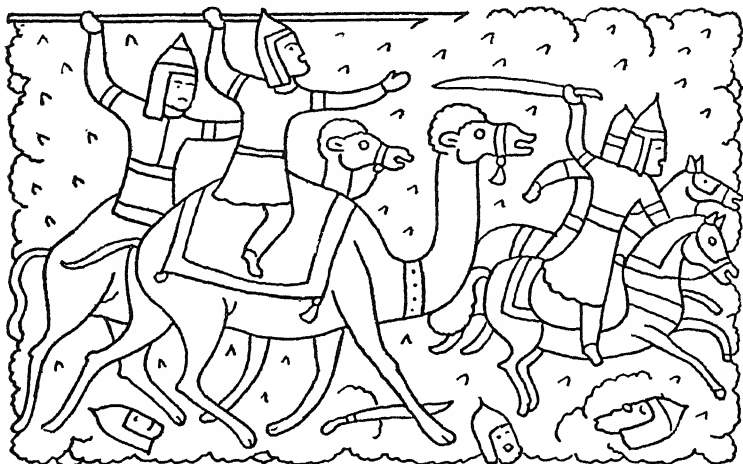
The Tale of Gharib and his Brother Ajib

thirty thousand horse and ten thousand foot.⁺ So, needing more, he levied other fifty thousand men, cavalry and infantry, and taking horse amid a mighty host, rode forwards, till he came upon his brother's army encamped before Mosul and pitched his tents in face of their lines. Then Gharib wrote a writ and said to his officers, "Which of you will carry this letter to Ajib?" Whereupon Sahim sprang to his feet and cried, "O King of the age, I will bear thy missive and bring thee back an answer." So Gharib gave him the epistle and he repaired to the pavilion of Ajib who, when informed of his coming, said, "Admit him!" and when he stood in the presence asked him, "Whence comest thou?" Answered Sahim, "From the King of the Arabs and the Persians, son-in-law of Chosroë, King of the world, who sendeth thee a writ; so do thou return him a reply." Quoth Ajib, "Give me the letter"; accordingly Sahim gave it to him and he tore it open and found therein, "In the name of Allah the Compassionating, the Compassionate! Peace on Abraham the Friend await! But afterwards. As soon as this letter shall come to thy hand, do thou confess the Unity of the Bountiful King, Causer of causes and Mover of the clouds;⁺ and leave worshipping idols. An thou do this thing, thou art my brother and ruler over us and I will pardon thee the deaths of my father and mother, nor will I reproach thee with what thou hast done. But an thou obey not my bidding, behold, I will hasten to thee and cut off thy head and lay waste thy dominions. Verily, I give thee good counsel, and the Peace be on those who pace the path of salvation and obey the Most High King!" When Ajib read these words and knew the threat they contained, his eyes sank into the crown of his head and he gnashed his teeth and flew into a furious rage. Then he tore the letter in pieces and threw it away, which vexed Sahim and he cried out upon Ajib, saying, "Allah wither thy hand for the deed thou hast done!" With this Ajib cried out to his men, saying, "Seize yonder hound and hew him in pieces with your hangers."⁺ So they ran at Sahim; but he bared blade and fell upon them and slew of them more than fifty braves; after which he cut his way out, though bathed in blood, and won back to Gharib, who said, "What is this case, O Sahim?" And he told him what had passed, whereat he grew livid for rage and crying "Allaho Akbar—God is most great!"—bade the battle-drums beat. So the fighting-men donned their hauberks and coats

The 638th Night

of straitwoven mail and baldrick'd themselves with their swords; the footmen drew out in battle-array, whilst the horsemen mounted their prancing horses and dancing camels and levelled their long lances, and the champions rushed into the field. Ajib and his men also took horse and host charged down upon host.—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 638th night, she resumed her story, saying,



It hath reached me, O auspicious King, that when Gharib and his merry men took horse, Ajib and his troops also mounted and host charged down upon host. Then ruled the Kazi of Battle, in whose ordinance is no wrong, for a seal is on his lips and he speaketh not; and the blood railed in rills and purfled earth with curious embroidery; heads grew grey and hotter waxed battle and fiercer. Feet slipped and stood firm the valiant and pushed forwards, whilst turned the faint-heart and fled, nor did they leave fighting till the day darkened and the night starkened. Then clashed the cymbals of retreat and the two hosts drew apart each from other, and returned to their tents, where they nighted. Next morning, as soon as it was day, the cymbals beat to battle and derring-do, and the warriors donned their harness of fight and baldrick'd⁺ their blades the brightest bright and with the brown lance bedight mounted doughty steed every knight and cried out, saying, "This day no fight!" And the two hosts drew out in battle array, like the surging

The Tale of Gharib and his Brother Ajib

sea. The first to open the chapter⁺ of war was Sahim, who drave his destrier between the two lines and played with swords and spears and turned over all the Capitula of combat till men of choicest wits were confounded. Then he cried out, saying, "Who is for fighting? Who is for jousting? Let no sluggard come out nor weakling!" Whereupon there rushed at him a horseman of the Kafirs, as he were a flame of fire; but Sahim let him not stand long before him ere he overthrew him with a thrust. Then a second came forth and he slew him also, and a third and he tare him in twain, and a fourth and he did him to death; nor did they cease sallying out to him and he left not slaying them, till it was noon, by which time he had laid low two hundred braves. Then Ajib cried to his men, "Charge once more," and sturdy host on sturdy host down bore and great was the clash of arms and battle-roar. The shining swords out rang; the blood in streams ran and footman rushed upon footman; Death showed in van and horse-hoof was shodden with skull of man; nor did they cease from sore smiting till waned the day and the night came on in black array, when they drew apart and, returning to their tents, passed the night there. As soon as morning morrowed the two hosts mounted and sought the field of fight; and the Moslems looked for Gharib to back steed and ride under the standards as was his wont, but he came not. So Sahim sent to his brother's pavilion a slave who, finding him not, asked the tent-pitchers,⁺ but they answered, "We know naught of him." Whereat he was greatly concerned and went forth and told the troops, who refrained from battle, saying, "An Gharib be absent, his foe will destroy us." Now there was for Gharib's absence a cause strange but true which we will set out in order due. And it was thus. When Ajib returned to his camp on the preceding night, he called one of his guardsmen by name Sayyár and said to him, "O Sayyar, I have not treasured thee save for a day like this; and now I bid thee enter among Gharib's host and, pushing into the marquee of their lord, bring him hither to me and prove how wily thy cunning be." And Sayyar said, "I hear and I obey." So he repaired to the enemy's camp and stealing into Gharib's pavilion, under the darkness of the night, when all the men had gone to their places of rest, stood up as though he were a slave to serve Gharib, who presently, being athirst, called to him for water. So he brought him a pitcher of water, drugged with Bhang, and Gharib could not fulfil his need

The 639th Night

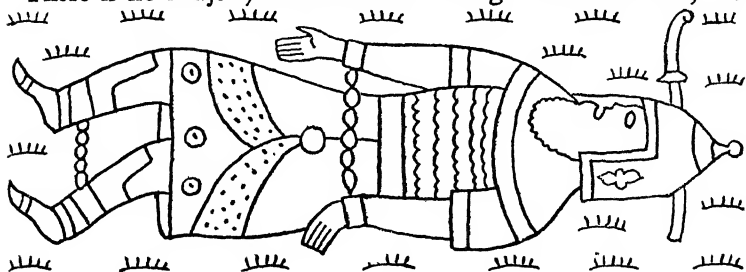
ere he fell down with head distancing heels, whereupon Sayyar wrapped him in his cloak and carrying him to Ajib's tent, threw him down at his feet. Quoth Ajib, "O Sayyar, what is this?" Quoth he, "This be thy brother Gharib"; whereat Ajib rejoiced and said, "The blessings of the Idols light upon thee! Loose him and wake him." So they made him sniff up vinegar and he came to himself and opened his eyes; then, finding himself bound and in a tent other than his own, exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Thereupon Ajib cried out at him, saying, "Dost thou draw on me, O dog, and seek to slay me and take on me thy blood-wreak of thy father and thy mother? I will send thee this very day to them and rid the world of thee." Replied Gharib, "Kafir hound! soon shalt thou see against whom the wheels of fate shall revolve and who shall be overthrown by the wrath of the Almighty King, Who wottest what is in hearts and Who shall leave thee in Gehenna tormented and confounded! Have ruth on thyself and say with me, 'There is no god but *the* God and Abraham is the Friend of God!'" When Ajib heard Gharib's words, he snarked and snorted and railed at his god, the stone, and called for the sworder and the leather-rug of blood; but his Wazir, who was at heart a Moslem though outwardly a Miscreant, rose and kissing ground before him, said, "Patience, O King, deal not hastily, but wait till we know the conquered from the conqueror. If we prove the victors, we shall have power to kill him and, if we be beaten, his being alive in our hands will be a strength to us." And the Emirs said, "The Minister speaketh sooth!"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 639th night, she continued,

It hath reached me, O auspicious King, that when Ajib purposed to slay Gharib, the Wazir rose and said, "Deal not hastily, for we have always power to kill him!" So Ajib bade lay his brother Gharib in irons and chain him up in his own tent and set a thousand stout warriors to guard him. Meanwhile Gharib's host, when they awoke that morning and found not their King, were as sheep sans a shepherd; but Sa'adan the Ghul cried out at them, saying, "O folk, don your war-gear and trust to your Lord to defend you!" So Arabs and Ajamis mounted horse, after clothing themselves in hauberks of iron and shirting themselves in straight-knit mail, and

The Tale of Gharib and his Brother Ajib

sallied forth to the field, the Chiefs and the colours moving in van. Then dashed out the Ghul of the Mountain, with a club on his shoulder, two hundred pounds in weight, and wheeled and careered, saying, "Ho, worshippers of idols, come ye out and renown it this day, for 'tis a day of onslaught! Whoso knoweth me hath enough of my mischief and whoso knoweth me not, I will make myself known to him. I am Sa'adan, servant of King Gharib. Who is for jousting? Who is for fighting? Let no faint-heart come forth to me to-day nor weakling." And there rushed upon him a Champion of the Infidels, as he were a flame of fire, and drove at him, but Sa'adan charged home at him and dealt him with his club a blow which broke his ribs and cast him lifeless to the earth. Then he called out to his sons and slaves, saying, "Light the bonfire, and whoso falleth of the Kafirs do ye dress him and roast him well in the flame, then bring him to me that I may break my fast on him!" So they kindled a fire midmost the plain and laid thereon the slain, till he was cooked, when they brought him to Sa'adan, who gnawed his flesh and crunched his bones. When the Miscreants saw the Mountain-Ghul do this deed they were affrighted with sore affright, but Ajib cried out to his men, saying, "Out on you! Fall upon the Ogre and hew him in hunks with your scymitars!" So twenty thousand men ran at Sa'adan, whilst the footmen circled round him and rained upon him darts and shafts so that he was wounded in four-and-twenty places, and his blood ran down upon the earth, and he was alone. Then the host of the Moslems drave at the heathenry, calling for help upon the Lord of the three Worlds, and they ceased not from fight and fray till the day came to an end, when they drew apart. But the Infidels had captured Sa'adan, as he were a drunken man for loss of blood; and they bound him fast and set him by Gharib who, seeing the Ghul a prisoner, said, "There is no Majesty and there is no Might save in Allah, the



The 640th Night

Glorious, the Great! O Sa'adan, what case is this?" "O my lord," replied Sa'adan, "it is Allah (extolled and exalted be He!) who ordaineth joy and annoy and there is no help but this and that betide." And Gharib rejoined, "Thou speakest sooth, O Sa'adan!" But Ajib passed the night in joy and he said to his men, "Mount ye on the morrow and fall upon the Moslems so shall not one of them be left alive." And they replied, "Hearkening and obedience!" This is how it fared with them; but as regards the Moslems, they passed the night, dejected and weeping for their King and Sa'adan; but Sahim said to them, "O folk, be not concerned, for the aidance of Almighty Allah is nigh." Then he waited till midnight, when he assumed the garb of a tent-pitcher; and, repairing to Ajib's camp, made his way between the tents and pavilions till he came to the King's marquee, where he saw him seated on his throne surrounded by his Princes. So he entered and going up to the candles which burnt in the tent, snuffed them and sprinkled levigated henbane on the wicks; after which he withdrew and waited without the marquee, till the smoke of the burning henbane reached Ajib and his Princes and they fell to the ground like dead men. Then he left them and went to the prison tent, where he found Gharib and Sa'adan, guarded by a thousand braves, who were overcome with sleep. So he cried out at the guards, saying, "Woe to you! Sleep not; but watch your prisoners and light the cressets." Presently he filled a cresset with firewood, on which he strewed henbane, and lighting it, went round about the tent with it, till the smoke entered the nostrils of the guards, and they fell asleep drowned by the drug; when he entered the tent and finding Gharib and Sa'adan also insensible he aroused them by making them smell and sniff at a sponge full of vinegar he had with him. Thereupon he loosed their bonds and collars, and when they saw him, they blessed him and rejoiced in him. After this they went forth and took all the arms of the guards and Sahim said to them, "Go to your own camp"; while he re-entered Ajib's pavilion and, wrapping him in his cloak, lifted him up and made for the Moslem encampment. And the Lord, the Compassionate, protected him, so that he reached Gharib's tent in safety and unrolled the cloak before him. Gharib looked at its contents and seeing his brother Ajib bound, cried out, "Allaho Akbar—God is Most Great! Aidance! Victory!" And he blessed Sahim and bade him arouse Ajib.

The Tale of Gharib and his Brother Ajib

So he made him smell the vinegar mixed with incense, and he opened his eyes and, finding himself bound and shackled, hung down his head earthwards.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 640th night, she said,

It hath reached me, O auspicious King, that after Sahim had aroused Ajib, whom he had made insensible with henbane and had brought to his brother Gharib, the captive opened his eyes and, feeling himself bound and shackled, hung down his head earthwards. Thereupon cried Sahim, "O Accursed, lift thy head!" So he raised his eyes and found himself amongst Arabs and Ajamis and saw his brother seated on the throne of his estate and the place of his power, wherefore he was silent and spake not. Then Gharib cried out and said, "Strip me this hound!" So they stripped him and came down upon him with whips, till they weakened his body and subdued his pride, after which Gharib set over him a guard of an hundred knights. And when this fraternal correction had been administered they heard shouts of, "There is no God but *the* God!" and "God is Most Great!" from the camp of the Kafirs. Now the cause of this was that, ten days after his nephew, King Al-Damigh, Gharib's uncle, had set out from Al-Jazirah, with twenty thousand horse, and on nearing the field of battle, had despatched one of his scouts to get news. The man was absent a whole day, at the end of which time he returned and told Al-Damigh all that had happened to Gharib with his brother. So he waited till the night, when he fell upon the Infidels, crying out, "Allaho Akbar!" and put them to the edge of the biting scymitar. When Gharib heard the Takbir,⁺ he said to Sahim, "Go find out the cause of these shouts and war-cries." So Sahim repaired to the field of battle and questioned the slaves and camp followers, who told him that King Al-Damigh had come up with twenty thousand men and had fallen upon the idolaters by night, saying, "By the virtue of Abraham the Friend, I will not forsake my brother's son, but will play a brave man's part and beat back the host of Miscreants and please the Omnipotent King!" So Sahim returned and told his uncle's derring-do to Gharib, who cried out to his men, saying, "Don your arms and mount your steeds and let us succour my father's brother!" So they took horse and fell upon the Infidels and put them to the edge of the sharp sword. By the morning they had

The 641st Night

killed nigh fifty thousand of the Kafirs and made other thirty thousand prisoners, and the rest of Ajib's army dispersed over the length and breadth of earth. Then the Moslems returned in victory and triumph, and Gharib rode out to meet his uncle, whom he saluted and thanked for his help. Quoth Al-Damigh, "I wonder if that dog Ajib fell in this day's affair." Quoth Gharib, "O uncle, be of good cheer and keep thine eyes cool and clear: know that he is with me in chains." When Al-Damigh heard this he rejoiced with exceeding joy and the two kings dismounted and entered the pavilion, but found no Ajib there; whereupon Gharib exclaimed, "O glory of Abraham, the Friend (with whom be peace!)," adding, "Alas, what an ill end is this to a glorious day!" and he cried out to the tent-pitchers, saying, "Woe to you! Where is my enemy who oweth me so much?" Quoth they, "When thou mountedst and we went with thee, thou didst not bid us guard him"; and Gharib exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" But Al-Damigh said to him, "Hasten not nor be concerned, for where can he go, and we in pursuit of him?" Now the manner of Ajib's escape was in this wise. His page Sayyar had been ambushed in the camp and when he saw Gharib mount and ride forth, leaving none to guard his



The Tale of Gharib and his Brother Ajib

enemy Ajib, he could hardly credit his eyes. So he waited awhile and presently crept to the tent and taking Ajib, who was senseless for the pain of the bastinado, on his back, made off with him into the open country and fared on at the top of his speed from early night to the next day, till he came to a spring of water, under an apple tree. There he set down Ajib from his back and washed his face, whereupon he opened his eyes and seeing Sayyar, said to him, "O Sayyar, carry me to Cufa that I may recover there and levy horsemen and soldiers wherewith to overthrow my foe: and know, O Sayyar, that I am anhungered." So Sayyar sprang up and going out to the desert caught an ostrich-poult and brought it to his lord. Then he gathered fuel and deftly using the fire-sticks kindled a fire, by which he roasted the bird which he had hallal'd^d and fed Ajib with its flesh and gave him to drink of the water of the spring, till his strength returned to him, after which he went to one of the Badawi tribal encampments, and stealing thence a steed mounted Ajib upon it and journeyed on with him for many days till they drew near the city of Cufa. The Viceroy of the capital came out to meet and salute the King, whom he found weak with the beating his brother had inflicted upon him; and Ajib entered the city and called his physicians. When they answered his summons, he bade them heal him in less than ten days' time: they said, "We hear and we obey," and they tended him till he became whole of the sickness that was upon him and of the punishment. Then he commanded his Wazirs to write letters to all his Nabobs and vassals, and he indited one-and-twenty writs and despatched them to the governors, who assembled their troops and set out for Cufa by forced marches.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 641st night, she continued,

It hath reached me, O auspicious King, that Ajib sent orders to assemble the troops, who marched forthright to Cufa. Meanwhile, Gharib, being troubled for Ajib's escape, despatched in quest of him a thousand braves, who dispersed on all sides and sought him a day and a night, but found no trace of him; so they returned and told Gharib, who called for his brother Sahim, but found him not; whereat he was sore concerned, fearing for him from the shifts of Fortune. And lo! Sahim entered and kissed ground before Gharib, who rose, when he saw him, and asked, "Where hast thou been, O

The 641st Night

Sahim?" He answered, "O King, I have been to Cufa and there I find that the dog Ajib hath made his way to his capital and is healed of his hurts: eke, he hath written letters to his vassals and sent them to his Nabobs who have brought him troops." When Gharib heard this, he gave the command to march; so they struck tents and fared for Cufa. When they came in sight of the city, they found it compassed about with a host like the surging main, having neither beginning nor end. So Gharib with his troops encamped in face of the Kafirs and set up his standards, and darkness fell down upon the two hosts, whereupon they lighted camp-fires and kept watch till daybreak. Then King Gharib rose and making the Wuzu-ablution, prayed a two-bow prayer according to the rite of our father Abraham the Friend (on whom be the Peace!); after which he commanded the battle-drums to sound the point of war. Accordingly, the kettle-drums beat to combat and the standards fluttered whilst the fighting men armour donned and their horses mounted and themselves displayed and to plain fared. Now the first to open the gate of war was King Al-Damigh, who urged his charger between the two opposing armies and displayed himself and played with the swords and the spears, till both hosts were confounded and at him marvelled, after which he cried out, saying, "Who is for jousting? Let no sluggard come out to me nor weakling; for I am Al-Damigh, the King, brother of Kundamir the King." Then there rushed forth a horseman of the Kafirs, as he were a flame of fire, and drave at Al-Damigh, without word said; but the King received him with a lance-thrust in the breast so dour that the point issued from between his shoulders and Allah hurried his soul to the fire, the abiding-place dire. Then came forth a second he slew, and a third he slew likewise, and they ceased not to come out to him and he to slay them, till he had made an end of six-and-seventy fighting men. Hereupon the Miscreants and men of might hung back and would not encounter him; but Ajib cried out to his men and said, "Fie on you, O folk! if ye all go forth to him, one by one, he will not leave any of you, sitting or standing. Charge on him all at once and cleanse of them our earthly wone and strew their heads for your horses' hoofs like a plain of stone!" So they waved the awe-striking flag and host was heaped upon host; blood rained in streams upon earth and railed and the Judge of battle ruled, in whose ordinance is no unright.

The Tale of Gharib and his Brother Ajib

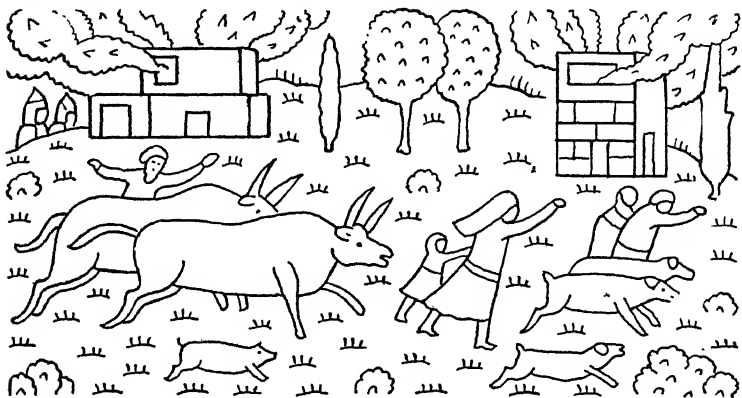
The fearless stood firm on feet in the stead of fight, whilst the faint-heart gave back and took to flight thinking the day would never come to an end nor the curtains of gloom would be drawn by the hand of Night; and they ceased not to battle with swords and to smite till light darkened and murk starkened. Then the kettledrums of the Infidels beat the retreat, but Gharib, refusing to stay his arms, drave at the Paynimry, and the Believers in Unity, the Moslems, followed him. How many heads and hands they shore, how many necks and sinews they tore, how many knees and spines they mashed and how many grown men and youths they to death bashed! With the first gleam of morning grey the Infidels broke and fled away, in disorder and disarray; and the Moslems followed them till middle-day and took over twenty thousand of them, whom they brought to their tents in bonds to stay. Then Gharib sat down before the gate of Cufa and commanded a herald to proclaim pardon and protection for every wight who should leave the worship to idols dight and profess the unity of His All-might the Creator of mankind and of light and night. So was made proclamation as he bade in the streets of Cufa and all that were therein embraced the True Faith, great and small; then they issued forth in a body and renewed their Islam before King Gharib, who rejoiced in them with exceeding joy and his breast broadened and he threw off all annoy. Presently he enquired of Mardas and his daughter Mahdiyah, and, being told that he had taken up his abode behind the Red Mountain, he called Sahim and said to him, "Find out for me what is become of thy father." Sahim mounted steed without stay or delay and set his berry-brown spear in rest and fared on in quest till he reached the Red Mountain, where he sought for his father, yet found no trace of him nor of his tribe; however, he saw in their stead an elder of the Arabs, a very old man, broken with excess of years, and asked him of the folk and whither they were gone. Replied he, "O my son, when Mardas heard of Gharib's descent upon Cufa he feared with great fear and, taking his daughter and his folk, set out with his handmaids and negroes into the wild and wold, and I wot not whither he went." So Sahim, hearing the Shaykh's words, returned to Gharib and told him thereof, whereat he was greatly concerned. Then he sat down on his father's throne and, opening his treasuries, distributed largess to each and every of his braves. And he took up

The 642nd Night

his abode in Cufa and sent out spies to get news of Ajib. He also summoned the Grandees of the realm, who came and did him homage; as also did the citizens and he bestowed on them sumptuous robes of honour and commended the Ryots to their care.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 642nd night, she pursued,

It hath reached me, O auspicious King, that Gharib, after giving robes of honour to the citizens of Cufa and commending the Ryots



to their care, went out on a day of the days to hunt, with an hundred horse, and fared on till he came to a Wady, abounding in trees and fruits and rich in rills and birds. It was a pasturing-place for roes and gazelles, to the spirit a delight whose scents reposed from the langour of fight. They encamped in the valley, for the day was clear and bright, and there passed the night. On the morrow, Gharib made the Wuzu-ablution and prayed the two-bow dawn-prayer, offering up praise and thanks to Almighty Allah; when, lo and behold! there arose a clamour and confusion in the meadows, and he bade Sahim go see what was to do. So Sahim mounted forthright and rode till he espied goods being plundered and horses haltered and women carried off and children crying out. Whereupon he questioned one of the shepherds, saying, "What be all this?" and they replied, "This is the Harim of Mardas, Chief of the Banu Kahtan, and his good and that of his clan; for yesterday Jamrkan slew Mardas and made prize of his women and children and household stuff and all the belonging of his tribe. It is his wont to go a-raiding and to cut off highways and

The Tale of Gharib and his Brother Ajib

waylay wayfarers and he is a furious tyrant; neither Arabs nor Kings can prevail against him and he is the scourge and curse of the country." Now when Sahim heard these news of his sire's slaughter and the looting of his Harim and property, he returned to Gharib and told him the case, wherefore fire was added to his fire and his spirit chafed to wipe out his shame and his blood-wit to claim: so he rode with his men after the robbers till he overtook them and fell upon them, crying out and saying, "Almighty Allah upon the rebel, the traitor, the infidel!" and he slew in a single charge one-and-twenty fighting-men. Then he halted in mid-field, with no coward's heart, and cried out, "Where is Jamrkan? Let him come out to me, that I may make him quaff the cup of disgrace and rid of him earth's face!" Hardly had he made an end of speaking, when forth rushed Jamrkan, as he were a calamity of calamities or a piece of a mountain, cased in steel. He was a mighty huge^t Amalekite; and he drave at Gharib without speech or salute, like the fierce tyrant he was. And he was armed with a mace of China steel, so heavy, so potent, that had he smitten a hill he had smashed it. Now when he charged, Gharib met him like a hungry lion, and the brigand aimed a blow at his head with his mace; but he evaded it and it smote the earth and sank therein half a cubit deep. Then Gharib took his battle flail and smiting Jamrkan on the wrist, crushed his fingers and the mace dropped from his grasp; whereupon Gharib bent down from his seat in selle and snatching it up, swiftlier than the blinding leven, smote him therewith full on the flat of the ribs, and he fell to the earth like a long-stemmed palm-tree. So Sahim took him and pinioning him, haled him off with a rope, and Gharib's horsemen fell on those of Jamrkan and slew fifty of them: the rest fled; nor did they cease flying till they reached their tribal camp and raised their voices in clamour; whereupon all who were in the Castle came out to meet them and asked the news. They told the tribe what had passed; and, when they heard that their chief was a prisoner, they set out for the valley vying one with other in their haste to deliver him. Now when King Gharib had captured Jamrkan and had seen his braves take flight, he dismounted and called for Jamrkan, who humbled himself before him, saying, "I am under thy protection, O champion of the Age!" Replied Gharib, "O dog of the Arabs, dost thou cut the road for the servants of Almighty Allah, and

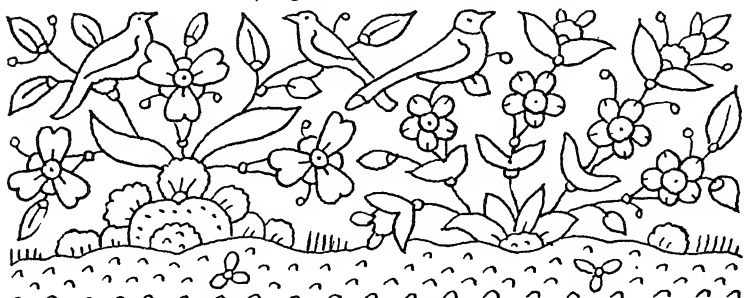
The 643rd Night

fearest thou not the Lord of the Worlds?" "O my master," asked Jamrkan, "and who is the Lord of the Worlds?" "O dog," answered Gharib, "and what calamity dost thou worship?" He said, "O my lord, I worship a god made of dates^t kneaded with butter and honey, and at times I eat him and make me another." When Gharib heard this, he laughed till he fell backwards and said, "O miserable, there is none worship-worth save Almighty Allah, who created thee and created all things and provideth all creatures with daily bread, from whom nothing is hid and He over all things is Omnipotent." Quoth Jamrkan, "And where is this great god, that I may worship him?" Quoth Gharib, "O fellow, know that this god's name is Allah—the God—and it is He who fashioned the heavens and the earth and garred the trees to grow and the waters to flow. He created wild beasts and birds and Paradise and Hell-fire and veileth Himself from all eyes, seeing and of none being seen. He, and He only, is the Dweller on high. Extolled be His perfection! There is no god but He!" When Jamrkan heard these words, the ears of his heart were opened; his skin shuddered with horripilation and he said, "O my lord, what shall I say that I may become of you and that this mighty Lord may accept of me?" Replied Gharib, "Say, 'There is no god but *the* God and Abraham the Friend is the Apostle of God!'" So he pronounced the profession of the Faith and was written of the people of felicity. Then quoth Gharib, "Say me, hast thou tasted the sweetness of Al-Islam?" and quoth the other, "Yes"; whereupon Gharib cried, "Loose his bonds!" So they unbound him and he kissed ground before Gharib and his feet. Now whilst this was going on, behold, they espied a great cloud of dust that towered till it walled the wold.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 643rd night, she pursued,

It hath reached me, O auspicious King, that Jamrkan islamized and kissed the ground between the hands of Gharib; and, as they were thus, behold, a great cloud of dust towered till it walled the wold and Gharib said to Sahim, "Go and see for us what it be." So he went forth, like a bird in full flight, and presently returned, saying, "O King of the age, this dust is of the Banu Amir, the comrades of Jamrkan." Whereupon quoth Gharib to the new Moslem, "Ride out to thy people and offer to them Al-Islam: an they

The Tale of Gharib and his Brother Ajib



profess, they shall be saved; but, an they refuse, we will put them to the sword." So Jamrkan mounted and driving steed towards his tribesmen, cried out to them; and they knew him and dismounting, came up to him on foot and said, "We rejoice in thy safety, O our lord!" Said he, "O folk, whoso obeyeth me shall be saved; but whoso gainsayeth me, I will cut him in twain with this scymitar." And they made answer, saying, "Command us what thou wilt, for we will not oppose thy commandment." Quoth he, "Then say with me, 'There is no god but *the* God and Abraham is the Friend of God!'" They asked, "O our lord, whence haddest thou these words?" And he told them what had befallen him with Gharib, adding, "O folk, know ye not that I am your chief in battle-plain and where men of cut and thrust are fain; and yet a man single-handed me to prisoner hath ta'en and made me the cup of shame and disgrace to drain?" When they heard his speech, they spoke the word of Unity and Jamrkan led them to Gharib, at whose hands they renewed their profession of Al-Islam and wished him glory and victory, after they had kissed the earth before him. Gharib rejoiced in them and said to them, "O folk, return to your people and expound Al-Islam to them"; but all replied, "O our lord, we will never leave thee, whilst we live; but we will go and fetch our families and return to thee." And Gharib said, "Go, and join me at the city of Cufa." So Jamrkan and his comrades returned to their tribal camp and offered Al-Islam to their women and children, who all to a soul embraced the True Faith, after which they dismantled their abodes and struck their tents and set out for Cufa, driving before them their steeds, camels and sheep. During this time Gharib returned to Cufa, where the horsemen met him in state. He entered his palace and sat down on his sire's throne with his champions ranged on either hand. Then the spies

The 644th Night

came forwards, and informed him that his brother Ajib had made his escape and had taken refuge with Jaland⁺ bin Karkar, lord of the city of Oman and land of Al-Yaman; whereupon Gharib cried aloud to his host, "O men, make you ready to march in three days." Then he expounded Al-Islam to the thirty thousand men he had captured in the first affair and exhorted them to profess and take service with him. Twenty thousand embraced the Faith, but the rest refused and he slew them. Then came forward Jamrkan and his tribe and kissed the ground before Gharib, who bestowed on him a splendid robe of honour and made him captain of his vanguard, saying, "O Jamrkan, mount with the Chiefs of thy kith and kin and twenty thousand horse and fare on before us to the land of Jaland bin Karkar." "Hearkening and obedience," answered Jamrkan and, leaving the women and children of the tribe in Cufa, he set forward. Then Gharib passed in review the Harim of Mardas and his eye lit upon Mahdiah, who was among the women, wherewith he fell down fainting. They sprinkled rose-water on his face, till he came to himself, when he embraced Mahdiah and carried her into a sitting-chamber, where he sat with her; and they twain lay together that night without fornication. Next morning he went out and sitting down on the throne of his kingship, robed his uncle Al-Damigh with a robe of honour; and appointed him his viceroy over all Al-Irak, commending Mahdiah to his care, till he should return from his expedition against Ajib; and, when the order was accepted, he set out for the land of Al-Yaman and the City of Oman with twenty thousand horse and ten thousand foot. Now, when Ajib and his defeated army drew in sight of Oman, King Jaland saw the dust of their approach and sent to find out its meaning scouts who returned and said, "Verily this is the dust of one hight Ajib, lord of Al-Irak." And Jaland wondered at his coming to his country and, when assured of the tidings, he said to his officers, "Fare ye forth and meet him." So they went out and met him and pitched tents for him at the city-gate; and Ajib entered in to Jaland, weeping-eyed and heavy-hearted. Now Jaland's wife was the daughter of Ajib's paternal uncle and he had children by her; so, when he saw his kinsman in this plight, he asked for the truth of what ailed him and Ajib told him all that had befallen him, first and last, from his brother and said, "O King, Gharib biddeth the folk worship the Lord of the

The Tale of Gharib and his Brother Ajib

Heavens and forbiddeth them from the service of simulacres and other of the gods." When Jaland heard these words he raged and revolted and said, "By the virtue of the Sun, Lord of Life and Light, I will not leave one of thy brother's folk in existence! But where didst thou quit them and how many men are they?" Answered Ajib, "I left them in Cufa and they be fifty thousand horse." Whereupon Jaland called his Wazir Jawámard,[†] saying, "Take thee seventy thousand horse and fare to Cufa and bring me the Moslems alive, that I may torture them with all manner of tortures." So Jawamard departed with his host and fared through the first day and the second till the seventh day, when he came to a Wady abounding in trees and rills and fruits. Here he called a halt——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 644th night, she pursued,

It hath reached me, O auspicious King, that when Jaland sent Jawamard with his army to Cufa, they came upon a Wady abounding in trees and rills where a halt was called and they rested till the middle of the night, when the Wazir gave the signal for departure and mounting, rode on before them till hard upon dawn, at which time he descended into a well-wooded valley, whose flowers were fragrant and whose birds warbled on boughs, as they swayed gracefully to and fro, and Satan blew into his sides and puffed him up with pride and he improvised these couplets and cried,

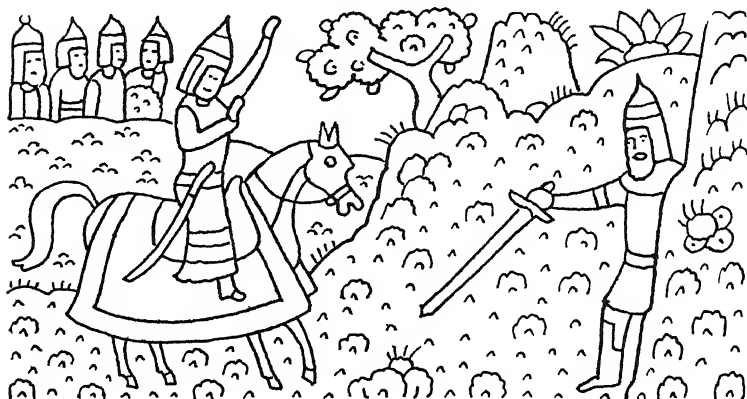
*I plunge with my braves in the seething sea;
Seize the foe in my strength and my valiancy;
And the doughtiest knights wot me well to be
Friend to friend and fierce foe to mine enemy.
I will load Gharib with the captive's chains
Right soon, and return in all joy and glee;
For I've donned my mail and my weapons wield
And on all sides charge at the chivalry.[†]*

Hardly had Jawamard made an end of his verses when there came out upon him from among the trees a horseman of terrible mien covered and clad in steely sheen, who cried out to him, saying, "Stand, O riff-raff of the Arabs! Doff thy dress and ground thine arms-gear and dismount thy destrier and be off with thy life!" When Jawamard heard this, the light in his eyes became darkest

The 645th Night

night and he drew his sabre and drove at Jamrkan, for he it was, saying, "O thief of the Arabs, wilt thou cut the road for me, who am captain of the host of Jaland bin Karkar and am come to bring Gharib and his men in bond?" When Jamrkan heard these words, he said, "How cooling is this to my heart and liver!" And he made at Jawamard versifying in these couplets,

*I'm the noted knight in the field of fight,
Whose sabre and spear every foe affright!*



*Jamrkan am I, to my foes a fear,
With a lance-lunge known unto every knight:
Gharib is my lord, nay my pontiff, my prince,
Where the two hosts dash very lion of might:
An Imam of the Faith, pious, striking awe
On the plain where his foes like the fawn take flight;
Whose voice bids folk to the faith of the Friend,
False, doubling idols and gods despite!*

Now Jamrkan had fared on with his tribesmen ten days' journey from Cufa-city and called a halt on the eleventh day till midnight, when he ordered a march and rode on devancing them till he descended into the valley aforesaid and heard Jawamard reciting his verses. So he drave at him as the driving of a ravening lion, and smiting him with his sword, clove him in twain and waited till his captains came up, when he told them what had passed and said to them, "Take each of you five thousand men and disperse round about the Wady, whilst I and the Banu Amir fall upon the enemy's van, shouting, Allaho Akbar—God is Most Great! When ye hear

The Tale of Gharib and his Brother Ajib

my slogan, do ye charge them, crying like me upon the Lord, and smite them with the sword." "We hear and we obey," answered they and turning back to their braves did his bidding and spread themselves about the sides of the valley in the twilight forerunning the dawn. Presently, lo and behold! up came the army of Al-Yaman, like a flock of sheep, filling plain and steep, and Jamrkan and the Banu Amir fell upon them, shouting, "Allaho Akbar!" till all heard it, Moslems and Miscreants. Whereupon the True Believers ambushed in the valley answered from every side and the hills and mountains responsive cried and all things replied, green and dried, saying, "God is Most Great! Aidance and Victory to us from on High! Shame to the Miscreants who His name deny!" And the Kafirs were confounded and smote one another with sabres keen whilst the True Believers and pious fell upon them like flames of fiery sheen and naught was seen but heads flying and blood jetting and faint-hearts hieing. By the time they could see one another's faces, two-thirds of the Infidels had perished and Allah hastened their souls to the fire and abiding-place dire. The rest fled and to the deserts sped whilst the Moslems pursued them to slay and take captives till middle-day, when they returned in triumph with seven thousand prisoners; and but six-and-twenty thousand of the Infidels escaped and the most of them wounded. Then the Moslems collected the horses and arms, the loads and tents of the enemy and despatched them to Cufa with an escort of a thousand horse;—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 645th night, she said,

It hath reached me, O auspicious King, that Jamrkan in his battle with Jawamard slew him and slew his men; and, after taking many prisoners and much money and many horses and loads, sent them with an escort of a thousand riders, to Cufa city. Then he and the army of Al-Islam dismounted and expounded the Saving Faith to the prisoners, who made profession with heart and tongue; whereupon they released them from bonds and embraced them and rejoiced in them. Then Jamrkan made his troops, who had swelled to a mighty many, rest a day and a night and marched with the dawn, intending to attack Jaland bin Karkar in the city of Oman; whilst the thousand horse fared back to Cufa with the loot. When they reached the city, they went in to King Gharib and told

The 646th Night

him what had passed, whereat he rejoiced and gave them joy and, turning to the Ghul of the Mountain, said, "Take horse with twenty thousand and follow Jamrkan." So Sa'adan and his sons mounted and set out, amid twenty thousand horse for Oman. Meanwhile, the fugitives of the defeated Kafirs reached Oman and went in to Jaland, weeping and crying, "Woe!" and "Ruin!" whereat he was confounded and said to them, "What calamity hath befallen you?" So they told him what had happened and he said, "Woe to you! How many men were they?" They replied, "O King, there were twenty standards, under each a thousand men." When Jaland heard these words he said, "May the sun pour no blessing on you! Fie upon you! What, shall twenty thousand overcome you, and you seventy thousand horse and Jawamard able to withstand three thousand in field of fight?" Then, in the excess of his rage and mortification, he bared his blade and cried out to those who were present, saying, "Fall on them!" So the courtiers drew their swords upon the fugitives and annihilated them to the last man and cast them to the dogs. Then Jaland cried aloud to his son, saying, "Take an hundred thousand horse and go to Al-Irak and lay it waste altogether." Now this son's name was Kúraján and there was no doughtier knight in all the force; for he could charge single-handed three thousand riders. So he and his host made haste to equip themselves and marched in battle-array, rank following rank, with the Prince at their head, glorying in himself and improvising these couplets,

*I'm Al-Kurajan, and my name is known
To beat all who in wold or in city wone!
How many a soldier my sword at will
Struck down like a cow on the ground bestrown?
How many a soldier I've forced to fly
And have rolled their heads as a ball is thrown?
Now I'll drive and harry the land Irak⁺
And like rain I'll shower the blood of fone;
And lay hands on Gharib and his men, whose doom
To the wise a warning shall soon be shown!*

The host fared on twelve days' journey and, while they were still marching, behold, a great dust cloud arose before them and walled the horizon and the whole region. So Kurajan sent out scouts, saying, "Go forth and bring me tidings of what meaneth this dust."

The Tale of Gharib and his Brother Ajib

They went till they passed under the enemy's standards and presently returning said, "O King, verily this is the dust of the Moslems." Whereat he was glad and said, "Did ye count them?" And they answered, "We counted the colours and they numbered twenty." Quoth he, "By my faith, I will not send one man-at-arms against them, but will go forth to them alone by myself and strew their heads under the horses' hooves!" Now this was the army of Jamrkan who, espying the host of the Kafirs and seeing them as a surging sea, called a halt; so his troops pitched the tents and set up the standards, calling upon the name of the All-wise One, the Creator of light and gloom, Lord of all creatures, Who seeth while Him none see, the High to infinity, extolled and exalted be He! There is no God but He! The Miscreants also halted and pitched their tents, and Kurajan said to them, "Keep on your arms, and in armour sleep, for during the last watch of the night we will mount and trample yonder handful under feet!" Now one of Jamrkan's spies was standing nigh and heard what Kurajan had contrived; so he returned to the host and told his chief who said to them, "Arm yourselves and as soon as it is night, bring me all the mules and camels and hang all the bells and clinkets and rattles ye have about their necks." Now they had with them more than twenty thousand camels and mules. So they waited till the Infidels fell asleep, when Jamrkan commanded them to mount, and they rose to ride and on the Lord of the Worlds they relied. Then said Jamrkan, "Drive the camels and mules to the Miscreants' camp and push them with your spears for goads!" They did as he bade and the beasts rushed upon the enemy's tents, whilst the bells and clinkets and rattles jangled⁺ and the Moslems followed at their heels, shouting, "God is Most Great!" till all the hills and mountains resounded with the name of the Highmost Deity, to whom belong glory and majesty! The cattle hearing this terrible din, took fright and rushed upon the tents and trampled the folk, as they lay asleep.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 646th night, she continued,

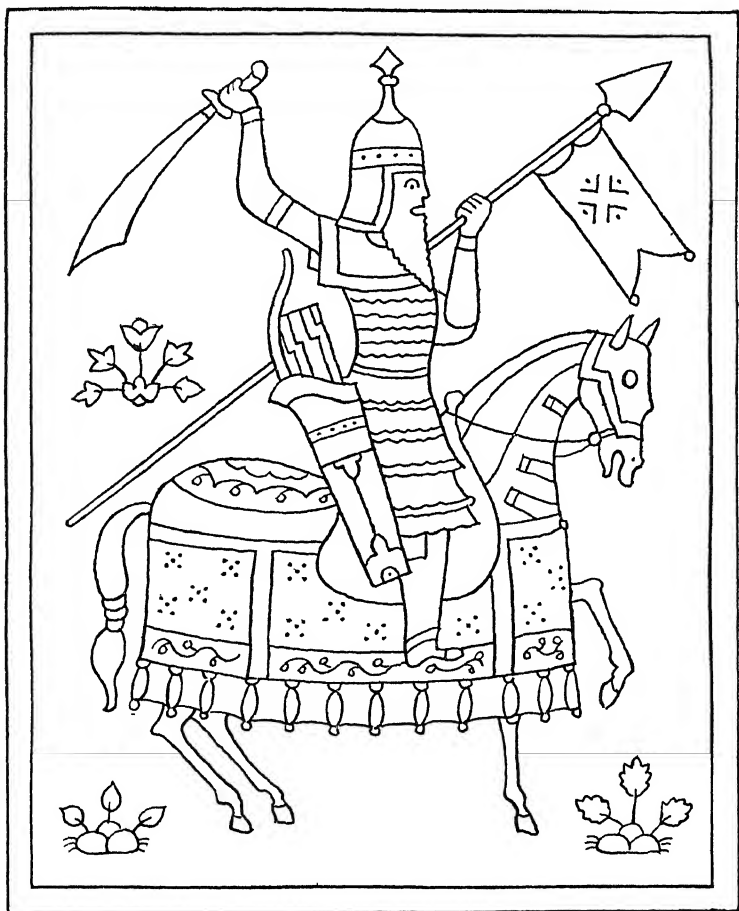
It hath reached me, O auspicious King, that when Jamrkan fell upon them with his men and steeds and camels, and the camp lay sleeping, the idolaters started up in confusion and, snatching up their arms, fell upon one another with smiting, till the most part

The 646th Night

was slaughtered. And when the day broke, they looked and found no Moslem slain, but saw them all on horseback, armed and armoured; wherefore they knew that this was a sleight which had been played upon them, and Kurajan cried out to the remnant of his folk, "O sons of whores, what we had a mind to do with them, that have they done with us and their craft hath gotten the better of our cunning." And they were about to charge when, lo and behold! a cloud of dust rose high and walled the horizon-sky, when the wind smote it, so that it spired aloft and spread pavilion-wise in the lift and there it hung; and presently appeared beneath it the glint of helmet and gleam of hauberk and splendid warriors, baldrick'd with their tempered swords and holding in rest their supple spears. When the Kafirs saw this, they held back from the battle and each army sent out, to know the meaning of this dust, scouts, who returned with the news that it was an army of Moslems. Now this was the host of the Mountain-Ghul whom Gharib had despatched to Jamrkan's aid, and Sa'adan himself rode in their van. So the two hosts of the True Believers joined company and rushing upon the Paynimry like a flame of fire, plied them with keen sword and Rudaynian spear and quivering lance, what while day was darkened and eyes for the much dust starker. The valiant stood fast and the faint-hearted coward fled and to the wilds and the wolds swift sped, whilst the blood over earth was like torrents shed; nor did they cease from fight till the day took flight and in gloom came the night. Then the Moslems drew apart from the Miscreants and returned to their tents, where they ate and slept, till the darkness fled away and gave place to smiling day; when they prayed the dawn-prayer and mounted to battle. Now Kurajan had said to his men as they drew off from fight (for indeed two-thirds of their number had perished by sword and spear), "O folk, to-morrow, I will champion it in the stead of war where cut and thrust jar, and where braves push and wheel I will take the field." So, as soon as light was seen and morn appeared with its shine and sheen, took horse the hosts twain and shouted their slogans amain and bared the brand and hent lance in hand and in ranks took stand. The first to open the door of war was Kurajan, who cried out, saying, "Let no coward come out to me this day nor craven!" Whereupon Jamrkan and Sa'adan stood by the colours, but there ran at him a captain of the Banu Amir and

The Tale of Gharib and his Brother Ajib

the two drave each at other awhile, like two rams butting. Presently Kurajan seized the Moslem by the jerkin under his hauberk and, dragging him from his saddle, dashed him to the ground where he left him; upon which the Kafirs laid hands on him and bound him and bore him off to their tents; whilst Kurajan wheeled about and careered and offered battle, till another captain came out, whom also he took prisoner; nor did he leave to do thus till he had made prize of seven captains before mid-day. Then Jamrkan cried out with so mighty a cry, that the whole field made reply and heard it the armies twain, and ran at Kurajan with a heart in rageful pain, improvising these couplets,



The 646th Night

*Jamrkan am I! and a man of might,
Whom the warriors fear with a sore affright:
I waste the forts and I leave the walls
To wail and weep for the wights I smite:
Then, O Kurajan, tread the rightful road
And quit the paths of thy foul unright:
Own the One True God, who disspread the skies
And made founts to flow and the hills pegged tight:
An the slave embrace the True Faith, he'll 'scape
Hell-pains and in Heaven be deckt and dight!*

When Kurajan heard these words, he snarked and snorted and foully abused the sun and the moon and drave at Jamrkan, versifying with these couplets,

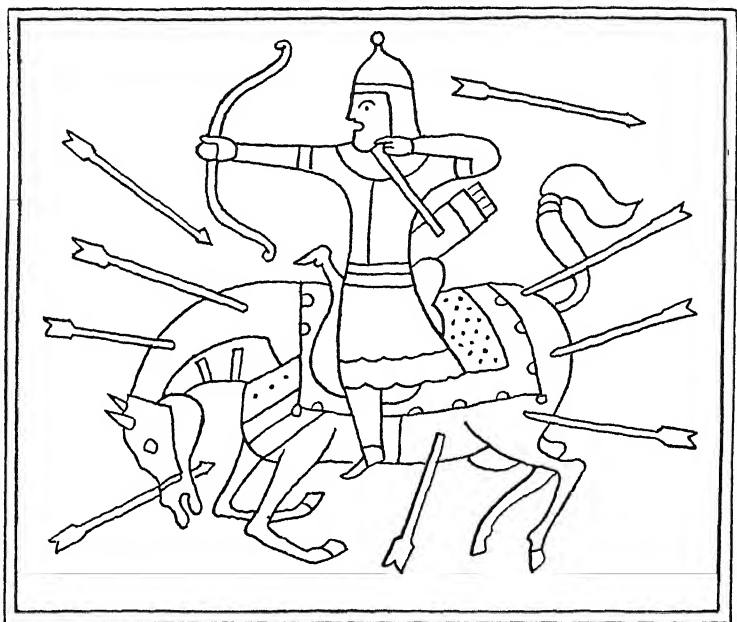
*I'm Kurajan, of this age the knight;
And my shade to the lions of Shara⁺ is blight:
I storm the forts and snare kings of beasts
And warriors fear me in field of fight;
Then, Harkye Jamrkan, if thou doubt my word,
Come forth to the combat and try my might!*

When Jamrkan heard these verses, he charged him with a stout heart and they smote each at other with swords till the two hosts lamented for them, and they lunged with lance and great was the clamour between them: nor did they leave fighting till the time of mid-afternoon prayer was passed and the day began to wane. Then Jamrkan drave at Kurajan and smiting him on the breast with his mace,⁺ cast him to the ground, as he were the trunk of a palm-tree; and the Moslems pinioned him and dragged him off with ropes like a camel. Now when the Miscreants saw their Prince captive, a hot fever-fit of ignorance seized on them and they bore down upon the True Believers thinking to rescue him; but the Moslem champions met them and left most of them prostrate on the earth, whilst the rest turned and sought safety in flight, seeking surer site, while the clanking sabres their backsides smite. The Moslems ceased not pursuing them till they had scattered them over mount and wold, when they returned from them to the spoil; whereof was great store of horses and tents and so forth:—good look to it for a spoil! Then Jamrkan went in to Kurajan and expounded to him Al-Islam, threatening him with death unless he embraced the Faith. But he refused; so they cut off his head and

The Tale of Gharib and his Brother Ajib

stuck it on a spear, after which they fared on towards Oman⁺ city. But as regards the Kafirs, the survivors returned to Jaland and made known to him the slaying of his son and the slaughter of his host, hearing which he cast his crown to the ground and buffeting his face, till the blood ran from his nostrils, fell fainting to the floor. They sprinkled rose-water on his head, till he came to himself and cried to his Wazir, "Write letters to all my Governors and Nabobs, and bid them leave not a smiter with the sword nor a lunger with the lance nor a bender of the bow, but bring them all to me in one body." So he wrote letters and despatched them by runners to the Governors, who levied their power and joined the King with a prevailing host, whose number was one hundred and eighty thousand men. Then they made ready tents and camels and noble steeds and were about to march when, behold, up came Jamrkan and Sa'adan the Ghul, with seventy thousand horse, as they were lions fierce-faced, all steel-encased. When Jaland saw the Moslems trooping on he rejoiced and said, "By the virtue of the Sun, and her resplendent light, I will not leave alive one of my foes; no, not one to carry the news, and I will lay waste the land of Al-Irak, that I may take my wreak for my son, the havoc-making champion bold; nor shall my fire be quenched or cooled!" Then he turned to Ajib and said to him, "O dog of Al-Irak, 'twas thou broughtest this calamity on us! But by the virtue of that which I worship, except I avenge me of mine enemy I will do thee die after foulest fashion!" When Ajib heard these words he was troubled with sore trouble and blamed himself; but he waited till nightfall, when the Moslems had pitched their tents for rest. Now he had been degraded and expelled from the royal camp together with those who were left to him of his suite: so he said to them, "O my kinsmen, know that Jaland and I are dismayed with exceeding dismay at the coming of the Moslems, and I know that he will not avail to protect me from my brother nor from any other; so it is my counsel that we make our escape, whilst all eyes sleep, and flee to King Ya'arub bin Kahtán,⁺ for that he hath more of men and is stronger of reign." They, hearing his advice exclaimed, "Right is thy rede," whereupon he bade them kindle fires at their tent-doors and march under cover of the night. They did his bidding and set out, so by daybreak they had already fared far away. As soon as it was morning Jaland mounted with two hundred

The 647th Night



and sixty thousand fighting-men, clad cap-à-pie in hauberks and cuirasses and strait-knit mail-coats, the kettle-drums beat a point of war and all drew out for cut and thrust and fight and fray. Then Jamrkan and Sa'adan rode out with forty thousand stalwart fighting-men, under each standard a thousand cavaliers, doughty champions, foremost in champaign. The two hosts drew out in battles and bared their blades and levelled their limber lances, for the drinking of the cup of death. The first to open the gate of strife was Sa'adan, as we were a mountain of syenite or a Marid of the Jinn. Then dashed out to him a champion of the Infidels, and the Ghul slew him and casting him to the earth, cried out to his sons and slaves, saying, "Light the fire and roast me this dead one." They did as he bade and brought him the roast and he ate it and crunched the bones, whilst the Kafirs stood looking on from afar; and they cried out, "Oh for aid from the light-giving Sun!" and were affrighted at the thought of being slain by Sa'adan. Then Jaland shouted to his men, saying, "Slay me yonder loathsome beast!" Whereupon another captain of his host drove at the Ghul; but he slew him, and he ceased not to slay horseman after horseman, till he had made an end of thirty men. With this the blamed

The Tale of Gharib and his Brother Ajib

Kafirs held back and feared to face him, crying, "Who shall cope with Jinn and Ghuls?" But Jaland raised his voice saying, "Let an hundred horse charge him and bring him to me, bound or slain." So an hundred horse set upon Sa'adan with swords and spears, and he met them with a heart firmer than flint, proclaiming the unity of the Requiting King, whom no one thing diverteth from other thing. Then he cried aloud, "Allaho Akbar!" and, smiting them with his sword, made their heads fly and in one onset he slew of them four-and-seventy whereupon the rest took to flight. So Jaland shouted aloud to ten of his captains, each commanding a thousand men, and said to them, "Shoot his horse with arrows till it fall under him, and then lay hands on him." Therewith ten thousand horse drove at Sa'adan who met them with a stout heart; and Jamrkan, seeing this, bore down upon the Miscreants with his Moslems, crying out, "God is Most Great!" Before they could reach the Ghul, the enemy had slain his steed and taken him prisoner; but they ceased not to charge the Infidels, till the day grew dark for dust and eyes were blinded, and the sharp sword clanged while firm stood the valiant cavalier and destruction overtook the faint-heart in his fear; till the Moslems were amongst the Paynims like a white patch on a black bull.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 647th night, she pursued,

It hath reached me, O auspicious King, that battle raged between the Moslems and the Paynims till the True Believers were like a white patch on a black bull. Nor did they stint from the mellay till the darkness fell down, when they drew apart, after there had been slain of the Infidels men without compt. Then Jamrkan and his men returned to their tents; but they were in great grief for Sa'adan, so that neither meat nor sleep was sweet to them, and they counted their host and found that less than a thousand had been slain. But Jamrkan said, "O folk, to-morrow I will go forth into the battle-plain and place where cut and thrust obtain, and slay their champions and make prize of their families after taking them captives and I will ransom Sa'adan therewith, by the leave of the Requiting King, whom no one thing diverteth from other thing!" Wherefore their hearts were heartened and they joyed as they separated to their tents. Meanwhile Jaland entered his pavilion and sitting down on his sofa of estate, with

The 648th Night

his folk about him, called for Sa'adan and forthright on his coming, said to him, "O dog run wood and least of the Arab brood and carrier of firewood, who was it slew my son Kurajan, the brave of the age, slayer of heroes and caster down of warriors?" Quoth the Ghul, "Jamrkan slew him, captain of the armies of King Gharib, Prince of cavaliers, and I roasted and ate him, for I was an-hungered." When Jaland heard these words, his eyes sank into his head for rage and he bade his swordbearer smite Sa'adan's neck. So he came forward in that intent, whereupon Sa'adan stretched himself mightily and bursting his bonds, snatched the sword from the headsman and hewed off his head. Then he made at Jaland who threw himself down from the throne and fled; whilst Sa'adan fell on the bystanders and killed twenty of the King's chief officers, and all the rest took to flight. Therewith loud rose the crying in the camp of the Infidels and the Ghul sallied forth of the pavilion and falling upon the troops smote them with the sword, right and left, till they opened and left a lane for him to pass; nor did he cease to press forward, cutting at them on either side, till he won free of the Miscreants' tents and made for the Moslem camp. Now these had heard the uproar among their enemies and said, "Haply some calamity hath befallen them." But whilst they were in perplexity, behold, Sa'adan stood amongst them and they rejoiced at his coming with exceeding joy; more especially Jamrkan, who saluted him with the salam as did other True Believers and gave him joy of his escape. Such was the case with the Moslems; but as regards the Miscreants, when, after the Ghul's departure, they and their King returned to their tents, Jaland said to them, "O folk, by the virtue of the Sun's light-giving ray and by the darkness of the Night and the light of the Day and the Stars that stray, I thought not this day to have escaped death in mellay; for, had I fallen into yonder fellow's hands, he had eaten me, as I were a kernel of wheat or a barley-corn or any other grain." They replied, "O King, never saw we any do the like of this Ghul." And he said, "O folk, to-morrow do ye all don arms and mount steed and trample them under your horses' hooves." Meanwhile the Moslems had ended their rejoicings at Sa'adan's return and Jamrkan said to them, "To-morrow, I will show you my derring-do and what behoveth the like of me, for by the virtue of Abraham the Friend, I will slay them with the

The Tale of Gharib and his Brother Ajib

foulest of slaughters and smite them with the bite of the sword, till all who have understanding confounded at them shall stand. But I mean to attack both right and left wings; so, when ye see me drive at the King under the standards, do ye charge behind me with a resolute charge, and Allah's it is to decree what thing shall be!" Accordingly the two sides lay upon their arms till the day broke through night and the sun appeared to sight. Then they mounted swifter than the twinkling of the eyelid; the raven of the wold croaked and the two hosts, looking each at other with the eye of fascination, formed in line-array and prepared for fight and fray. The first to open the chapter of war was Jamrkan who wheeled and careered and offered fight in field; and Jaland and his men were about to charge when, behold, a cloud of dust up-rolled till it walled the wold and overlay the day. Then the four winds smote it and away it floated, torn to rags, and there appeared beneath it cavaliers, with helms black and garb white and many a princely knight and lances that bite and swords that smite and footmen who lion-like knew no affright. Seeing this, both armies left fighting and sent out scouts to reconnoitre and report who thus had come in main and might. So they went and within the dust-cloud disappeared from sight, and returned after awhile with the news aright that the approaching host was one of the Moslems, under the command of King Gharib. When the True Believers heard from the scouts of the coming of their King, they rejoiced and driving out to meet him, dismounted and kissed the earth between his hands—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 648th night, she pursued,

It hath reached me, O auspicious King, that when the Moslems saw the presence of their King Gharib, they joyed with exceeding joy; and, kissing the earth between his hands, saluted him and gat around him whilst he welcomed them and rejoiced in their safety. Then they escorted him to their camp and pitched pavilions for him and set up standards; and Gharib sat down on his couch of estate, with his Grandees about him; and they related to him all that had befallen, especially to Sa'adan. Meanwhile the Kafirs sought for Ajib and finding him not among them nor in their tents, told Jaland of his flight, whereat his Doomsday rose and he bit his fingers, saying, "By the Sun's light-

The 648th Night

giving round, he is a perfidious hound and hath fled with his rascal rout to desert-ground. But naught save force of hard fighting will serve us to repel these foes; so fortify your resolves and hearten your hearts and beware of the Moslems." And Gharib also said to the True Believers, "Strengthen your courage and fortify your hearts and seek aid of your Lord, beseeching him to vouchsafe you the victory over your enemies." They replied, "O King, soon thou shalt see what we will do in battle-plain where men cut and thrust amain." So the two hosts slept till the day arose with its sheen and shone and the rising sun rained light upon hill and down, when Gharib prayed the two-bow prayer, after the rite of Abraham the Friend (on whom be the Peace!) and wrote a letter, which he despatched by his brother Sahim to the King of the Kafirs. When Sahim reached the enemies' camp, the guards asked him what he wanted, and he answered them, "I want your ruler." Quoth they, "Wait till we consult him anent thee"; and he waited, whilst they went in to their Sovran and told him of the coming of a messenger, and he cried, "Hither with him to me!" So they brought Sahim before Jaland, who said to him, "Who hath sent thee?" Quoth he, "King Gharib sends me, whom Allah hath made ruler over Arab and Ajam; receive his letter and return its reply." Jaland took the writ and opening it, read as follows, "In the name of Allah, the Compassionating, the Compassionate * the One, the All-knowing, the supremely Great * the Immemorial, the Lord of Noah and Sálîh and Húð and Abraham and of all things He made! * The Peace be on him who followeth in the way of righteousness and who feareth the issues of frowardness * who obeyeth the Almighty King and followeth the Faith saving and preferreth the next world to any present thing! * But afterwards: O Jaland, none is worthy of worship save Allah alone, the Victorious, the One, Creator of night and day and the sphere revolving alway * Who sendeth the holy Prophets and garreth the streams to flow and the trees to grow, who vaulted the heavens and spread out the earth like a carpet below * Who feedeth the birds in their nests and the wild beasts in the deserts * for He is Allah the All-powerful, the Forgiving, the Long-suffering, the Protector, whom eye comprehendeth on no wise and who maketh night on day arise * He who sent down the Apostles and their

The Tale of Gharib and his Brother Ajib

Holy Writ. Know, O Jaland, that there is no faith but the Faith of Abraham the Friend; so cleave to the Creed of Salvation and be saved from the biting glaive and the Fire which followeth the grave * But, an thou refuse Al-Islam, look for ruin to haste and thy reign to be waste and thy traces untraced * And, lastly, send me the dog Ajib hight that I may take from him my father's and mother's blood-wit." When Jaland had read his letter, he said to Sahim, "Tell thy lord that Ajib hath fled, he and his folk, and I know not whither he is gone; but, as for Jaland, he will not forswear his faith, and to-morrow, there shall be battle between us and the Sun shall give us the victory." So Sahim returned to his brother with this reply, and when the morning morrowed, the Moslems donned their arms and armour and bestrode their stout steeds, calling aloud on the name of the All-conquering King, Creator of bodies and souls, and magnifying Him with "Allaho Akbar." Then the kettle-drums of battle beat until earth trembled, and sought the field all the lordly warriors and doughty champions. The first to open the gate of battle was Jamrkan, who drave his charger into mid-plain and played with sword and javelin, till the understanding was amazed; after which he cried out, saying, "Ho! who is for tilting? Ho! who is for fighting? Let no sluggard come out to me to-day nor weakling! I am the slayer of Kurajan bin Jaland; who will come forth to avenge him?" When Jaland heard the name of his son, he cried out to his men, "O whoresons, bring me yonder horseman who slew my son, that I may eat his flesh and drink his blood." So an hundred fighting men charged at Jamrkan, but he slew the most part of them and put their chief to flight; which feat when Jaland saw, he cried out to his folk, "At him all at once and assault him with one assault." Accordingly they waved the awe-striking banners and host was heaped on host; Gharib rushed on with his men and Jamrkan did the same and the two sides met like two seas together clashing. The Yamáni sword and spear wrought havoc and breasts and bellies were rent, whilst both armies saw the Angel of Death face to face and the dust of the battle rose to the skirts of the sky. Ears went deaf and tongues went dumb and doom from every side came on whilst valiant stood fast and faint-heart fled: and they ceased not from fight and fray till ended the day, when the drums beat the retreat and the two hosts drew apart and returned, each

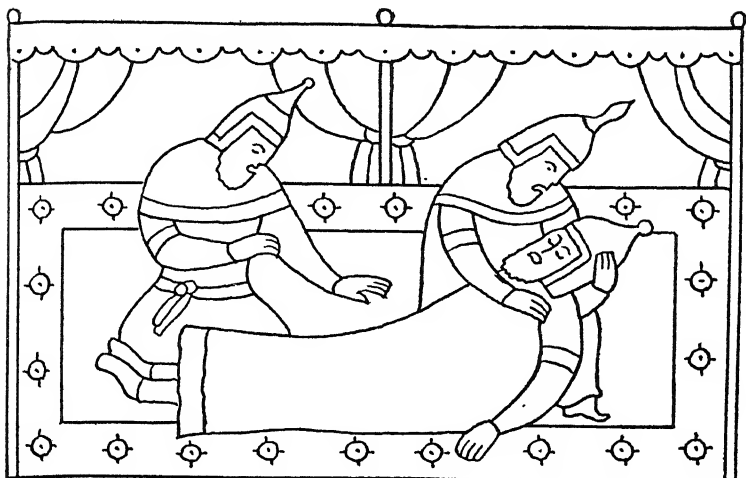
The 649th Night

to its tents. Then King Gharib sat down on the throne of his realm and the place of his reign——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 649th night, she said,

It hath reached me, O auspicious King, that when King Gharib ended the battle and the two hosts drew apart and each had returned to his own tents, he sat down on the throne of his realm and the place of his reign, whilst his chief officers ranged themselves about him, and he said, "I am sore concerned for the flight of the cur Ajib and I know not whither he has gone. Except I overtake him and take my wreak of him, I shall die of despite." Whereupon Sahim came forward and kissing the earth before him, said, "O King, I will go to the army of the Kafirs and find out what is come of the perfidious dog Ajib." Quoth Gharib, "Go, and learn the truth anent the hog." So Sahim disguised himself in the habit of the Infidels and became as he were of them; then, making for the enemy's camp, he found them all asleep, drunken with war and battle, and none were on wake save only the guards. He passed on and presently came to the King's pavilion where he found King Jaland asleep unattended; so he crept up and made him smell and sniff up levigated Bhang and he became as one dead. Then Sahim went out and took a male mule, and wrapping the King in the coverlet of his bed, laid him on its back; after which he threw a mat over him and led the beast to the Moslem camp. Now when he came to Gharib's pavilion and would have entered, the guards knew him not and prevented him, saying, "Who art thou?" He laughed and uncovered his face, and they knew him and admitted him. When Gharib saw him he said, "What bearest thou there, O Sahim?" and he replied, "O King, this is Jaland bin Karkar." Then he uncovered him, and Gharib knew him and said, "Arouse him, O Sahim." So he made him smell vinegar⁺ and frankincense; and he cast the Bhang from his nostrils and, opening his eyes, found himself among the Moslems; whereupon quoth he, "What is this foul dream?" and closing his eyelids again, would have slept; but Sahim dealt him a kick, saying, "Open thine eyes, O accursed!" So he opened them and asked, "Where am I?" and Sahim answered, "Thou art in the presence of King Gharib bin Kundamir, King of Irak." When Jaland heard this, he said, "O King, I am under thy protection!

The Tale of Gharib and his Brother Ajib



Know that I am not at fault, but that who led us forth to fight thee was thy brother, and the same cast enmity between us and then fled." Quoth Gharib, "Knowest thou whither he is gone?" and quoth Jaland, "No, by the light-giving sun, I know not whither." Then Gharib bade lay him in bonds and set guards over him, whilst each captain returned to his own tent, and Jamrkan while wending said to his men, "O sons of my uncle, I purpose this night to do a deed wherewith I may whiten my face with King Gharib." Quoth they, "Do as thou wilt, we hearken to thy commandment and obey it." Quoth he, "Arm yourselves and, muf-fling your steps while I go with you, let us fare softly and disperse about the Infidels' camp, so that the very ants shall not be ware of you; and, when you hear me cry 'Allaho Akbar,' do ye the like and cry out, saying, 'God is Most Great!' and hold back and make for the city gate; and we seek aid from the Most High." So the folk armed themselves cap-à-pie and waited till the noon of night, when they dispersed about the enemy's camp and tarried awhile when, lo and behold! Jamrkan smote shield with sword and shouted, "Allaho Akbar!" Thereupon they all cried out the like, till rang again valley and mountain, hills, sands and ruins. The Miscreants awoke in dismay and fell one upon other, and the sword went round amongst them; the Moslems drew back and made for the city gates, where they slew the warders and entering, made themselves masters of the town, with all that was therein of

The 650th Night

treasure and women. Thus it befel with Jamrkan; but as regards King Gharib, hearing the noise and clamour of "God is Most Great," he mounted with his troops to the last man and sent on in advance Sahim who, when he came near the field of fight, saw that Jamrkan had fallen upon the Kafirs with the Banu Amir by night and made them drink the cup of death. So he returned and told all to his brother, who called down blessings on Jamrkan. And the Infidels ceased not to smite one another with the biting sword and expending their strength till the day rose and lighted up the land, when Gharib cried out to his men, "Charge, O ye noble, and do a deed to please the All-knowing King!" So the True Believers fell upon the idolaters and plied upon every false hypocritical breast the keen sword and the quivering spear. They sought to take refuge in the city; but Jamrkan came forth upon them with his kinsmen, who hemmed them in between two mountain-ranges, and slew an innumerable host of them, and the rest fled into the wastes and wolds.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 650th night, she continued,

It hath reached me, O auspicious King, that when the Moslem host charged upon the Miscreants they hewed them in pieces with the biting scymitar and the rest fled to the wastes and wolds; nor did the Moslems cease pursuing them with the sword, till they had scattered them abroad in the plains and stony places. Then they returned to Oman city, and King Gharib entered the palace of the King and, sitting down on the throne of his kingship, with his Grandees and Officers ranged right and left, sent for Jaland. They brought him in haste and Gharib expounded to him Al-Islam; but he rejected it; wherefore Gharib bade crucify him on the gate of the city, and they shot at him with shafts till he was like unto a porcupine. Then Gharib honourably robed Jamrkan and said to him, "Thou shalt be lord of this city and ruler thereof with power to loose and to bind therein, for it was thou didst open it with thy sword and thy folk." And Jamrkan kissed the King's feet, thanked him and wished him abiding victory and glory and every blessing. Moreover Gharib opened Jaland's treasures and saw what was therein of coin, whereof he gave largess to his captains and standard-bearers and fighting-men, yea, even to the girls and children; and thus he lavished his

The Tale of Gharib and his Brother Ajib

gifts ten days long. After this, one night he dreamt a terrible dream and awoke, troubled and trembling. So he aroused his brother Sahim and said to him, "I saw in my vision that we were in a wide valley, when there pounced down on us two ravening birds of prey, never in my life saw I greater than they; their legs were like lances, and as they swooped we were in sore fear of them." Replied Sahim, "O King, this be some great enemy; so stand on thy guard against him." Gharib slept not the rest of the night and, when the day broke, he called for his courser and mounted. Quoth Sahim, "Whither goest thou, my brother?" and quoth Gharib, "I awoke heavy at heart; so I mean to ride abroad ten days and broaden my breast." Said Sahim, "Take with thee a thousand braves"; but Gharib replied, "I will not go forth but with thee and only thee." So the two brothers mounted and, seeking the dales and leasows, fared on from Wady to Wady and from meadow to meadow, till they came to a valley abounding in streams and sweet-smelling flowers and trees laden with all manner eatable fruits, two of each kind. Birds warbled on the branches their various strains; the mocking bird trilled out her sweet notes fain and the turtle filled with her voice the plain. There sang the nightingale, whose chant arouses the sleeper, and the merle with his note like the voice of man and the cushat and the ring-dove, whilst the parrot with its eloquent tongue answered the twain. The valley pleased them and they ate of its fruits and drank of its waters, after which they sat under the shadow of its trees till drowsiness overcame them and they slept,—glory be to Him who sleepeth not! As they lay asleep, lo! two fierce Marids swooped down on them and, taking each one on his shoulders, towered with them high in air, till they were above the clouds. So Gharib and Sahim awoke and found themselves betwixt heaven and earth; whereupon they looked at those who bore them and saw that they were two Marids, the head of the one being as that of a dog and the head of the other as that of an ape⁺ with hair like horses' tails and claws like lions' claws, and both were big as great palm-trees. When they espied this case, they exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Now the cause of this was that a certain King of the Kings of the Jinn, hight Mura'ash, had a son called Sa'ik, who loved a damsel of the Jinn, named Najmah,⁺

The 651st Night

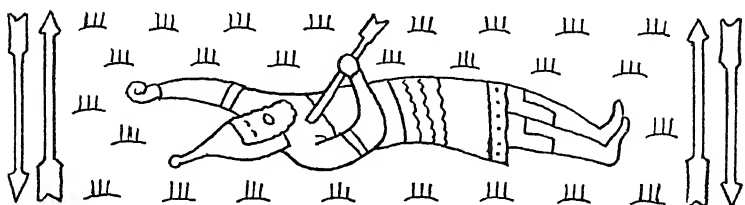
and the twain used to foregather in that Wady under the semblance of two birds. Gharib and Sahim saw them thus and deeming them birds, shot at them with shafts but wounding only Sa'ik whose blood flowed. Najmah mourned over him; then, fearing lest the like calamity befall herself, snatched up her lover and flew with him to his father's palace, where she cast him down at the gate. The warders bore him in and laid him before his sire who, seeing the pile sticking in his rib exclaimed, "Alas, my son! Who hath done with thee this thing, that I may lay waste his abiding-place and hurry on his destruction, though he were the greatest of the Kings of the Jann?" Thereupon Sa'ik opened his eyes and said, "O my father, none slew me save a mortal in the Valley of Springs." Hardly had he made an end of these words, when his soul departed; whereupon his father buffeted his face, till the blood streamed from his mouth, and cried out to two Marids, saying, "Hie ye to the Valley of Springs and bring me all who are therein." So they betook themselves to the Wady in question, where they found Gharib and Sahim asleep, and, snatching them up, carried them to King Mura'ash.⁺—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 651st night, she continued,

It hath reached me, O auspicious King, that the two Marids, after snatching up Gharib and Sahim in their sleep, carried them to Mura'ash, king of the Jinn, whom they saw seated on the throne of his kingship, as he were a huge mountain, with four heads on his body,⁺ the first that of a lion, the second that of an elephant, the third that of a panther, and the fourth that of a lynx. The Marids set them down before Mura'ash and said to him, "O King, these twain be they we found in the Valley of Springs." Thereupon he looked at them with wrathful eyes and snarled and snorted and shot sparks from his nostrils, so that all who stood by feared him. Then said he, "O dogs of mankind, ye have slain my son and lighted fire in my liver." Quoth Gharib, "Who is thy son, and who hath seen him?" Quoth Mura'ash, "Were ye not in the Valley of Springs and did ye not see my son there, in the guise of a bird, and did ye not shoot at him with wooden bolts that he died?" Replied Gharib, "I know not who slew him; and, by the virtue of the Great God, the One, the Immemorial who knoweth things all, and of Abraham the Friend,

The Tale of Gharib and his Brother Ajib

we saw no bird, neither slew we bird or beast!" Now when Mura'ash heard Gharib swear by Allah and His greatness and by Abraham the Friend, he knew him for a Moslem (he himself being a worshipper of Fire, not of the All-powerful Sire), so he cried out to his folk, "Bring me my Goddess."† Accordingly they brought a brasier of gold and, setting it before him, kindled therein fire and cast on drugs, whereupon there arose therefrom green and blue and yellow flames and the King and all who were present prostrated themselves before the brasier, whilst Gharib and Sahim ceased not to attest the Unity of Allah Almighty, to cry out, "God



is Most Great" and to bear witness to His Omnipotence. Presently, Mura'ash raised his head and, seeing the two Princes standing in lieu of falling down to worship, said to them, "O dogs, why do ye not prostrate yourselves?" Replied Gharib, "Out on you, O ye accursed! Prostration befitteth not man save to the Worshipful King, who bringeth forth all creatures into beingness from nothingness and maketh water to well from the barren rock-well, Him who inclineth heart of sire unto new-born scion and who may not be described as sitting or standing; the God of Noah and Salih and Hud and Abraham the Friend, Who created Heaven and Hell and trees and fruit as well,† for He is Allah, the One, the All-powerful." When Mura'ash heard this, his eyes sank into his head† and he cried out to his guards, saying, "Pinion me these two dogs and sacrifice them to my Goddess." So they bound them and were about to cast them into the fire when, behold, one of the crenelles of the palace-parapet fell down upon the brasier and brake it and put out the fire, which became ashes flying in air. Then quoth Gharib, "God is Most Great! He giveth aid and victory and He forsaketh those who deny Him, worshipping Fire and not the Almighty King!" Presently quoth Mura'ash, "Thou art a sorcerer and hast bewitched my Goddess, so that this thing hath befallen her." Gharib replied, "O madman,

The 652nd Night

an the fire had soul or sense it would have warded off from self all that hurteth it." When Mura'ash heard these words, he roared and bellowed and reviled the Fire, saying, "By my faith, I will not kill you save by the fire!" Then he bade cast them into jail; and, calling an hundred Marids, made them bring much fuel and set fire thereto. So they brought great plenty of wood and made a huge blaze, which flamed up mightily till the morning, when Mura'ash mounted an elephant, bearing on its back a throne of gold dubbed with jewels, and the tribes of the Jinn gathered about him in their various kinds. Presently they brought in Gharib and Sahim who, seeing the flaming of the fire, sought help of the One, the All-conquering Creator of night and day, Him of All-might, whom no sight comprehendeth, but who comprehendeth all sights, for He is the Subtle, the All-knowing. And they ceased not humbly beseeching Him till, behold, a cloud arose from West to East and, pouring down showers of rain, like the swollen sea, quenched the fire. When the King saw this, he was affrighted, he and his troops, and entered the palace, where he turned to the Wazirs and Grandees and said to them, "How say ye of these two men?" They replied, "O King, had they not been in the right, this thing had not befallen the fire; wherefore we say that they be true men which speak sooth." Rejoined Mura'ash, "Verily the Truth hath been displayed to me, ay, and the manifest way, and I am certified that the worship of the fire is false; for, were it goddess, it had warded off from itself the rain which quenched it and the stone which broke its brasier and beat it into ashes. Wherefore I believe in Him Who created the fire and the light and the shade and the heat. And ye, what say ye?" They answered, "O King, we also hear and follow and obey." So the King called for Gharib and embraced him and kissed him between the eyes and then summoned Sahim; whereupon the bystanders all crowded to kiss their hands and heads.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 652nd night, she pursued,

It hath reached me, O auspicious King, that when Mura'ash and his men found salvation in the Saving Faith, Al-Islam, he called for Gharib and Sahim and kissed them between the eyes and so did all the Grandees who crowded to buss their hands and heads. Then Mura'ash sat down on the throne of his king-

The Tale of Gharib and his Brother Ajib

ship and, seating Gharib on his right and Sahim on his left hand, said to them, "O mortals, what shall we say, that we may become Moslems?" Replied Gharib, "Say, 'There is no god but *the* God, and Abraham is the Friend of God!'" So the King and his folk professed Al-Islam with heart and tongue, and Gharib abode with them awhile, teaching them the ritual of prayer. But presently he called to mind his people and sighed, whereupon quoth Mura'ash, "Verily, trouble is gone and joy and gladness are come." Quoth Gharib, "O King, I have many foes and I fear for my folk from them." Then he related to him his history with his brother Ajib from first to last, and the King of the Jinn said, "O King of men, I will send one who shall bring thee news of thy people, for I will not let thee go till I have had my fill of thy face." Then he called two doughty Marids, by name Kaylaján and Kúraján, and after they had done him homage, he bade them repair to Al-Yaman and bring him news of Gharib's army. They replied, "To hear is to obey," and departed. Thus far concerning the brothers; but as regards the Moslems, they arose in the morning and led by their captains rode to King Gharib's palace, to do their service to him; but the eunuchs told them that the King had mounted with his brother and had ridden forth at peep o' day. So they made for the valleys and mountains and followed the track of the Princes, till they came to the Valley of Springs, where they found their arms cast down and their two gallant steeds grazing and said, "The King is missing from this place, by the glory of Abraham the Friend!" Then they mounted and sought in the valley and the mountains three days, but found no trace of them; whereupon they began the mourning ceremonies and, sending for couriers, said to them, "Do ye disperse yourselves about the cities and sconces and castles, and seek ye news of our King." "Hearkening and obedience!" cried the couriers, who dispersed hither and thither each over one of the Seven Climes and sought everywhere for Gharib, but found no trace of him. Now when the tidings came to Ajib by his spies that his brother was lost and there was no news of the missing, he rejoiced and going in to King Ya'arub bin Kahtan, sought of him aid which he granted and gave him two hundred thousand Amalekites, wherewith he set out for Al-Yaman and sat down before the city of Oman. Jamrkan and Sa'adan sallied forth and offered him battle, and

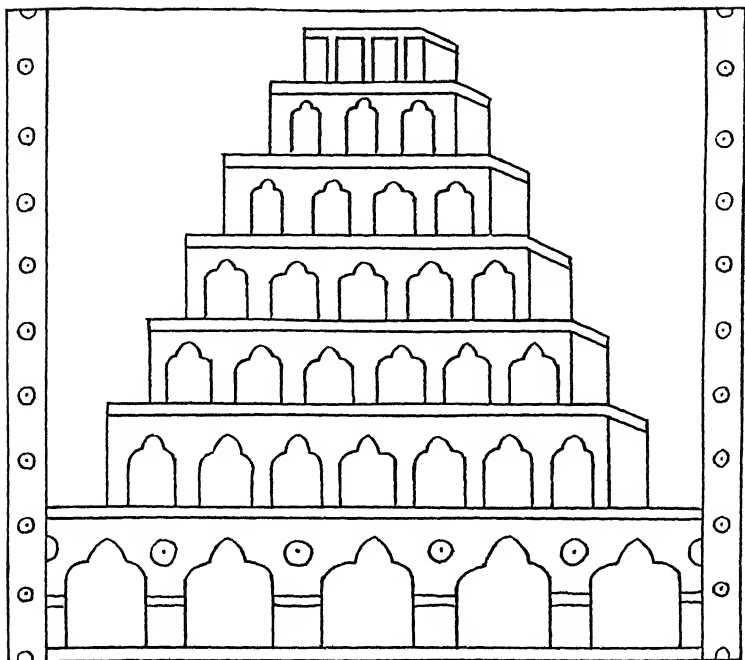
The 653rd Night

there were slain of the Moslems much folk, so the True Believers retired into the city and shut the gates and manned the walls. At this moment came up the two Marids Kaylajan and Kurajan and, seeing the Moslem beleaguered, waited till nightfall, when they fell upon the miscreants and plied them with sharp swords of the swords of the Jinn, each twelve cubits long; if a man smote therewith a rock, verily he would cleave it in sunder. They charged the Idolaters, shouting, "Allaho Akbar! God is Most Great! He giveth aid and victory and forsaketh those who deny the Faith of Abraham the Friend!" and whilst they raged amongst the foes, fire issued from their mouths and nostrils, and they made great slaughter amongst them. Thereupon the Infidels ran out of their tents offering battle but, seeing these strange things, were confounded and their hair stood on end and their reason fled. So they snatched up their arms and fell one upon other, whilst the Marids shore off their heads, as a reaper eareth grain, crying, "God is Most Great! We are the lads of King Gharib, the friend of Mura'ash, King of the Jinn!" The sword ceased not to go round amongst them till the night was half spent, when the Misbelievers, imagining that the mountains were all Ifrits, loaded their tents and treasure and baggage upon camels and——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 653rd night, she resumed,

It hath reached me, O auspicious King, that the Misbelievers made off and the first to fly was Ajib. Thereupon the Moslems gathered together, marvelling at this that had betided the Infidels and fearing the tribesmen of the Jinn. But the Marids ceased not from pursuit, till they had driven them far away into the hills and wolds; and but fifty thousand Rebels[†] of two hundred thousand escaped with their lives and made for their own land, wounded and sore discomfited. Then the two Jinn returned and said to them, "O host of the Moslems, your lord King Gharib and his brother Sahim salute you; they are the guests of Mura'ash, King of the Jinn, and will be with you anon." When Gharib's men heard that he was safe and well, they joyed with exceeding joy and said to the Marids, "Allah gladden you twain with good news, O noble spirits!" So Kurajan and Kaylajan returned to Mura'ash and Gharib; and acquainted them with that which had happened, whereat Gharib finding the two sitting together felt

The Tale of Gharib and his Brother Ajib



heart at ease and said, "Allah abundantly requite you!" Then quoth King Mura'ash, "O my brother, I am minded to show thee our country and the city of Japhet⁺ son of Noah (on whom be peace!)." Quoth Gharib, "O King, do what seemeth good to thee." So he called for three noble steeds and mounting, he and Gharib and Sahim, set out with a thousand Marids, as they were a piece of a mountain cloven lengthwise. They fared on, solacing themselves with the sight of valleys and mountains, till they came to Jabarsá,⁺ the city of Japhet son of Noah (on whom be peace!) where the townsfolk all, great and small, came forth to meet King Mura'ash and brought them into the city in great state. Then Mura'ash went up to the palace of Japhet son of Noah and sat down on the throne of his kingship, which was of alabaster, ten stages high and latticed with wands of gold wherefrom hung all manner coloured silks. The people of the city stood before him and he said to them, "O seed of Yafis bin Nuh, what did your fathers and grandfathers worship?" They replied, "We found them worshipping Fire and followed their example, as thou

The 654th Night

well knowest." "O folk," rejoined Mura'ash, "we have been shown that the fire is but one of the creatures of Almighty Allah, Creator of all things; and when we knew this, we submitted ourselves to God, the One, the All-powerful, Maker of night and day and the sphere revolving alway, Whom comprehendeth no sight, but Who comprehendeth all sights, for He is the Subtle, the All-wise. So seek ye Salvation and ye shall be saved from the wrath of the Almighty One and from the fiery doom in the world to come." And they embraced Al-Islam with heart and tongue. Then Mura'ash took Gharib by the hand and showed him the palace and its ordinance and all the marvels it contained, till they came to the armoury, wherein were the arms of Japhet son of Noah. Here Gharib saw a sword hanging to a pin of gold and asked, "O King, whose is that?" Mura'ash answered, "'Tis the sword of Yafis bin Nuh, wherewith he was wont to do battle against men and Jinn. The sage Jardúm forged it and graved on its back names of might.* It is named Al-Máhik—the Annihilator—for that it never descendeth upon a man, but it annihilateth him, nor upon a Jinni, but it crusheth him; and if one smote therewith a mountain 'twould overthrow it." When Gharib heard tell of the virtues of the sword, he said, "I desire to look on this blade"; and Mura'ash said, "Do as thou wilt." So Gharib put out his hand, and, hending the sword, drew it from its sheath; whereupon it flashed and Death crept on its edge and glittered; and it was twelve spans long and three broad. Now Gharib wished to become owner of it, and King Mura'ash said, "An thou canst smite with it, take it." "'Tis well," Gharib replied, and took it up, and it was in his hand as a staff; wherefore all who were present, men and Jinn, marvelled and said, "Well done, O Prince of Knights!" Then said Mura'ash, "Lay thy hand on this hoard for which the Kings of the earth sigh in vain, and mount, that I may show thee the city." Then they took horse and rode forth the palace with men and Jinn attending them on foot,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 654th night, she pursued,

It hath reached me, O auspicious King, that when Gharib and King Mura'ash rode forth the palace of Japhet, with men and Jinn attending them on foot, they passed through the streets and thoroughfares of the town, by palaces and deserted mansions

The Tale of Gharib and his Brother Ajib

and gilded doorways, till they issued from the gates and entered gardens full of trees fruit-bearing and waters welling and birds speaking and celebrating the praises of Him to whom belong Majesty and Eternity; nor did they cease to solace themselves in the land till nightfall, when they returned to the palace of Japhet son of Noah and they brought them the table of food. So they ate and Gharib turned to the King of the Jinn and said to him, "O King, I would fain return to my folk and my force; for I know not their plight after me." Replied Mura'ash, "By Allah, O my brother, I will not part with thee for a full month, till I have had my fill of thy sight." Now Gharib could not say nay, so he abode with him in the city of Japhet, eating and drinking and making merry, till the month ended, when Mura'ash gave him great store of gems and precious ores, emeralds and balass-rubies, diamonds and other jewels, ingots of gold and silver and likewise ambergris and musk and brocaded silks and else of rarities and things of price. Moreover he clad him and Sahim in silken robes of honour gold-inwoven and set on Gharib's head a crown jewelled with pearls and diamonds of inestimable value. All these treasures he made up into even loads for him and, calling five hundred Marids, said to them, "Get ye ready to travel on the morrow, that we may bring King Gharib and Sahim back to their own country." And they answered, "We hear and we obey." So they passed the night in the city, purposing to depart on the morrow, but, next morning, as they were about to set forth, behold they espied a great host advancing upon the city, with horses neighing and kettle-drums beating and trumpets braying and riders filling the earth for they numbered threescore and ten thousand Marids, flying and diving, under a King called Barkán. Now this Barkan was lord of the City of Carnelian and the Castle of Gold and under his rule were five hill-strongholds, in each five hundred thousand Marids; and he and his tribe worshipped the Fire, not the Omnipotent Sire. He was a cousin of Mura'ash, the son of his father's brother, and the cause of his coming was that there had been among the subjects of King Mura'ash a misbelieving Marid, who professed Al-Islam hypocritically, and he stole away from his people and made for the Valley of Carnelian, where he went in to King Barkan and, kissing the earth before him, wished him abiding glory and pros-

The 655th Night

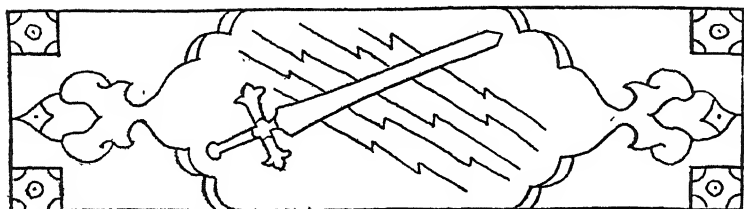
perity. Then he told him of Mura'ash being converted to Al-Islam, and Barkan said, "How came he to tear himself away from his faith?"⁺ So the rebel told him what had passed and, when Barkan heard it, he snorted and snarked and railed at Sun and Moon and sparkling Fire, saying, "By the virtue of my faith, I will surely slay mine uncle's son and his people and this mortal, nor will I leave one of them alive!" Then he cried out to the legions of the Jinn and choosing of them seventy thousand Marids, set out and fared on till he came to Jabarsá⁺ the city of Japhet and encamped before its gates. When Mura'ash saw this, he despatched a Marid, saying, "Go to this host and learn all that it wanteth and return hither in haste." So the messenger rushed away to Barkan's camp, where the Marids flocked to meet him and said to him, "Who art thou?" Replied he, "An envoy from King Mura'ash"; whereupon they carried him in to Barkan, before whom he prostrated himself, saying, "O my lord, my master hath sent me to thee, to learn tidings of thee." Quoth Barkan, "Return to thy lord and say to him, 'This is thy cousin Barkan, who is come to salute thee.'"[—]

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 655th night, she said,

It hath reached me, O auspicious King, that when the Marid-envoy of Mura'ash was borne before Barkan and said to him, "O my lord, my master hath sent me to thee to learn tidings of thee," Barkan replied, "Return to thy lord and say to him, 'This is thy cousin Barkan who is come to salute thee!'" So the messenger went back and told Mura'ash, who said to Gharib, "Sit thou on thy throne whilst I go and salute my cousin and return to thee." Then he mounted and rode to the camp of his uncle's son. Now this was a trick⁺ of Barkan, to bring Mura'ash out and seize upon him, and he said to his Marids, whom he had stationed about him, "When ye see me embrace him,⁺ lay hold of him and pinion him." And they replied, "To hear is to obey." So, when King Mura'ash came up and entered Barkan's pavilion, the owner rose to him and threw his arms round his neck; whereat the Jinn fell upon Mura'ash and pinioned him and chained him. Mura'ash looked at Barkan and said, "What manner of thing is this?" Quoth Barkan, "O dog of the Jinn, wilt thou leave the faith of thy fathers and grandfathers and enter

The Tale of Gharib and his Brother Ajib

a faith thou knowest not?" Rejoined Mura'ash, "O son of my uncle, indeed I have found the faith of Abraham the Friend to be the True Faith and all other than it vain." Asked Barkan, "And who told thee of this?" and Mura'ash answered, "Gharib, King of Irak, whom I hold in the highest honour." "By the right of the Fire and the Light and the Shade and the Heat," cried Barkan, "I will assuredly slay both thee and him!" And he cast him into jail. Now when Mura'ash's henchman saw what had befallen his lord, he fled back to the city and told the King's legionaries who cried out and mounted. Quoth Gharib, "What is the matter?" And they told him all that had passed, whereupon he cried out to Sahim, "Saddle me one of the chargers that King Mura'ash gave me." Said Sahim, "O my brother, wilt thou do battle with the Jinn?" Gharib replied, "Yes, I will fight them with the sword of Japhet son of Noah, seeking help of the Lord of Abraham the Friend (on whom be the Peace!); for He is the Lord of all things and sole Creator!" So Sahim saddled him a sorrel horse of the horses of the Jinn, as he were a castle strong among castles, and he armed and mounting, rode out with the legions of the Jinn, hauberk'd cap-à-pie. Then Barkan and his host mounted also and the two hosts drew out in lines facing each other. The first to open the gate of war was Gharib, who drove his steed into the mid-field and bared the enchanted blade, whence issued a glittering light that dazzled the eyes of all the Jinn and struck terror to their hearts. Then he played⁺ with the sword till their wits were wildered, and cried out, saying, "Allaho Akbar! I am Gharib, King of Irak. There is no Faith save the Faith of Abraham the Friend!" Now when Barkan heard Gharib's words, he said, "This is he who seduced my cousin from his religion; so, by the virtue of my faith, I will not sit down on my throne till I have decapitated this Gharib and suppressed his breath of life and forced my cousin and his people back to their belief: and whoso baulketh me, him will I destroy." Then he mounted an elephant paper-white as he were a tower plastered with gypsum, and goaded him with a spike of steel which ran deep into his flesh, whereupon the elephant trumpeted and made for the battle-plain where cut and thrust obtain; and, when he drew near Gharib, he cried out to him, saying, "O dog of mankind, what made thee come into our land, to debauch my cousin



and his folk and pervert them from one faith to other faith. Know that this day is the last of thy worldly days." Gharib replied, "Avaunt,⁺ O vilest of the Jinn!" Therewith Barkan drew a javelin and making it quiver⁺ in his hand, cast it at Gharib; but it missed him. So he hurled a second javelin at him; but Gharib caught it in mid-air and after poising it launched it at the elephant. It smote him on the flank and came out on the other side, whereupon the beast fell to the earth dead and Barkan was thrown to the ground, like a great palm-tree. Before he could stir, Gharib smote him with the flat of Japhet's blade on the nape of the neck, and he fell upon the earth in a fainting fit; whereupon the Marids swooped down on him and surrounding him pinioned his elbows. When Barkan's people saw their king a prisoner, they drove at the others, seeking to rescue him, but Gharib and the Islamized Jinn fell upon them, and gloriously done for Gharib! indeed that day he pleased the Lord who answereth prayer and slaked his vengeance with the talisman-sword! Whomsoever he smote, he clove him in sunder and before his soul could depart he became a heap of ashes in the fire; while the two hosts of the Jinn shot each other with flamy meteors till the battlefield was wrapped in smoke. And Gharib tourneyed right and left among the Kafirs who gave way before him, till he came to King Barkan's pavilion, with Kaylajan and Kurajan on his either hand, and cried out to them, "Loose your lord!" So they unbound Mura'ash and broke his fetters and—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 656th night, she continued,

It hath reached me, O auspicious King, that when King Gharib cried out to Kaylajan and Kurajan, saying, "Loose your lord!" they unbound Mura'ash and broke his fetters, and he said to them, "Bring me my arms and my winged horse." Now he had two flying steeds, one of which he had given to Gharib and the

The Tale of Gharib and his Brother Ajib

other he had kept for himself; and this he mounted after he had donned his battle-harness. Then he and Gharib fell upon the enemy, flying through the air on their winged horses, and the true believing Jinn followed them, shouting, "Allaho Akbar—God is Most Great!"—till plains and hills, valleys and mountains reworded the cry. The Infidels fled before them and they returned, after having slain more than thirty thousand Marids and Satans, to the city of Japhet, where the two Kings sat down on their couches of estate and sought Barkan, but found him not; for after capturing him they were diverted from him by stress of battle, when an Ifrit of his servants made his way to him and loosing him, carried him to his folk, of whom he found part slain and the rest in full flight. So he flew up with the King high in air and sat him down in the City of Carnelian and Castle of Gold, where Barkan seated himself on the throne of his kingship. Presently, those of his people who had survived the affair came in to him and gave him joy of his safety; and he said, "O folk, where is safety? My army is slain and they took me prisoner and have rent in pieces mine honour among the tribes of the Jinn." Quoth they, "O King, 'tis ever thus that kings still afflict and are afflicted." Quoth he, "There is no help but I take my wreak and wipe out my shame, else shall I be for ever disgraced among the tribes of the Jann." Then he wrote letters to the Governors of his fortresses, who came to him right loyally and, when he reviewed them, he found three hundred and twenty thousand fierce Marids and Satans, who said to him, "What is thy need?" And he replied, "Get ye ready to set out in three days' time"; whereto they rejoined, "Hearkening and obedience!" On this wise it befel King Barkan; but as regards Mura'ash, when he discovered his prisoner's escape, it was grievous to him and he said, "Had we set an hundred Marids to guard him, he had not fled; but whither shall he go from us?" Then said he to Gharib, "Know, O my brother, that Barkan is perfidious and will never rest from wreaking blood-revenge on us, but will assuredly assemble his legions and return to attack us; wherefore I am minded to forestall him and follow the trail of his defeat, whilst he is yet weakened thereby." Replied Gharib, "This is the right rede, and will best serve our need"; and Mura'ash said, "Oh my brother, let the Marids bear thee back to thine own country and

The 657th Night

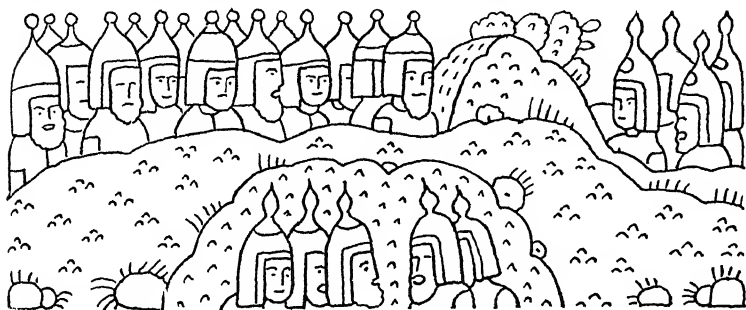
leave me to fight the battle of the Faith against the Infidels, that I may be lightened of my sin-load." But Gharib rejoined, "By the virtue of the Clement, the Bountiful, the Veiler, I will not go hence till I do to death all the misbelieving Jinn; and Allah hasten their souls to the fire and dwelling-place dire; and none shall be saved but those who worship Allah the One, the Victorious! But do thou send Sahim back to the city of Oman, so haply he may be healed of his ailment." For Sahim was sick. So Mura'ash cried to the Marids, saying, "Take ye up Sahim and these treasures and bear them to Oman city." And after replying, "We hear and we obey," they took them and made for the land of men. Then Mura'ash wrote letters to all his Governors and Captains of fortresses and they came to him with an hundred and sixty thousand warriors. So they made them ready and departed for the City of Carnelian and the Castle of Gold, covering in one day a year's journey and halted in a valley, where they encamped and passed the night. Next morning as they were about to set forth, behold, the vanguard of Barkan's army appeared, whereupon the Jinn cried out and the two hosts met and fell each upon other in that valley. Then the engagement was dight and there befel a sore fight as though an earthquake shook the site and fair plight waxed foul plight. Earnest came and jest took flight, and parley ceased 'twixt wight and wight,* whilst long lives were cut short in a trice and the Unbelievers fell into disgrace and despite; for Gharib charged them, proclaiming the Unity of the Worshipful, the All-might and shore through necks and left heads rolling in the dust; nor did night betide before nigh seventy thousand of the Miscreants were slain, and of the Moslemized over ten thousand Marids had fallen. Then the kettle-drums beat the retreat, and the two hosts drew apart,—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 657th night, she resumed,

It hath reached me, O auspicious King, that when the two hosts drew apart, Gharib and Mura'ash returned to their tents, after wiping their weapons, and supper being set before them, they ate and gave each other joy of their safety, and the loss of their Marids being so small. As for Barkan, he returned to his tent, grieving for the slaughter of his champions, and said to his officers, "O folk, an we tarry here and do battle with them

The Tale of Gharib and his Brother Ajib

on this wise in three days' time we shall be cut off to the last wight." Quoth they, "And how shall we do, O King?" Quoth Barkan, "We will fall upon them under cover of night whilst they are deep in sleep, and not one of them shall be left to tell the tale. So take your arms and when I give the word of command, attack and fall on your enemies as one." Now there was amongst them a Marid named Jandal whose heart inclined to Al-Islam; so, when he heard the Kafirs' plot, he stole away from them and going in to King Mura'ash and King Gharib, told the twain what



Barkan had devised; whereupon Mura'ash turned to Gharib and said to him, "O my brother, what shall we do?" Gharib replied, "To-night we will fall upon the Miscreants and chase them into the wilds and the wolds if it be the will of the Omnipotent King." Then he summoned the Capains of the Jinn and said to them, "Arm yourselves, you and yours; and, as soon as 'tis dark, steal out of your tents on foot, hundreds after hundreds, and lie in ambush among the mountains; and when ye see the enemy engaged among the tents, do ye fall upon them from all quarters. Hearten your hearts and rely on your Lord, and ye shall certainly conquer; and behold, I am with you!" So, as soon as it was dark night, the Infidels attacked the camp, invoking aid of the fire and light; but when they came among the tents, the Moslems fell upon them, calling for help on the Lord of the Worlds and saying, "O Most Merciful of Mercifuls, O Creator of all createds!" till they left them like mown grass, cut down and dead. Nor did morning dawn before the most part of the Unbelievers were species without souls and the rest made for the wastes and marshes, whilst Gharib and Mura'ash returned triumphant and victorious; and, making prize of the enemy's baggage, they rested

The 658th Night

till the morrow, when they set out for the City of Carnelian and Castle of Gold. As for Barkan, when the battle had turned against him and most of his lieges were slain, he fled through the dark with the remnant of his power to his capital where he entered his palace and assembling his legionaries said to them, "O folk, whoso hath aught of price, let him take it and follow me to the Mountain Káf, to the Blue King, lord of the Pied Palace; for he it is who shall avenge us." So they took their women and children and goods and made for the Caucasus-mountain. Presently Mura'ash and Gharib arrived at the City of Carnelian and Castle of Gold to find the gates open and none left to give them news; whereupon they entered and Mura'ash led Gharib that he might show him the city, whose walls were builded of emeralds and its gates of red carnelian, with studs of silver, and the terrace-roofs of its houses and mansions reposed upon beams of lign-aloes and sandalwood. So they took their pleasure in its streets and alleys, till they came to the Palace of Gold and entering passed through seven vestibules, when they drew near to a building, whose walls were of royal balass-rubies and its pavement of emerald and jacinth. The two Kings were astounded at the goodliness of the place and fared on from vestibule to vestibule, till they had passed through the seventh and happened upon the inner court of the palace wherein they saw four daïses, each different from the others, and in the midst a jetting fount of red gold, compassed about with golden lions,⁺ from whose mouths issued water. These were things to daze man's wit. The estrade at the upper end was hung and carpeted with brocaded silks of various colours and thereon stood two thrones of red gold, inlaid with pearls and jewels. So Mura'ash and Gharib sat down on Barkan's thrones and held high state in the Palace of Gold.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 658th night, she pursued,

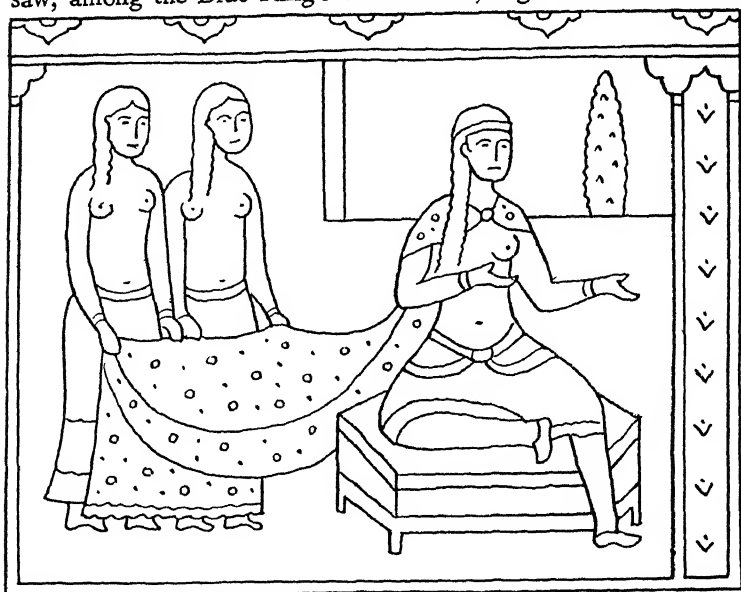
It hath reached me, O auspicious King, that Mura'ash and Gharib took seat on Barkan's thrones and held high state. Then said Gharib to Mura'ash, "What thinkest thou to do?" And Mura'ash replied, "O King of mankind, I have despatched an hundred horse to learn where Barkan is, that we may pursue him." Then they abode three days in the palace, till the scouting Marids returned with the news that Barkan had fled to the

The Tale of Gharib and his Brother Ajib

Mountain Kaf and craved protection of the Blue King who granted it; whereupon quoth Mura'ash to Gharib, "What sayest thou, O my brother?" and quoth Gharib, "Except we attack them they will attack us." So they bade the host make ready for departure, and after three days they were about to set out with their troops, when the Marids, who had carried Sahim and the presents back to Oman, returned and kissed ground before Gharib. He questioned them of his people and they replied, "After the last affair, thy brother Ajib, leaving Ya'arub bin Kahtan, fled to the King of Hind and, submitting his case, sought his protection. The King granted his prayer and writing letters to all his governors, levied an army as it were the surging sea, having neither beginning nor end, wherewith he purposeth to invade Al-Irak and lay it waste." When Gharib heard this, he said, "Perish the Misbelievers! Verily, Allah Almighty shall give the victory to Al-Islam and I will soon show them hew and foin." Said Mura'ash, "O King of humans, by the virtue of the Mighty Name, I must needs go with thee to thy kingdom and destroy thy foes and bring thee to thy wish." Gharib thanked him and they rested on this resolve till the morrow, when they set out, intending for Mount Caucasus and marched many days till they reached the City of Alabaster and the Pied Palace. Now this city was fashioned of alabaster and precious stones by Bárík bin Fákî', father of the Jinn, and he also founded the Pied Palace, which was so named because edified with one brick of gold alternating with one of silver, nor was there builded aught like it in all the world. When they came within half a day's journey of the city, they halted to take their rest, and Mura'ash sent out to reconnoitre a scout who returned and said, "O King, within the City of Alabaster are legions of the Jinn, for number as the leaves of the trees or as the drops of rain." So Mura'ash said to Gharib, "How shall we do, O King of Mankind?" He replied, "O King, divide your men into four bodies and encompass with them the camp of the Infidels; then, in the middle of the night, let them cry out, saying, 'God is Most Great!' and withdraw and watch what happeneth among the tribes of the Jinn." So Mura'ash did as Gharib counselled and the troops waited till midnight, when they encircled the foe and shouted "Allaho Akbar! Ho for the Faith of Abraham the Friend, on whom be the Peace!" The

The 659th Night

Misbelievers at this cry awoke in affright and snatching up their arms, fell one upon other till the morning, when most part of them were dead bodies and but few remained. Then Gharib cried out to the True Believers, saying, "Up and at the remnant of the Kafirs! Behold I am with you, and Allah is your helper!" So the Moslems drave at the enemy and Gharib bared his magical blade Al-Mahik and fell upon the foe, lopping off noses and making heads wax hoary and whole ranks turn tail. At last he came up with Barkan and smote him and bereft him of life and he fell down, drenched in his blood. On like wise he did with the Blue King, and by undurn-hour not one of the Kafirs was left alive to tell the tale. Then Gharib and Mura'ash entered the Pied Palace and found its walls builded of alternate courses of gold and silver, with door-sills of crystal and keystones of greenest emerald. In its midst was a fountain adorned with bells and pendants and figures of birds and beasts spouting forth water, and thereby a daïs^t furnished with gold-brocaded silk, bordered or embroidered with jewels: and they found the treasures of the palace past count or description. Then they entered the women's court, where they came upon a magnificent serraglio and Gharib saw, among the Blue King's woman-folk, a girl clad in a dress



The Tale of Gharib and his Brother Ajib

worth a thousand dinars, never had he beheld a goodlier. About her were an hundred slave-girls, upholding her train with golden hooks, and she was in their midst as the moon among stars. When he saw her, his reason was confounded and he said to one of the waiting-women, "Who may be yonder maid?" Quoth they, "This is the Blue King's daughter, Star o' Morn."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 659th night, she said,

It hath reached me, O auspicious King, that when Gharib asked the slave-women saying, "Who may be yonder maid," they replied, "This is Star o' Morn, daughter to the Blue King." Then Gharib turned to Mura'ash and said to him, "O King of the Jinn, I have a mind to take yonder damsel to wife." Replied Mura'ash, "The palace and all that therein is, live stock and dead, are the prize of thy right hand; for, hadst thou not devised a stratagem to destroy the Blue King and Barkan, they had cut us off to the last one: wherefore the treasure is thy treasure and the folk thy thralls." Gharib thanked him for his fair speech and going up to the girl, gazed steadfastly upon her and loved her with exceeding love, forgetting Fakhr Taj the Princess and even Mahdiah. Now her mother was the Chinese King's daughter whom the Blue King had carried off from her palace and perforce deflowered, and she conceived by him and bare this girl, whom he named Star o' Morn, by reason of her beauty and loveliness; for she was the very Princess of the Fair. Her mother died when she was a babe of forty days, and the nurses and eunuchs reared her, till she reached the age of seventeen; but she hated her sire and rejoiced in his slaughter. So Gharib put his palm to hers^t and went in unto her that night and found her a virgin. Then he bade pull down the Pied Palace and divided the spoil with the true-believing Jinn, and there fell to his share one-and-twenty thousand bricks of gold and silver and money and treasure beyond speech and count. Then Mura'ash took Gharib and showed him the Mountain Kaf and all its marvels; after which they returned to Barkan's fortress and dismantled it and shared the spoil thereof. Then they repaired to Mura'ash's capital, where they tarried five days, when Gharib sought to revisit his native country and Mura'ash said, "O King of mankind, I will ride at thy stirrup and bring thee to thine

The 660th Night

own land." Replied Gharib, "No, by the virtue of Abraham the Friend, I will not suffer thee to weary thyself thus, nor will I take any of the Jinn save Kaylajan and Kurajan." Quoth the King, "Take with thee ten thousand horsemen of the Jinn, to serve thee"; but quoth Gharib, "I will take only as I said to thee." So Mura'ash bade a thousand Marids carry him to his native land, with his share of the spoil; and he commanded Kaylajan and Kurajan to follow him and obey him; and they answered, "Hearkening and obedience." Then said Gharib to the Marids, "Do ye carry the treasure and Star o' Morn"; for he himself thought to ride his flying steed. But Mura'ash said to him, "This horse, O my brother, will live only in our region, and, if it come upon man's earth, 'twill die: but I have in my stables a sea-horse, whose fellow is not found in Al-Irak, no, nor in all the world is its like." So he caused bring forth the horse, and when Gharib saw it, it interposed between him and his wits.⁺ Then they bound it and Kaylajan bore it on his shoulders and Kurajan took what he could carry. And Mura'ash embraced Gharib and wept for parting from him, saying, "O my brother, if aught befall thee wherein thou art powerless, send for me and I will come to thine aid with an army able to lay waste the whole earth and what is thereon." Gharib thanked him for his kindness and zeal for the True Faith and took leave of him; whereupon the Marids set out with Gharib and his goods; and, after traversing fifty years' journey in two days and a night, alighted near the city of Oman and halted to take rest. Then Gharib sent out Kaylajan, to learn news of his people, and he returned and said, "O King, the city is beleaguered by a host of Infidels, as they were the surging sea, and thy people are fighting them. The drums beat to battle and Jamrkan goeth forth as champion in the field." When Gharib heard this, he cried aloud, "God is Most Great!" and said to Kaylajan, "Saddle me the steed and bring me my arms and spear; for to-day the valiant shall be known from the coward in the place of war and battle-stead." So Kaylajan brought him all he sought and Gharib armed and belting in baldrick Al-Mahik, mounted the sea-horse and made towards the hosts. Quoth Kaylajan and Kurajan to him, "Set thy heart at rest and let us go to the Kafirs and scatter them abroad in the wastes and wilds till, by the help of Allah, the All-powerful, we leave not a soul alive,

The Tale of Gharib and his Brother Ajib

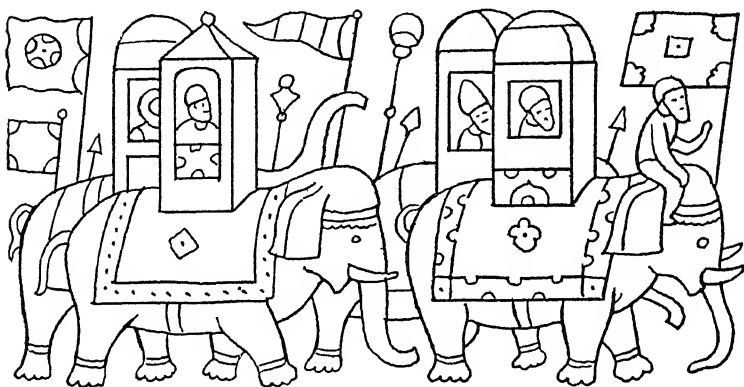
no, not a blower of the fire." But Gharib said, "By the virtue of Abraham the Friend, I will not let you fight them without me and behold, I mount!" Now the cause of the coming of that great host was right marvellous.[†]—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 660th night, she continued,

It hath reached me, O auspicious King, that when Gharib had bidden Kaylajan go and learn news of his people, the Jinnifared forth and presently returning said, "Verily around thy city is a mighty host!" Now the cause of its coming was that Ajib, having fled the field after Ya'arub's army had been put to the rout, said to his people, "O folk, if we return to Ya'arub bin Kahtan, he will say to us, 'But for you, my son and my people had not been slain; and he will put us to death, even to the last man.' Wherefore, methinks we were better go to Tarkanán, King of Hind, and beseech him to avenge us." Replied they, "Come, let us go thither; and the blessing of the Fire be upon thee!" So they fared days and nights till they reached King Tarkanán's capital city and, after asking and obtaining permission to present himself, Ajib went in to him and kissed ground before him. Then he wished him what men use to wish to monarchy and said to him, "O King, protect me, so may protect thee the sparkling Fire and the Night with its thick darkness!" Tarkanán looked at Ajib and asked, "Who art thou and what dost thou want?" to which the other answered, "I am Ajib King of Al-Irak; my brother hath wronged me and gotten the mastery of the land and the subjects have submitted themselves to him. Moreover, he hath embraced the faith of Al-Islam and he ceaseth not to chase me from country to country; and behold, I am come to seek protection of thee and thy power." When Tarkanán heard Ajib's words, he rose and sat down and cried, "By the virtue of the Fire, I will assuredly avenge thee and will let none serve other than my goddess the Fire!" And he called aloud to his son, saying, "O my son, make ready to go to Al-Irak and lay it waste and bind all who serve aught but the Fire and torment them and make example of them; yet slay them not, but bring them to me, that I may ply them with various tortures and make them taste the bitterness of humiliation and leave them a warning to whoso will be warned in this our while." Then he chose out to accom-

The 661st Night

pany him eighty thousand fighting men on horseback and the like number on giraffes,⁺ besides ten thousand elephants, bearing on their backs seats⁺ of sandal-wood, latticed with golden rods, plated and studded with gold and silver and shielded with pavises of gold and emerald; moreover he sent good store of war-chariots, in each eight men fighting with all kinds of weapons. Now the Prince's name was Ra'ad Sháh,⁺ and he was the champion of his time, for prowess having no peer. So he and his army



equipped them in ten days' time, then set out, as they were a bank of clouds, and fared on two months' journey, till they came upon Oman city and encompassed it, to the joy of Ajib, who thought himself assured of victory. Jamrkan and Sa'adan and all their fighting-men sallied forth into the field of fight whilst the kettle-drums beat to battle and the horses neighed. At this moment up came King Gharib, who, as we have said, had been warned by Kaylajan; and he urged on his destrier and entered among the Infidels waiting to see who should come forth and open the chapter of war. Then out rushed Sa'adan the Ghul and offered combat, whereupon there issued forth to him one of the champions of Hind; but Sa'adan scarce let him take stand in front ere he smote him with his mace and crushed his bones and stretched him on the ground; and so did he with a second and a third, till he had slain thirty fighting men. Then there dashed out at him an Indian cavalier, by name Battásh al-Akrán,⁺ uncle to King Tarkanan and of his day the doughtiest man, reckoned worth five thousand horse in battle-plain and cried out to Sa'adan, saying, "O thief of

The Tale of Gharib and his Brother Ajib

the Arabs, hath thy daring reached that degree that thou shouldst slay the Kings of Hind and their champions and capture their horsemen? But this day is the last of thy worldly days." When Sa'adan heard these words, his eyes waxed blood-red and he drave at Battash and aimed a stroke at him, with his club; but he evaded it and the force of the blow bore Sa'adan to the ground; and before he could recover himself, the Indians pinioned him and haled him off to their tents. Now when Jamrkan saw his comrade a prisoner, he cried out, saying, "Ho for the Faith of Abraham the Friend!" and clapping heel to his horse, ran at Battash. They wheeled about awhile, till Battash charged Jamrkan and catching him by his jerkin⁺ tare him from his saddle and cast him to the ground; whereupon the Indians bound him and dragged him away to their tents. And Battash ceased not to overcome all who came out to him, Captain after Captain till he had made prisoners of four-and-twenty Chiefs of the Moslems, whereat the True Believers were sore dismayed. When Gharib saw what had befallen his braves, he drew from beneath his knee⁺ a mace of gold weighing six-score pounds which had belonged to Barkan King of the Jinn——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 661st night, she said,

It hath reached me, O auspicious King, that when Gharib beheld what had befallen his braves he drew forth a golden mace which had belonged to Barkan King of the Jinn and clapped heel to his sea-horse, which bore him like the wind-gust into mid-field. Then he let drive at Battash, crying out, "God is Most Great! He giveth aid and victory and He abaseth whoso reject the Faith of Abraham the Friend!" and smote him with the mace, whereupon he fell to the ground and Gharib, turning to the Moslems, saw his brother Sahim and said to him, "Pinion me this hound." When Sahim heard his brother's words, he ran to Battash and bound him hard and fast and bore him off, whilst the Moslem braves wondered who this knight could be and the Indians said one to other, "Who is this horseman which came out from among them and hath taken our Chief prisoner?" Meanwhile Gharib continued to offer battle and there issued forth to him a captain of the Hindis whom he felled to earth with his mace, and Kaylajan and Kurajan pinioned him and delivered him over

The 662nd Night

to Sahim; nor did Gharib leave to do thus, till he had taken prisoner two-and-fifty of the doughtiest Captains of the army of Hind. Then the day came to an end and the kettle-drums beat the retreat; whereupon Gharib left the field and rode towards the Moslem camp. The first to meet him was Sahim, who kissed his feet in the stirrups and said, "May thy hand never wither, O champion of the age! Tell us who thou art among the braves." So Gharib raised his visor of mail and Sahim knew him and cried out, saying, "This is your King and your lord Gharib, who is come back from the land of the Jinn!" When the Moslems heard Gharib's name, they threw themselves off their horses' backs, and, crowding about him, kissed his feet in the stirrups and saluted him, rejoicing in his safe return. Then they carried him into the city of Oman, where he entered his palace and sat down on the throne of his kingship, whilst his officers stood around him in the utmost joy. Food was set on and they ate, after which Gharib related to them all that had betided him with the Jinn in Mount Kaf, and they marvelled thereat with exceeding marvel and praised Allah for his safety. Then he dismissed them to their sleeping-places; so they withdrew to their several lodgings, and when none abode with him but Kaylajan and Kurajan, who never left him, he said to them, "Can ye carry me to Cufa that I may take my pleasure in my Harim, and bring me back before the end of the night?" They replied, "O our lord, this thou askest is easy." Now the distance between Cufa and Oman is sixty days' journey for a diligent horseman, and Kaylajan said to Kurajan, "I will carry him going and thou coming back." So he took up Gharib and flew off with him, in company with Kurajan; nor was an hour past before they set him down at the gate of his palace, in Cufa. He went in to his uncle Al-Damigh, who rose to him and saluted him; after which quoth Gharib, "How is it with my wives Fakhr Taj⁺ and Mahdiyah?" Al-Damigh answered, "They are both well and in good case." Then the eunuch went in and acquainted the women of the Harim with Gharib's coming, whereat they rejoiced and raised the trill of joy and gave him the reward for good news. Presently in came King Gharib, and they rose and saluting him, conversed with him, till Al-Damigh entered, when Gharib related to them all that had befallen him in the land of the Jinn, whereat they all marvelled. Then he lay with Fakhr

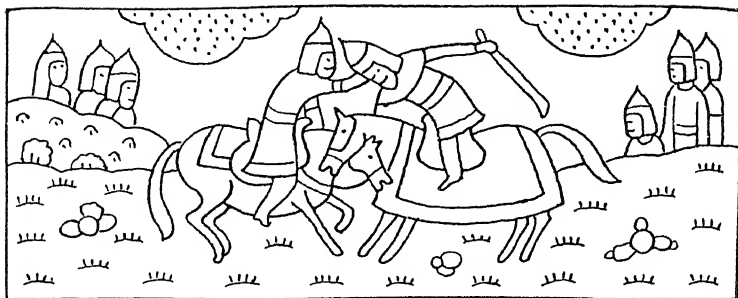
The Tale of Gharib and his Brother Ajib

Taj till near daybreak, when he took leave of his wives and his uncle and mounted Kurajan's back, nor was the darkness dispelled before the two Marids set him down in the city of Oman. Then he and his men armed and he bade open the gates when, behold, up came a horseman from the host of the Indians, with Jamrkan and Sa'adan and the rest of the captive captains whom he had delivered, and committed them to Gharib. The Moslems, rejoicing in their safety, donned their mails and took horse, while the kettle-drums beat a point of war; and the Miscreants also drew up in line.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 662nd night, she continued,

It hath reached me, O auspicious King, that when the Moslem host mounted and rode to the plain of cut and thrust, the first to open the door of war was King Gharib who, drawing his sword Al-Mahik, drove his charger between the two ranks and cried out, saying, "Whoso knoweth me hath enough of my mischief and whoso unknoweth me, to him I will make myself known. I am Gharib, King of Al-Irak and Al-Yaman, brother of Ajib." When Ra'ad Shah, son of the King of Hind, heard this, he shouted to his captains, "Bring me Ajib." So they brought him and Ra'ad Shah said to him, "Thou wottest that this quarrel is thy quarrel and thou art the cause of all this slaughter. Now yonder standeth thy brother Gharib amiddle-most the fightfield and stead where sword and spear we shall wield; go thou to him and bring him to me a prisoner, that I may set him on a camel arsy-versy, and make a show of him and carry him to the land of Hind." Answered Ajib, "O King, send out to him other than I, for I am in ill-health this morning." But Ra'ad Shah snarked and snorted and cried, "By the virtue of the sparkling Fire and the light and the shade and the heat, unless thou fare forth to thy brother and bring him to me in haste, I will cut off thy head and make an end of thee." So Ajib took heart and urging his horse up to his brother in mid-field, said to him, "O dog of the Arabs and vilest of all who hammer down tent-pegs, wilt thou contend with Kings? Take what to thee cometh and receive the glad tidings of thy death." When Gharib heard this, he said to him, "Who art thou among the Kings?" And Ajib answered, saying, "I am thy brother, and this is the last of thy worldly days." Now

The 663rd Night



when Gharib was assured that he was indeed his brother Ajib, he cried out and said, "Ho, to avenge my father and mother!" Then giving his sword to Kaylajan,⁺ he drave at Ajib and smote him with his mace a smashing blow and a swashing, that went nigh to beat in his ribs, and seizing him by the mail-gorget tore him from the saddle and cast him to the ground; whereupon the two Marids pounced upon him and binding him fast, dragged him off dejected and abject; whilst Gharib rejoiced in the capture of his enemy and repeated these couplets of the poet,

*I have won my wish and my need have scored
Unto Thee be the praise and the thanks, O our Lord!
I grew up dejected and abject; poor,
But Allah vouchsafed me all boons implored:
I have conquered countries and mastered men
But for Thee were I naught, O thou Lord adored!*

When Ra'ad Shah saw how evilly Ajib fared with his brother, he called for his charger and donning his harness and habergeon, mounted and dashed out a-field. As soon as he drew near King Gharib, he cried out at him, saying, "O basest of Arabs and bearer of scrubs,⁺ who art thou, that thou shouldest capture Kings and braves? Down from thy horse and put elbows behind back and kiss my feet and set my warriors free and go with me in bond of chains to my reign that I may pardon thee and make thee a Shaykh in our own land, so mayst thou eat there a bittock of bread." When Gharib heard these words he laughed till he fell backwards and answered, saying, "O mad hound and mangy wolf, soon shalt thou see against whom the shifts of Fortune will turn!" Then he cried out to Sahim, saying, "Bring me the prisoners"; so he brought them, and Gharib smote off their heads;

The Tale of Gharib and his Brother Ajib

whereupon Ra'ad Shah drave at him, with the driving of a lordly champion and the onslaught of a fierce slaughterer and they falsed, feinted and fought till nightfall, when the kettle-drums beat——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 663rd night, she resumed,

It hath reached me, O auspicious King, that when the kettle-drums beat the retreat, the two Kings parted and returned, each to his own place, where his people gave him joy of his safety. And the Moslems said to Gharib, "'Tis not thy wont, O King, to prolong a fight"; and he replied, "O folk, I have done battle with many royalties⁺ and champions; but never saw I a harder hitter than this one. Had I chosen to draw Al-Mahik upon him, I had mashed his bones and made an end of his days: but I delayed with him, thinking to take him prisoner and give him part enjoyment in Al-Islam." Thus far concerning Gharib; but as regards Ra'ad Shah, he returned to his marquee and sat upon his throne, when his Chiefs came in to him and asked him of his adversary, and he answered, "By the truth of the sparkling Fire, never in my life saw I the like of yonder brave! But to-morrow I will take him prisoner and lead him away dejected and abject." Then they slept till daybreak, when the battle-drums beat to fight and the swords in baldrick were dight; and war-cries were cried amain and all mounted their horses of generous strain and drew out into the field, filling every wide place and hill and plain. The first to open the door of war was the rider outrageous and the lion ravenous, King Gharib, who drave his steed between the two hosts and wheeled and careered over the field, crying, "Who is for fray, who is for fight? Let no sluggard come out to me this day nor dullard!" Before he had made an end of speaking, out rushed Ra'ad Shah, riding on an elephant, as he were a vast tower, in a seat girthed with silken bands; and between the elephant's ears sat the driver, bearing in hand a hook, wherewith he goaded the beast and directed him right and left. When the elephant drew near Gharib's horse, and the steed saw a creature it had never before set eyes on, it took fright;⁺ wherefore Gharib dismounted and gave the horse to Kaylajan. Then he drew Al-Mahik and advanced to meet Ra'ad Shah a-foot, walking on till he faced the elephant. Now it was Ra'ad Shah's wont, when he found himself overmatched by any brave, to mount an elephant, taking with him

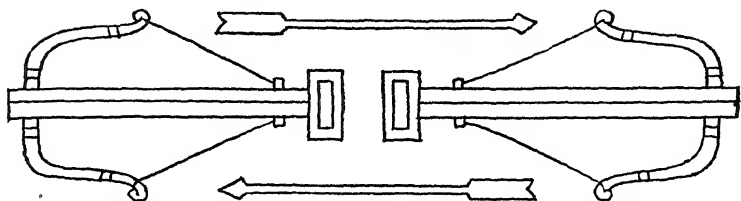
The 664th Night

an implement called the lasso,⁺ which was in the shape of a net, wide at base and narrow at top with a running cord of silk passed through rings along its edges. With this he would attack horsemen and casting the meshes over them, draw the running noose and drag the rider off his horse and make him prisoner; and thus had he conquered many cavaliers. So, as Gharib came up to him, he raised his hand and, despreding the net over him, pulled him onto the back of the elephant and cried out to the beast to return to the Indian camp. But Kaylajan and Kurajan had not left Gharib and, when they beheld what had befallen their lord, they laid hold of the elephant, whilst Gharib strove with the net, till he rent it in sunder. Upon this the two Marids seized Ra'ad Shah and bound him with a cord of palm-fibre. Then the two armies drove each at other and met with a shock like two seas crashing or two mountains together dashing, whilst the dust rose to the confines of the sky and blinded was every eye. The battle waxed fierce and fell, the blood ran in rills, nor did they cease to wage war with lunge of lance and sway of sword in lustiest way, till the day darkened and the night starkened, when the drums beat the retreat and the two hosts drew asunder.⁺ Now the Moslems were evilly entreated that day by reason of the riders on elephants and giraffes,⁺ and many of them were killed and most of the rest were wounded. This was grievous to Gharib who commanded the hurt to be medicined and turning to his Chief Officers, asked them what they counselled. Answered they, "O King, 'tis only the elephants and giraffes that irk us; were we but quit of them, we should overcome the enemy." Quoth Kaylajan and Kurajan, "We twain will unsheath our swords and fall on them and slay the most part of them." But there came forward a man of Oman, who had been privy counsellor to Jaland, and said, "O King, I will be surety for the host, an thou wilt but hearken to me and follow my counsel." Gharib turned to his Captains and said to them, "Whatsoever this wise man shall say to you that do."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 664th night, she pursued,

It hath reached me, O auspicious King, that when Gharib said to his Captains, "Whatsoever this wise man shall say to you, that do"; they replied, "Hearing and obeying!" So the Omani chose

The Tale of Gharib and his Brother Ajib



out ten captains and asked them, "How many braves have ye under your hands?" and they answered, "Ten thousand fighting-men." Then he carried them into the armoury and armed five thousand of them with harquebuses and other five thousand with cross-bows and taught them to shoot with these new weapons.⁺ Now as soon as it was day, the Indians came out to the field, armed cap-à-pie, with the elephants, giraffes and champions in their van; whereupon Gharib and his men mounted and both hosts drew out and the big drums beat to battle. Then the man of Oman cried out to the archers and harquebusiers to shoot, and they plied the elephants and giraffes with shafts and leaden bullets, which entered the beasts' flanks, whereat they roared out and turning upon their own ranks, trod them down with their hoofs. Presently the Moslems charged the Misbelievers and outflanked them right and left, whilst the elephants and giraffes trampled them and drove them into the hills and wolds, whither the Moslems followed hard upon them with the keen-edged sword and but few of the giraffes and elephants escaped. Then King Gharib and his folk returned, rejoicing in their victory; and on the morrow they divided the loot and rested five days; after which King Gharib sat down on the throne of his kingship and sending for his brother Ajib, said to him, "O dog, why hast thou assembled the Kings against us? But He who hath power over all things hath given us the victory over thee. So embrace the Saving Faith and thou shalt be saved, and I will forbear to avenge my father and mother on thee therefor, and I will make thee King again as thou wast, placing myself under thy hand." But Ajib said, "I will not leave my faith." So Gharib bade lay him in irons and appointed an hundred stalwart slaves to guard him; after which he turned to Ra'ad Shah and said to him, "How sayst thou of the faith of Al-Islam?" Replied he, "O my lord, I will enter thy faith; for, were it not a true Faith and a goodly, thou hadst not conquered us. Put forth thy hand and I will testify that there

The 665th Night

is no god but *the* God and that Abraham the Friend is the Apostle of God." At this Gharib rejoiced and said to him, "Is thy heart indeed stablished in the sweetness of this Belief?" And he answered, saying, "Yes, O my lord!" Then quoth Gharib, "O, Ra'ad Shah, wilt thou go to thy country and thy kingdom?" and quoth he, "O my lord, my father will put me to death, for that I have left his faith." Gharib rejoined, "I will go with thee and make thee king of the country and constrain the folk to obey thee, by the help of Allah the Bountiful, the Beneficent." And Ra'ad Shah kissed his hands and feet. Then Gharib rewarded the counsellor who had caused the rout of the foe and gave him great wealth; after which he turned to Kaylajan and Kurajan, and said to them, "Harkye, Chiefs of the Jinn, 'tis my will that ye carry me, together with Ra'ad Shah and Jamrkan and Sa'adan to the land of Hind." "We hear and we obey," answered they. So Kurajan took up Jamrkan and Sa'adan, whilst Kaylajan took Gharib and Ra'ad Shah and made for the land of Hind.—

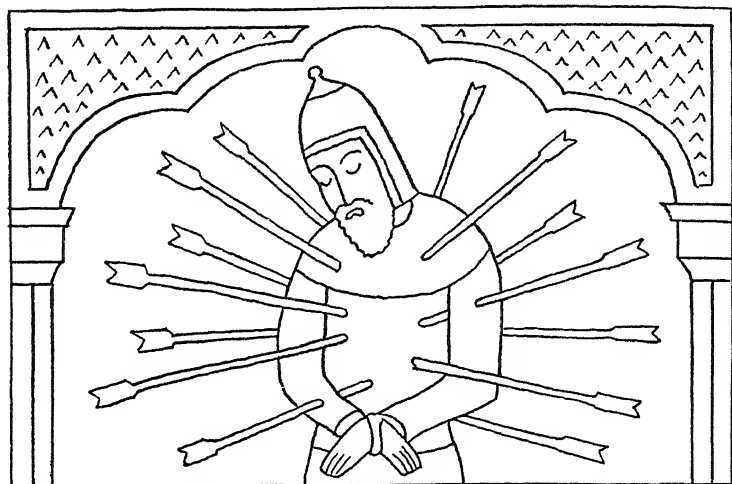
And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 665th night, she said,

It hath reached me, O auspicious King, that when the two Marids had taken up Gharib and Jamrkan, Sa'adan the Ghul and Ra'ad Shah, they flew on with them from sundown till the last of the night, when they set them down on the terrace of King Tarkanan's palace at Cashmere. Now news was brought to Tarkanan by the remnants of his host of what had befallen his son, whereat he slept not neither took delight in aught, and he was troubled with sore trouble. As he sat in his Harim, pondering his case, behold, Gharib and his company descended the stairways of the palace and came in to him; and when he saw his son and those who were with him, he was confused and fear took him of the Marids. Then Ra'ad Shah turned to him and said, "How long wilt thou persist in thy frowardness, O traitor and worshipper of the Fire? Woe to thee! Leave worshipping the Fire and serve the Magnanimous Sire, Creator of day and night, whom attaineth no sight." When Tarkanan heard his son's speech, he cast at him an iron club he had by him; but it missed him and fell upon a buttress of the palace and smote out three stones. Then cried the King, "O dog, thou hast destroyed mine army and hast forsaken thy faith and comest now to make me do likewise!"

The Tale of Gharib and his Brother Ajib

With this Gharib went up to him and dealt him a cuff on the neck which knocked him down; whereupon the Marids bound him fast and all the Harim-women fled. Then Gharib sat down on the throne of kingship and said to Ra'ad Shah, "Do thou justice upon thy father." So Ra'ad Shah turned to him and said, "O perverse old man, become one of the saved and thou shalt be saved from the fire and the wrath of the All-powerful." But Tarkanan cried, "I will not die save in my own faith." Whereupon Gharib drew Al-Mahik and smote him therewith, and he fell to the earth in two pieces, and Allah hurried his soul to the fire and abiding-place dire.⁺ Then Gharib bade hang his body over the palace gate and they hung one-half on the right hand and the other on the left and waited till day, when Gharib caused Ra'ad Shah don the royal habit and sit down on his father's throne, with himself on his dexter hand and Jamrkan and Sa'adan and the Marids standing right and left; and he said to Kaylajan and Kurajan, "Whoso entereth of the Princes and Officers, seize him and bind him, and let not a single Captain escape you." And they answered, "Hearkening and obedience!" Presently, the Officers made for the palace, to do their service to the King, and the first to appear was the Chief Captain who, seeing King Tarkanan's dead body cut in half and hanging on either side of the gate, was seized with terror and amazement. Then Kaylajan laid hold of him by the collar and threw him and pinioned him; after which he dragged him into the palace and before sunrise they had bound three hundred and fifty Captains and set them before Gharib, who said to them, "O folk, have you seen your King hanging at the palace-gate?" Asked they, "Who hath done this deed?" and he answered, "I did it, by the help of Allah Almighty; and whoso opposeth me, I will do with him likewise." Then quoth they, "What is thy will with us?" and quoth he, "I am Gharib, King of Al-Irak, he who slew your warriors; and now Ra'ad Shah hath embraced the Faith of Salvation and is become a mighty King and ruler over you. So do ye become True Believers and all shall be well with you; but, if ye refuse, you shall repent it." So they pronounced the profession of the Faith and were enrolled among the people of felicity. Then said Gharib, "Are your hearts indeed stablished in the sweetness of the Belief?" and they replied, "Yes"; whereupon

The 666th and 667th Nights



he bade release them and clad them in robes of honour, saying, "Go to your people and expound Al-Islam to them. Whoso accepteth the Faith, spare him; but if he refuse slay him."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 666th night, she continued,

It hath reached me, O auspicious King, that King Gharib said to the troops of Ra'ad Shah, "Go to your people and offer Al-Islam to them. Whoso accepteth the Faith spare him; but if he refuse, slay him." So they went out and, assembling the men under their command, explained what had taken place and expounded Al-Islam to them, and they all professed, except a few, whom they put to death; after which they returned and told Gharib, who blessed Allah and glorified Him, saying, "Praised be the Almighty who hath made this thing easy to us without strife!" Then he abode in Cashmere of India forty days, till he had ordered the affairs of the country and cast down the shrines and temples of the Fire and built in their stead mosques and cathedrals, whilst Ra'ad Shah made ready for him rarities and treasures beyond count and despatched them to Al-Irak in ships. Then Gharib mounted on Kaylajan's back and Jamrkan and Sa'adan on that of Kurajan, after they had taken leave of Ra'ad Shah; and journeyed through the night till break of day, when they reached Oman city where their troops met them and saluted them and rejoiced in them. Then they set out for Cufa where

The Tale of Gharib and his Brother Ajib

Gharib called for his brother Ajib and commanded to hang him. So Sahim brought hooks of iron and driving them into the tendons of Ajib's heels, hung him over the gate; and Gharib bade them shoot him; so they riddled him with arrows, till he was like unto a porcupine. Then Gharib entered his palace and sitting down on the throne of his kingship, passed the day in ordering the affairs of the state. At nightfall he went in to his Harim, where Star o' Morn came to meet him and embraced him and gave him joy, she and her women, of his safety. He spent that day and lay that night with her and on the morrow, after he had made the Ghushl-ablution and prayed the dawn-prayer, he sat down on his throne and commanded preparation to be made for his marriage with Mahdiyah. Accordingly they slaughtered three thousand head of sheep and two thousand oxen and a thousand he-goats and five hundred camels and the like number of horses, beside four thousand fowls and great store of geese; never was such wedding in Al-Islam to that day. Then he went in to Mahdiyah and took her maidenhead and abode with her ten days; after which he committed the kingdom to his uncle Al-Damigh, charging him to rule the lieges justly, and journeyed with his women and warriors, till he came to the ships laden with the treasures and rarities which Ra'ad Shah had sent him, and divided the monies among his men who from poor became rich. Then they fared on till they reached the city of Babel, where he bestowed on Sahim al-Layl a robe of honour and appointed him Sultan of the city.—

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 667th night, she resumed her story, saying,

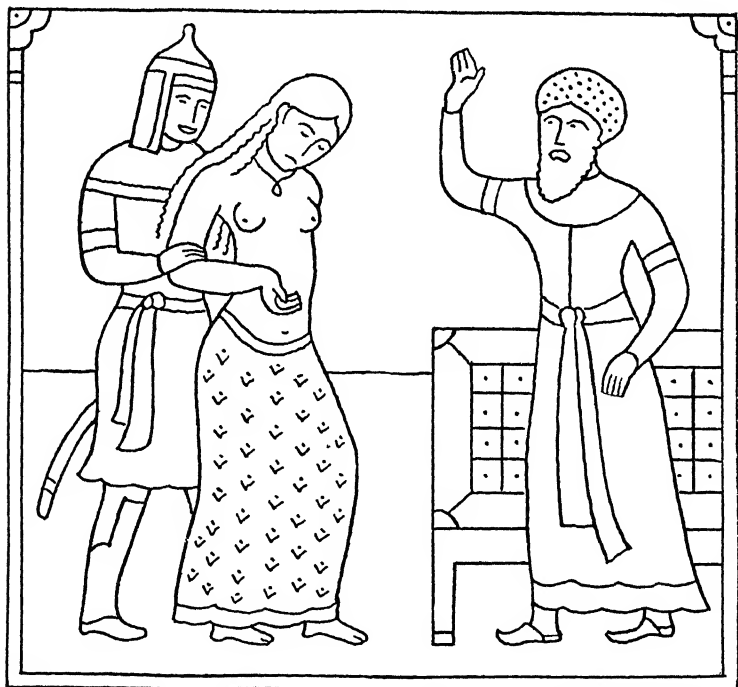
It hath reached me, O auspicious King, that Gharib, after robing his brother Sahim and appointing him Sultan, abode with him ten days, after which he set out again and journeyed nor stinted travel till he reached the castle of Sa'adan the Ghul, where they rested five days. Then quoth Gharib to Kaylajan and Kura-jan, "Pass over to Isbânîr al-Madáin, to the palace of the Chos-roë, and find what is come of Fakhr Taj and bring me one of the King's kinsmen, who shall acquaint me with what hath passed." Quoth they, "We hear and we obey," and set out forthright for Isbanir. As they flew between heaven and earth, behold, they caught sight of a mighty army, as it were the surging sea, and

The 667th Night

Kaylajan said to Kurajan, "Let us descend and determine what be this host." So they alighted and walking among the troops, found them Persians and questioned the soldiers whose men they were and whither they were bound; whereto they made answer, "We are *en route* for Al-Irak, to slay Gharib and all who company him." When the Marids heard these words, they repaired to the pavilion of the Persian general, whose name was Rustam, and waited till the soldiers slept, when they took up Rustam, bed and all, and made for the castle where Gharib lay. They arrived there by midnight and going to the door of the King's pavilion, cried, "Permission!" which when he heard, he sat up and said, "Come in." So they entered and set down the couch with Rustam asleep thereon. Gharib asked, "Who be this?" and they answered, "This be a Persian Prince, whom we met coming with a great host, thinking to slay thee and thine, and we have brought him to thee, that he may tell thee what thou hast a mind to know." "Fetch me an hundred braves!" cried Gharib, and they fetched them; whereupon he bade them, "Draw your swords and stand at the head of this Persian carle!" Then they awoke him and he opened his eyes; and, finding an arch of steel over his head, shut them again, crying, "What be this foul dream?" But Kaylajan pricked him with his sword-point and he sat up and said, "Where am I?" Quoth Sahim, "Thou art in the presence of King Gharib, son-in-law of the King of the Persians. What is thy name and whither goest thou?" When Rustam heard Gharib's name, he bethought himself and said in his mind, "Am I asleep or awake?" Whereupon Sahim dealt him a buffet, saying, "Why dost thou not answer?" And he raised his head and asked, "Who brought me from my tent out of the midst of my men?" Gharib answered, "These two Marids brought thee." So he looked at Kaylajan and Kurajan and skited in his bag-trousers. Then the Marids fell upon him, baring their tusks and brandishing their blades, and said to him, "Wilt thou not rise and kiss ground before King Gharib?" And he trembled at them and was assured that he was not asleep; so he stood up and kissed the ground between the hands of Gharib, saying, "The blessing of the Fire be on thee, and long life be thy life, O King!" Gharib cried, "O dog of the Persians, fire is not worshipful, for that it is harmful and profiteth not save in cooking food." Asked Rustam, "Who then is wor-

The Tale of Gharib and his Brother Ajib

shipful?" and Gharib answered, "Alone worshipworth is God, who formed thee and fashioned thee and created the heavens and the earth." Quoth the Ajami, "What shall I say that I may become of the party of this Lord and enter thy Faith?" and quoth Gharib, "Say, 'There is no god but *the* God, and Abraham is the Friend of God.'" So Rustam pronounced the profession of the Faith and was enrolled among the people of felicity. Then said he to Gharib, "Know, O my lord, that thy father-in-law, King Sabúr, seeketh to slay thee; and indeed he hath sent me with an hundred thousand men, charging me to spare none of you." Gharib rejoined, "Is this my reward for having delivered his daughter from death and dishonour? Allah will requite him his ill intent. But what is thy name?" The Persian answered, "My name is Rustam, general of Sabur"; and Gharib, "Thou shalt have the like rank in my army," adding, "But tell me, O Rustam, how is it with the Princess Fakh'r Taj?" "May thy head live, O King of the age!" "What was the cause of her death?" Rustam re-



The 668th Night

plied, "O my lord, no sooner hadst thou left us than one of the Princess's women went in to King Sabur and said to him, 'O my master, didst thou give Gharib leave to lie with the Princess my mistress?' whereto he answered, 'No, by the virtue of the fire!' and drawing his sword, went in to his daughter and said to her, 'O foul baggage, why didst thou suffer yonder Badawi to sleep with thee, without dower or even wedding?' She replied, 'O my papa, 'twas thou gavest him leave to sleep with me.' Then he asked, 'Did the fellow have thee?' but she was silent and hung down her head. Hereupon he cried out to the midwives and slave-girls, saying, 'Pinion me this harlot's elbows behind her and look at her privy parts.' So they did as he bade them and after inspecting her slit said to him, 'O King, she hath lost her maiden-head.' Whereupon he ran at her and would have slain her, but her mother rose up and threw herself between them crying, 'O King, slay her not, lest thou be for ever dishonoured; but shut her in a cell till she die.' So he cast her into prison till nightfall, when he called two of his courtiers and said to them, 'Carry her afar off and throw her into the river Jayhun and tell none.' They did his commandment, and indeed her memory is forgotten and her time is past."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 668th night, she pursued,

It hath reached me, O auspicious King, that when Gharib asked news of Fakhr Taj, Rustam informed him that she had been drowned in the river by her sire's command. And when Gharib heard this, the world waxed wan before his eyes and he cried, "By the virtue of Abraham the Friend, I will assuredly go to yonder dog and overwhelm him and lay waste his realm!" Then he sent letters to Jamrkan and to the governors of Mosul and May-yáfárikín; and, turning to Rustam, said to him, "How many men hadst thou in thine army?" He replied, "An hundred thousand Persian horse"; and Gharib rejoined, "Take ten thousand horse and go to thy people and occupy them with war; I will follow on thy trail." So Rustam mounted and taking ten thousand Arab horse made for his tribe, saying in himself, "I will do a deed shall whiten my face with King Gharib." So he fared on seven days, till there remained but half a day's journey between him and the Persian camp; when, dividing his host into four divisions he said

The Tale of Gharib and his Brother Ajib

to his men, "Surround the Persians on all sides and fall upon them with the sword." They rode on from eventide till midnight, when they had compassed the camp of the Ajamis, who were asleep in security, and fell upon them, shouting, "God is Most Great!" Whereupon the Persians started up from sleep and their feet slipped and the sabre went round amongst them; for the All-knowing King was wroth with them, and Rustam wrought amongst them as fire in dry fuel; till, by the end of the night, the whole of the Persian host was slain or wounded or fled, and the Moslems made prize of their tents and baggage, horses, camels and treasure-chests. Then they alighted and rested in the tents of the Ajamis till King Gharib came up and, seeing what Rustam had done and how he had gained by stratagem a great and complete victory, he invested him with a robe of honour and said to him, "O Rustam, it was thou didst put the Persians to the rout; wherefore all the spoil is thine." So he kissed Gharib's hand and thanked him, and they rested till the end of the day, when they set out for King Sabur's capital. Meanwhile, the fugitives of the defeated force reached Isbanir and went in to Sabur, crying out and saying, "Alas!" and "Well-away!" and "Woe worth the day!" Quoth he, "What hath befallen you and who with his mischief hath smitten you?" So they told him all that had passed and said, "Naught befel us except that thy general Rustam fell upon us in the darkness of the night because he had turned Moslem; nor did Gharib come near us." When the King heard this, he cast his crown to the ground and said, "There is no worth left us!" Then he turned to his son Ward Shah⁺ and said to him, "O my son, there is none for this affair save thou." Answered Ward Shah, "By thy life, O my father, I will assuredly bring Gharib and his chiefs of the people in chains and slay all who are with him." Then he numbered his army and found it two hundred and twenty thousand men. So they slept, intending to set forth on the morrow; but, next morning, as they were about to march, behold, a cloud of dust arose and spread till it walled the world and baffled the sight of the farthest-seeing wight. Now Sabur had mounted to farewell his son, and when he saw this mighty great dust, he let call a runner and said to him, "Go find me out the cause of this dust-cloud." The scout went and returned, saying, "O my lord, Gharib and his braves are upon you"; whereupon

The 669th Night

they unloaded their bâst-beasts and drew out in line of battle. When Gharib came up and saw the Persians ranged in row, he cried out to his men, saying, "Charge with the blessing of Allah!" So they waved the flags, and the Arabs and the Ajamis drave one at other and folk were heaped upon folk. Blood ran like water and all souls saw death face to face; the brave advanced and pressed forward to assail and the coward hung back and turned tail and they ceased not from fight and fray till ended day, when the kettle-drums beat the retreat and the two hosts drew apart. Then Sabur commanded to pitch his camp hard over the city-gate, and Gharib set up his pavilions in front of theirs; and every one went to his tent.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 669th night, she said,

It hath reached me, O auspicious King, that when the two hosts drew apart, every one went to his tent until the morning. As soon as it was day, the two hosts mounted their strong steeds and levelled their lances and wore their harness of war; then they raised their slogan-cries and drew out in battle array, whilst came forth all the lordly knights and the lions of fights. Now the first to open the gate of battle was Rustam, who urged his charger into mid-field and cried out, "God is most Great! I am Rustam, champion-in-chief of the Arabs and Ajamis. Who is for tilting, who is for fighting? Let no sluggard come out to me this day nor weakling!" Then there rushed forth to him a champion of the Persians; the two charged each other and there befel between them a sore fight, till Rustam sprang upon his adversary and smote him with a mace he had with him, seventy pounds in weight, and beat his head down upon his breast, and he fell to the earth, dead and in his blood drowned. This was no light matter to Sabur and he commanded his men to charge; so they drave at the Moslems, invoking the aid of the light-giving Sun, whilst the True Believers called for help upon the Magnanimous King. But the Ajamis, the Miscreants, outnumbered the Arabs, the Moslems, and made them drain the cup of death; which when Gharib saw he drew his sword Al-Mahik and crying out his war-cry, fell upon the Persians, with Kaylajan and Kurajan at either stirrup; nor did he leave playing upon them with blade till he hewed his way to the standard-bearer and smote him on the head with the flat of

The Tale of Gharib and his Brother Ajib

his sword, whereupon he fell down in a fainting fit and the two Marids bore him off to their camp. When the Persians saw the standard fall, they turned and fled and for the city-gates made; but the Moslems followed them with the blade and they crowded together to enter the city, so that they could not shut the gates and there died of them much people. Then Rustam and Sa'adan, Jamrkan and Sahim, Al-Damigh, Kaylajan and Kurajan and all the braves Mohammedan and the champions of Faith Unitarian fell upon the misbelieving Persians in the gates, and the blood of the Kafirs ran in the streets like a torrent till they threw down their arms and harness and called out for quarter; whereupon the Moslems stayed their swords from the slaughter and drove them to their tents, as one driveth a flock of sheep. Meanwhile Gharib returned to his pavilion, where he doffed his gear and washed himself of the blood of the Infidels; after which he donned his royal robes and sat down on his chair of estate. Then he called for the King of the Persians and said to him, "O dog of the Ajams, what moved thee to deal thus with thy daughter? How seest thou me unworthy to be her baron?" And Sabur answered, saying, "O King, punish me not because of that deed which I did; for I repent me and confronted thee not in fight but in my fear of thee." When Gharib heard these words he bade throw him flat and beat him. So they bastinadoed him, till he could no longer groan, and cast him among the prisoners. Then Gharib expounded Al-Islam to the Persians and one hundred and twenty thousand of them embraced The Faith, and the rest he put to the sword. Moreover all the citizens professed Al-Islam and Gharib mounted and entered in great state the city Isbanir al-Madain. Then he went into the King's palace and sitting down on Sabur's throne, gave robes and largess and distributed the booty and treasure among the Arabs and Persians, wherefore they loved him and wished him victory and honour and endurance of days. But Fakhr Taj's mother remembered her daughter and raised the voice of mourning for her, and the palace was filled with wails and cries. Gharib heard this and entering the Harim, asked the women what ailed them, whereupon the Princess's mother came forward and said, "O my lord, thy presence put me in mind of my daughter and how she would have joyed in thy coming, had she been alive and well." Gharib wept for her and sitting down on his throne, called for

The 670th Night

Sabur, and they brought him stumbling in his shackles. Quoth Gharib to him, "O dog of the Persians, what didst thou do with thy daughter?" "I gave her to such an one and such an one," quoth the King, "saying, 'Drown her in the river Jayhún.'" So Gharib sent for the two men and asked them, "Is what he saith true?" Answered they, "Yes; but, O King, we did not drown her, nay we took pity on her and left her on the bank of the Jayhun, saying, 'Save thyself and return not to the city, lest the King slay thee and slay us with thee.' This is all we know of her."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 670th night, she continued,

It hath reached me, O auspicious King, that the two men ended the tale of Fakhr Taj with these words, "And we left her upon the bank of the river Jayhun!" Now, when Gharib heard this he bade bring the astrologers and said to them, "Strike me a board of geomancy and find out what is come of Fakhr Taj, and whether she is still in the bonds of life or dead." They did so and said, "O King of the age, it is manifest to us that the Princess is alive and hath borne a male child; but she is with a tribe of the Jinn, and will be parted from thee twenty years; count, therefore, how many years thou hast been absent in travel." So he reckoned up the years of his absence and found them eight years and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!"⁺ Then he sent for all Sabur's Governors of towns and strongholds and they came and did him homage. Now one day after this, as he sat in his palace, behold, a cloud of dust appeared in the distance and spread till it walled the whole land and darkened the horizon. So he summoned the two Marids and bade them reconnoitre, and they went forth under the dust-cloud and snatching up a horseman of the advancing host, returned and set him down before Gharib, saying, "Ask this fellow, for he is of the army." Quoth Gharib, "Whose power is this?" and the man answered, "O King, 'tis the army of Khirad Shah,⁺ King of Shiras, who is come forth to fight thee." Now the cause of Khirad Shah's coming was this. When Gharib defeated Sabur's army, as hath been related, and took him prisoner, the King's son fled, with a handful of his father's force and ceased not flying till he reached the city of Shiras, where he went in to King Khirad Shah and kissed ground before him, whilst the tears ran down his cheeks.

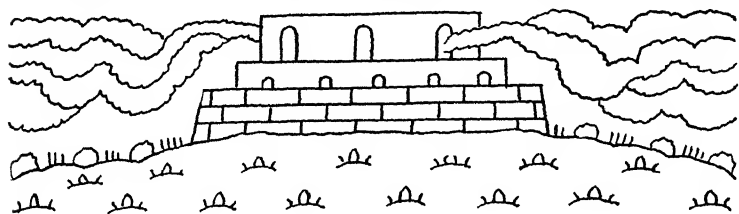
The Tale of Gharib and his Brother Ajib

When the King saw him in this case, he said to him, "Lift thy head, O youth, and tell me what maketh thee weep." He replied, "O King, a King of the Arabs, by name Gharib, hath fallen on us and captured the King my sire and slain the Persians making them drain the cup of death." And he told him all that had passed from first to last. Quoth Khirad Shah, "Is my wife⁺ well?" and quoth the Prince, "Gharib hath taken her." Cried the King, "As my head liveth, I will not leave a Badawi or a Moslem on the face of the earth!" So he wrote letters to his Viceroys, who levied their troops and joined him with an army which when reviewed numbered eighty-five thousand men. Then he opened his armouries and distributed arms and armour to the troops, after which he set out with them and journeyed till he came to Isbanir, and all encamped before the city-gate. Hereupon Kaylajan and Kurajan came in to Gharib and kissing his knee, said to him, "O our Lord, heal our hearts and give us this host to our share." And he said, "Up and at them!" So the two Marids flew aloft high in the lift and lighting down in the pavilion of the King of Shiras, found him seated on his chair of estate, with the Prince of Persia, Ward Shah son of Sabur, sitting on his right hand, and about him his Captains, with whom he was taking counsel for the slaughter of the Moslems. Kaylajan came forward and caught up the Prince and Kurajan snatched up the King and the twain flew back with them to Gharib, who caused beat them till they fainted. Then the Marids returned to the Shirazian camp and, drawing their swords, which no mortal man had strength to wield, fell upon the Misbelievers and Allah hurried their souls to the Fire and abiding-place dire, whilst they saw no one and nothing save two swords flashing and reaping men, as a husbandman reaps corn. So they left their tents and mounting their horses bare-backed, fled; and the Marids pursued them two days and slew of them much people; after which they returned and kissed Gharib's hand. He thanked them for the deed they had done and said to them, "The spoil of the Infidels is yours alone: none shall share with you therein." So they called down blessings on him and going forth, gathered the booty together and abode in their own homes. Meanwhile the remains of the beaten force ceased not flying till they reached the city of Shiras and there lifted up the voice of weeping——

The 671st and 672nd Nights

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 671st night, she said,

It hath reached me, O auspicious King, that after Gharib had put to flight the host of Khirad Shah, he bade Kaylajan and Kurajan take the spoil to their own possession nor share it with any; so they gathered the booty and abode in their own homes. Meanwhile the remains of the beaten force ceased not flying till they reached the city of Shiras and there lifted up the voice of weeping and began the ceremonial lamentations for those of them that had been slain. Now King Khirad Shah had a brother



Síran the Sorcerer hight, than whom there was no greater wizard in his day, and he lived apart from his brother in a certain stronghold, called the Fortalice of Fruits,⁺ in a place abounding in trees and streams and birds and blooms, half a day's journey from Shiras. So the fugitives betook them thither and went in to Siran the Sorcerer, weeping and wailing aloud. Quoth he, "O folk, what garreth you weep?" and they told him all that had happened, especially how the two Marids had carried off his brother Khirad Shah; whereupon the light of his eyes became night and he said, "By the virtue of my faith, I will certainly slay Gharib and all his men and leave not one alive to tell the tale!" Then he pronounced certain magical words and summoned the Red King, who appeared and Siran said to him, "Fare for Isbanir and fall on Gharib, as he sitteth upon his throne." Replied he, "Hearkening and obedience!" and, gathering his troops, repaired to Isbanir and assailed Gharib, who seeing him, drew his sword Al-Mahik and he and Kaylajan and Kurajan fell upon the army of the Red King and slew of them five hundred and thirty and wounded the King himself with a grievous wound; whereupon he and his people fled and stayed not in their flight, till they reached the Fortalice of Fruits and went in to Siran, crying out and exclaiming, "Woe!" and "Ruin!" And the Red King said to Siran, "O sage, Gharib

The Tale of Gharib and his Brother Ajib

hath with him the enchanted sword of Japhet son of Noah, and whomsoever he smiteth therewith he severeth him in sunder, and with him also are two Marids from Mount Caucasus, given to him by King Mura'ash. He it is who slew the Blue King and Barkan Lord of the Carnelian City, and did to death much people of the Jinn." When the Enchanter heard this, he said to the Red King, "Go," and he went his ways; whereupon he resumed his conjurations, and calling up a Marid, by name Zu'azi'a, gave him a drachm of levigated Bhang and said to him, "Go thou to Isbanir and enter King Gharib's palace and assume the form of a sparrow. Wait till he fall asleep and there be none with him; then put the Bhang up his nostrils and bring him to me." "To hear is to obey," replied the Marid and flew to Isbanir, where, changing himself into a sparrow, he perched on the window of the palace and waited till all Gharib's attendants retired to their rooms and the King himself slept. Then he flew down and going up to Gharib, blew the powdered Bhang into his nostrils, till he lost his senses, whereupon he wrapped him in the bed-coverlet and flew off with him, like the storm-wind, to the Fortalice of Fruits; where he arrived at midnight and laid his prize before Siran. The Sorcerer thanked him and would have put Gharib to death, as he lay senseless under Bhang; but a man of his people withheld him saying, "O Sage, an thou slay him, his friend King Mura'ash will fall on us with all his Ifrits and lay waste our realm." "How then shall we do with him?" asked Siran, and the other answered, "Cast him into the Jayhun while he is still in Bhang and he shall be drowned and none will know who threw him in." And Siran bade the Marid take Gharib and cast him into Jayhun river.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 672nd night, she resumed,

It hath reached me, O auspicious King, that the Marid took Gharib and carried him to the Jayhun purposing to cast him therein, but it was grievous to him to drown him, wherefore he made a raft of wood and binding it with cords, pushed it out (and Gharib thereon) into the current, which carried it away. Thus fared it with Gharib; but as regards his people, when they awoke in the morning and went in to do their service to their King, they found him not and seeing his rosary on the throne, awaited him awhile, but he came not. So they sought out the

The 673rd Night

head Chamberlain and said to him, "Go into the Harim and look for the King: for it is not his habit to tarry till this time." Accordingly, the Chamberlain entered the Serraglio and enquired for the King, but the women said, "Since yesterday we have not seen him." Thereupon he returned and told the Officers, who were confounded and said, "Let us see if he have gone to take his pleasure in the gardens." Then they went out and questioned the gardeners if they had seen the King, and they answered, "No"; whereat they were sore concerned and searched all the garths till the end of the day, when they returned in tears. Moreover, the two Marids sought for him all round the city, but came back after three days, without having happened on any tidings of him. So the people donned black and made their complaint to the Lord of all worshipping men who doth as he is fain. Meanwhile, the current bore the raft along for five days till it brought it to the salt sea, where the waves disported with Gharib and his stomach, being troubled, threw up the Bhang. Then he opened his eyes and finding himself in the midst of the main, a plaything of the billows, said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Would to Heaven I wot who hath done this deed by me!" Presently as he lay, perplexed concerning his case, lo! he caught sight of a ship sailing by and signalled with his sleeve to the sailors, who came to him and took him up, saying, "Who art thou and whence comest thou?" He replied, "Do ye feed me and give me to drink, till I recover myself, and after I will tell you who I am." So they brought him water and victual, and he ate and drank and Allah restored to him his reason. Then he asked them, "O folk, what countrymen are ye and what is your Faith?" and they answered, "We are from Karaj^t and we worship an idol called Minkásh." Cried Gharib, "Perdition to you and your idol! O dogs, none is worthy of worship save Allah who created all things, who saith to a thing Be! and it becometh." When they heard this, they rose up and fell upon him in great wrath and would have seized him. Now he was without weapons, but whomsoever he struck, he smote down and deprived of life, till he had felled forty men, after which they overcame him by force of numbers and bound him fast, saying, "We will not slay him save in our own land, that we may first show him to our King." Then they sailed on——

The Tale of Gharib and his Brother Ajib

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 673rd night, she pursued,

It hath reached me, O auspicious King, that when the ship's crew seized Gharib and bound him fast they said, "We will not slay him save in our own land." Then they sailed on till they came to the city of Karaj, the builder whereof was an Amalekite, fierce and furious; and he had set up at each gate of the city a magical figure of copper which, whenever a stranger entered, blew a blast on a trumpet, that all in the city heard it and fell upon the stranger and slew him, except he embraced their creed. When Gharib entered the city, the figure stationed at the gate blew such a horrible blast that the King was affrighted and going in to his idol, found fire and smoke issuing from its mouth, nose and eyes. Now a Satan had entered the belly of the idol and speaking as with its tongue, said, "O King, there is come to thy city one hight Gharib, King of Al-Irak, who biddeth the folk quit their belief and worship his Lord; wherefore, when they bring him before thee, look thou spare him not." So the King went out and sat down on his throne; and presently, the sailors brought in Gharib and set him before the presence, saying, "O King, we found this youth shipwrecked in the midst of the sea, and he is a Kafir and believeth not in our gods." Then they told him all that had passed and the King said, "Carry him to the house of the Great Idol and cut his throat before him, so haply our god may look lovingly upon us." But the Wazir said, "O King, it befitteth not to slaughter him thus, for he would die in a moment: better we imprison him and build a pyre of fuel and burn him with fire." Thereupon the King commanded to cast Gharib into jail and caused wood to be brought, and they made a mighty pyre and set fire to it, and it burnt till the morning. Then the King and the people of the city came forth and the Ruler sent to fetch Gharib; but his lieges found him not; so they returned and told their King who said, "And how made he his escape?" Quoth they, "We found the chains and shackles cast down and the doors fast locked." Whereat the King marvelled and asked, "Hath this fellow to Heaven up flown or into the earth gone down?" and they answered, "We know not." Then said the King, "I will go and question my God, and he will inform me whither he is gone." So he rose and went in, to prostrate himself to his idol, but found it not and began to

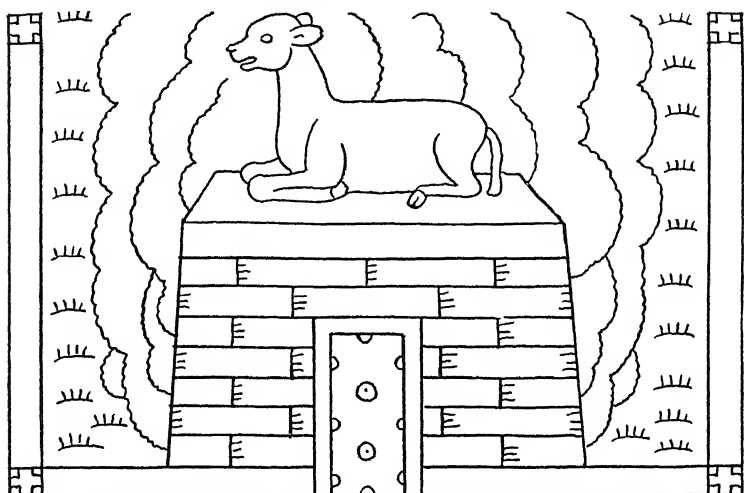
The 674th Night

rub his eyes and say, "Am I in sleep or on wake?" Then he turned to his Wazir and said to him, "Where is my God and where is my prisoner? By my faith, O dog of Wazirs, haddest thou not counselled me to burn him, I had slaughtered him; for it is he who hath stolen my God and fled; and there is no help but I take blood-wreak of him!" Then he draw his sword and struck off the Wazir's head. Now there was for Gharib's escape with the idol a strange cause and it was on this wise. When they had shut him up in a cell adjoining the domed shrine under which stood the idol, he rose to pray, calling upon the name of Almighty Allah and seeking deliverance of Him, to whom be honour and glory! The Marid who had charge of the idol and spoke in its name, heard him and fear got hold upon his heart and he said, "O shame upon me! Who is this seeth me while I see him not?" So he went in to Gharib and throwing himself at his feet, said to him, "O my Lord, what must I say that I may become of thy company and enter thy religion?" Replied Gharib, "Say, 'There is no god but *the* God and Abraham is the Friend of God.'" So the Marid pronounced the profession of Faith and was enrolled among the people of felicity. Now his name was Zalzal, son of Al-Muzalzil,⁺ one of the Chiefs of the Kings of the Jinn. Then he unbound Gharib and taking him and the idol, made for the higher air.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 674th night, she said,

It hath reached me, O auspicious King, that the Marid took up Gharib and the idol and made for the higher air. Such was his case; but as regards the King, when his soldiers saw what had befallen and the slaughter of the Wazir they renounced the worship of the idol and drawing their swords, slew the King; after which they fell on one another, and the sword went round amongst them three days, till there abode alive but two men, one of whom prevailed over the other and killed him. Then the boys attacked the survivor and slew him and fell to fighting amongst themselves, till they were all killed; and the women and girls fled to the hamlets and fortified villages; wherefore the city became desert and none dwelt therein but the owl. Meanwhile, the Marid Zalzal flew with Gharib towards his own country, the Island of Camphor and the Castle of Crystal and the Land of the Enchanted

The Tale of Gharib and his Brother Ajib



Calf, so called because its King, Al-Muzalzil, had a pied calf, which he had clad in housings brocaded with red gold, and worshipped as a god. One day the King and his people went in to the calf and found him trembling; so the King said, "O my God, what hath troubled thee?" whereupon the Satan in the calf's belly cried out and said, "O Muzalzil, verily thy son hath deserted to the Faith of Abraham the Friend, at the hands of Gharib Lord of Al-Irak"; and went on to tell him all that had passed from first to last. When the King heard the words of his calf he was confounded and going forth, sat down upon his throne. Then he summoned his Grandees who came in a body, and he told them what he had heard from the idol, whereat they marvelled and said, "What shall we do, O King?" Quoth he, "When my son cometh and ye see me embrace him, do ye lay hold of him." And they said, "Hearkening and obedience!" After two days came Zalzal and Gharib, with the King's idol of Karaj, but no sooner had they entered the palace-gate than the Jinn seized on them and carried them before Al-Muzalzil, who looked at his son with eyes of ire and said to him, "O dog of the Jinn, hast thou left thy Faith and that of thy fathers and grandfathers?" Quoth Zalzal, "I have embraced the True Faith, and on like wise do thou (Woe be to thee!) seek salvation and thou shalt be saved from the wrath of the King Almighty in sway, Creator of Night and Day." Therewith his father waxed wroth and said, "O son of adultery,

The 675th Night

dost confront me with these words?" Then he bade clap him in prison and turning to Gharib, said to him, "O wretch of a mortal, how hast thou abused my son's wit and seduced him from his Faith?" Quoth Gharib, "Indeed, I have brought him out of wrongousness into the way of righteousness, out of Hell into Heaven and out of unfaith to the True Faith." Whereupon the King cried out to a Marid called Sayyár, saying, "Take this dog and cast him into the Wady of Fire, that he may perish." Now this valley was in the "Waste Quarter"⁺ and was thus named from the excess of its heat and the flaming of its fire, which was so fierce that none who went down therein could live an hour, but was destroyed; and it was compassed about by mountains high and slippery wherein was no opening. So Sayyar took up Gharib and flew with him towards the Valley of Fire, till he came within an hour's journey thereof, when being weary, he alighted in a valley full of trees and streams and fruits, and setting down from his back Gharib chained as he was, fell asleep for fatigue. When Gharib heard him snore, he strove with his bonds till he burst them; then, taking up a heavy stone, he cast it down on the Marid's head and crushed his bones, so that he died on the spot. Then he fared on into the valley.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 675th night, she continued,

It hath reached me, O auspicious King, that Gharib after killing the Marid fared on into the valley and found himself in a great island in mid-ocean, full of all fruits that lips and tongue could desire. So he abode alone on the island, drinking of its waters and eating of its fruits and of fish that he caught, and days and years passed over him, till he had sojourned there in his solitude seven years. One day, as he sat, behold, there came down on him from the air two Marids, each carrying a man; and seeing him they said, "Who art thou, O fellow, and of which of the tribes art thou?" Now they took him for a Jinni, because his hair was grown long; and he replied, saying, "I am not of the Jinn," whereupon they questioned him, and he told them all that had befallen him. They grieved for him and one of the Ifrits said, "Abide thou here till we bear these two lambs to our King that he may break his fast on the one and sup on the other, and after we will come back and carry thee to thine own country."

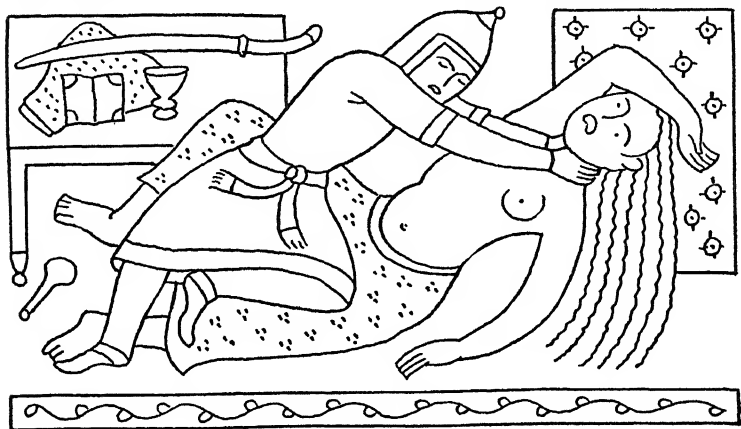
The Tale of Gharib and his Brother Ajib

He thanked them and said, "Where be the lambs?" Quoth they, "These two mortals are the lambs." And Gharib said, "I take refuge with Allah the God of Abraham the Friend, the Lord of all creatures, who hath power over everything!" Then the Marids flew away and Gharib abode awaiting them two days, when one of them returned, bringing with him a suit of clothes wherewith he clad him. Then he took him up and flew with him sky-high out of sight of earth, till Gharib heard the angels glorifying God in Heaven, and a flaming shaft issued from amongst them and made for the Marid, who fled from it towards the earth. The meteor pursued him, till he came within a spear's cast of the ground, when Gharib leaped from his shoulders and the fiery shaft overtook the Marid, who became a heap of ashes. As for Gharib, he fell into the sea and sank two fathoms deep, after which he rose to the surface and swam for two days and two nights, till his strength failed him and he made certain of death. But, on the third day as he was despairing he caught sight of an island steep and mountainous; so he swam for it and landing, walked on inland, where he rested a day and a night, feeding on the growth of the ground. Then he climbed to the mountain top, and, descending the opposite slope, fared on two days till he came in sight of a walled and bulwarked city, abounding in trees and rills. He walked up to it; but, when he reached the gate, the warders seized on him, and carried him to their Queen, whose name was Ján Sháh.⁺ Now she was five hundred years old, and every man who entered the city, they brought to her and she made him sleep with her, and when he had done his work, she slew him and so had she slain many men. When she saw Gharib, he pleased her mightily; so she asked him, "What be thy name and Faith and whence comest thou?" and he answered, "My name is Gharib King of Irak, and I am a Moslem." Said she, "Leave this Creed and enter mine and I will marry thee and make thee King." But he looked at her with eyes of ire and cried, "Perish thou and thy faith!" Cried she, "Dost thou blaspheme my idol, which is of red carnelian, set with pearls and gems?" And she called out to her men, saying, "Imprison him in the house of the idol; haply it will soften his heart." So they shut him up in the domed shrine and locking the doors upon him, went their way. As soon as they were gone—

The 676th Night

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 676th night, she said,

It hath reached me, O auspicious King, that when they took Gharib, they jailed him in the idol's domed shrine; and locking the doors upon him, went their way. As soon as they were gone, Gharib gazed at the idol, which was of red carnelian, with collars of pearls and precious stones about its neck, and presently he went close to it and lifting it up, dashed it on the ground and



brake it in bits; after which he lay down and slept till daybreak. When morning morrowed, the Queen took seat on her throne and said, "O men, bring me the prisoner." So they opened the temple doors and entering, found the idol broken in pieces, whereupon they buffeted their faces till the blood ran from the corners of their eyes. Then they made at Gharib to seize him; but he smote one of them with his fist and slew him, and so did he with another and yet another, till he had slain five-and-twenty of them and the rest fled and went in to Queen Jan Shah, shrieking loudly. Quoth she, "What is the matter?" and quoth they, "The prisoner hath broken thine idol and slain thy men," and told her all that had passed. When she heard this, she cast her crown to the ground and said, "There is no worth left in idols!" Then she mounted amid a thousand fighting-men and rode to the temple, where she found Gharib had gotten him a sword and come forth and was slaying men and overthrowing warriors. When she saw his prowess, her heart was drowned in the love of him and she

The Tale of Gharib and his Brother Ajib

said to herself, "I have no need of the idol and care for naught save this Gharib, that he may lie in my bosom the rest of my life." Then she cried to her men, "Hold aloof from him and leave him to himself!" Then, going up to him she muttered certain magical words, whereupon his arm became benumbed, his forearm relaxed and the sword dropped from his hand. So they seized him and pinioned him, as he stood confounded, stupefied. Then the Queen returned to her palace, and seating herself on her seat of estate, bade her people withdraw and leave Gharib with her. When they were alone, she said to him, "O dog of the Arabs, wilt thou shiver my idol and slay my people?" He replied, "O accursed woman, had he been a god he had defended himself!" Quoth she, "Stroke me and I will forgive thee all thou hast done." But he replied, saying, "I will do naught of this." And she said, "By the virtue of my faith, I will torture thee with grievous torture!" So she took water and conjuring over it, sprinkled it upon him and he became an ape. And she used to feed and water and keep him in a closet, appointing one to care for him; and in this plight he abode two years. Then she called him to her one day and said to him, "Wilt thou hearken to me?" And he signed to her with his head, "Yes." So she rejoiced and freed him from the enchantment. Then she brought him food and he ate and toyed with her and kissed her, so that she trusted in him. When it was night she lay down and said to him, "Come, do thy business." He replied, "'Tis well"; and, mounting on her breast, seized her by the neck and brake it, nor did he arise from her till life had left her. Then, seeing an open cabinet, he went in and found there a sword of damascened⁺ steel and a targe of Chinese iron; so he armed himself cap-à-pie and waited till the day. As soon as it was morning, he went forth and stood at the gate of the palace. When the Emirs came and would have gone in to do their service to the Queen, they found Gharib standing at the gate, clad in complete war-gear; and he said to them, "O folk, leave the service of idols and worship the All-wise King, Creator of Night and Day, the Lord of men, the Quickener of dry bones, for He made all things and hath dominion over all." When the Kafirs heard this, they ran at him, but he fell on them like a rending lion and charged through them again and again, slaying of them much people; but when the night came,—

The 677th and 678th Nights

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 677th night, she said,

It hath reached me, O auspicious King, that when the Kafirs fell upon Gharib, he slew of them much people; but, when the night came, they overcame him by dint of numbers and would have taken him by strenuous effort, when behold, there descended upon the Infidels a thousand Marids, under the command of Zalzal, who plied them with the keen sabre and made them drink the cup of destruction, whilst Allah hurried their souls to Hell-fire, till but few were left of the people of Jan Shah to tell the tale and the rest cried out, "Quarter! Quarter!" and believed in the Requiring King, whom no one thing diverteth from other thing, the Destroyer of the Jabábirah⁺ and Exterminator of the Akásirah, Lord of this world and of the next. Then Zalzal saluted Gharib and gave him joy of his safety; and Gharib said to him, "How knowest thou of my case?" and he replied, "O my lord, my father kept me in prison two years, after sending thee to the Valley of Fire; then he released me, and I abode with him another year, till I was restored to favour with him, when I slew him and his troops submitted to me. I ruled them for a year's space till, one night, I lay down to sleep, having thee in thought, and saw thee in a dream, fighting against the people of Jan Shah; wherefore I took these thousand Marids and came to thee." And Gharib marvelled at this happy conjuncture. Then he seized upon Jan Shah's treasures and those of the slain and appointed a ruler over the city; after which the Marids took up Gharib and the monies and he lay the same night in the Castle of Crystal. He abode Zalzal's guest six months; when he desired to depart; so Zalzal gave him rich presents and despatched three thousand Marids, who brought the spoils of Karaj-city and added them to those of Jan Shah. Then Zalzal loaded forty thousand Marids with the treasure and himself taking up Gharib, flew with his host towards the city of Isbanir al-Madain where they arrived at midnight. But as Gharib glanced around he saw the walls invested on all sides by a conquering army,⁺ as it were the surging sea, so he said to Zalzal, "O my brother, what is the cause of this siege and whence came this army?" Then he alighted on the terrace-roof of his palace and cried out, saying, "Ho, Star o' Morn! Ho, Mahdiyah!" Whereupon the twain started up from sleep in

The Tale of Gharib and his Brother Ajib

amazement and said, "Who calleth us at this hour?" Quoth he, "'Tis I, your lord, Gharib, the Marvellous One of the deeds wondrous." When the Princesses heard their lord's voice, they rejoiced and so did the women and the eunuchs. Then Gharib went down to them and they threw themselves upon him and lullilooed with cries of joy, so that all the palace rang again and the Captains of the army awoke and said, "What is to do?" So they made for the palace and asked the eunuchs, "Hath one of the King's women given birth to a child?" and they answered, "No; but rejoice ye, for King Gharib hath returned to you." So they rejoiced, and Gharib, after salams to the women came forth amongst his comrades, who threw themselves upon him and kissed his hands and feet, returning thanks to Almighty Allah and praising Him. Then he sat down on his throne, with his officers sitting about him, and questioned them of the beleaguering army. They replied, "O King, these troops sat down before the city three days ago and there are amongst them Jinn as well as men; but we know not what they want, for we have had with them neither battle nor speech." And presently they added, "The name of the commander of the besieging army is Murad Shah and he hath with him an hundred thousand horse and three thousand foot, besides two hundred tribesmen of the Jinn." Now the manner of his coming was wondrous.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 678th night, she said,

It hath reached me, O auspicious King, that the cause of this army coming upon Isbanir city was wondrous. When the two men, whom Sabur had charged to drown his daughter Fakhr Taj, let her go, bidding her flee for her life, she went forth distracted, unknowing whither to turn and saying, "Where is thine eye, O Gharib, that thou mayst see my case and the misery I am in?" and wandered on from country to country, and valley to valley, till she came to a Wady abounding in trees and streams, in whose midst stood a strong-based castle and a lofty-built as it were one of the pavilions of Paradise. So she betook herself thither and entering the fortalice, found it hung and carpeted with stuffs of silk and great plenty of gold and silver vessels; and therein were an hundred beautiful damsels. When the maidens saw Fakhr Taj, they came up to her and saluted her, deeming her of the virgins

The 679th Night

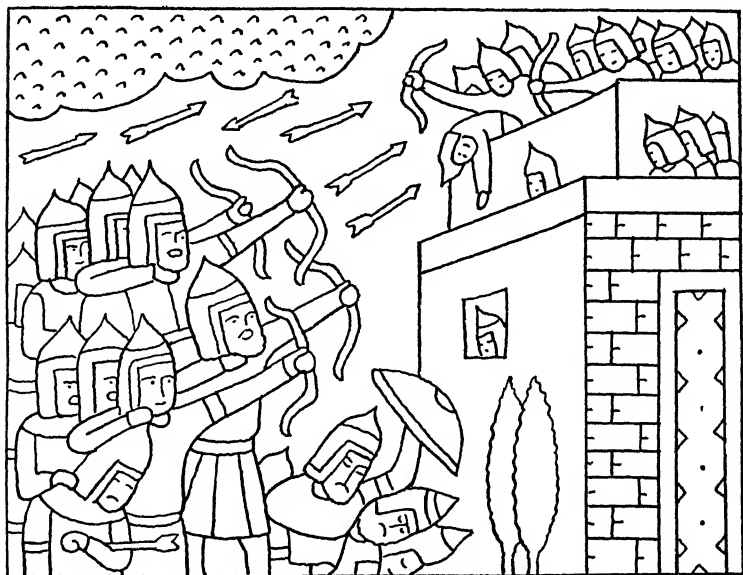
of the Jinn, and asked her of her case. Quoth she, "I am daughter to the Persians' King"; and told them all that had befallen her; which when they heard, they wept over her and condoled with her and comforted her, saying, "Be of good cheer and keep thine eyes cool and clear, for here shalt thou have meat and drink and raiment, and we all are thy handmaids." She called down blessings on them and they brought her food, of which she ate till she was satisfied. Then quoth she to them, "Who is the owner of this palace and lord over you girls?" and quoth they, "King Salsál, son of Dál, is our master; he passeth a night here once in every month and fareth in the morning to rule over the tribes of the Jinn." So Fakhr Taj took up her abode with them and after five days she gave birth to a male child, as he were the moon. They cut his navel cord and kohl'd his eyes, then they named him Murad Shah, and he grew up in his mother's lap. After a while came King Salsal, riding on a paper-white elephant, as he were a tower plastered with lime and attended by the troops of the Jinn. He entered the palace, where the hundred damsels met him and kissed ground before him, and amongst them Fakhr Taj. When the King saw her, he looked at her and said to the others, "Who is yonder damsel?" and they replied, "She is the daughter of Sabur, King of the Persians and Turks and Daylamites." Quoth he, "Who brought her hither?" So they repeated to him her story; whereat he was moved to pity for her and said to her, "Grieve not, but take patience till thy son be grown a man, when I will go to the land of the Ajamis and strike off thy father's head from between his shoulders and seat thy son on the throne in his stead." So she rose and kissed his hands and blessed him. Then she abode in the castle and her son grew up and was reared with the children of the King. They used to ride forth together a-hunting and birding and he became skilled in the chase of wild beasts and ravening lions and ate of their flesh, till his heart became harder than the rock. When he reached the age of fifteen, his spirit waxed big in him and he said to Fakhr Taj, "O my mamma, who is my papa?" She replied, "O my son, Gharib, King of Irak, is thy father and I am the King's daughter, of the Persians," and she told him her story. Quoth he, "Did my grandfather indeed give orders to slay thee and my father Gharib?" and quoth she, "Yes." Whereupon he, "By the claim thou hast on me for rearing me, I

The Tale of Gharib and his Brother Ajib

will assuredly go to thy father's city and cut off his head and bring it into thy presence!"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 679th night, she said,

It hath reached me, O auspicious King, that when Murad Shah son of Fakhr Taj thus bespake his mother, she rejoiced in his speech. Now he used to go a-riding with two hundred Marids till he grew to man's estate, when he and they fell to making raids and cutting off the roads and they pushed their razzias ever farther till one day he attacked the city of Shiraz and took it. Then he proceeded to the palace and cut off the King's head, as he sat on his throne, and slew many of his troops, whereupon the rest cried "Quarter! Quarter!" and kissed his stirrups. Finding that they numbered ten thousand horse, he led them to Balkh, where he slew the King of the city and put his men to the rout and made himself master of the riches of the place. Thence he passed to Núrayn,⁺ at the head of an army of thirty thousand horse, and the Lord of Nurayn came out to him, with treasure and tribute, and did him homage. Then he went on to Samarcand of the Persians and took the city, and after that to Akhlát⁺ and took that town also; nor was there any city he came to but he captured it.



The 680th Night

Thus Murad Shah became the head of a mighty host, and all the booty he made and spoils in the sundry cities he divided among his soldiery, who loved him for his valour and munificence. At last he came to Isbanir al-Madain and sat down before it, saying, "Let us wait till the rest of my army come up, when I will seize on my grandfather and solace my mother's heart by smiting his neck in her presence." So he sent for her, and by reason of this, there was no battle for three days, when Gharib and Zalzal arrived with the forty thousand Marids, laden with treasure and presents. They asked concerning the besiegers, but none could enlighten them beyond saying that the host had been there encamped for three days without a fight taking place. Presently came Fakhr Taj, and her son Murad Shah embraced her saying, "Sit in thy tent till I bring thy father to thee." And she sought succour for him of the Lord of the Worlds, the Lord of the heavens and the Lord of the earths. Next morning, as soon as it was day, Murad Shah mounted and rode forth, with the two hundred Marids on his right hand and the Kings of men on his left, whilst the kettle-drums beat to battle. When Gharib heard this, he also took to horse and, calling his people to the combat, rode out, with the Jinn on his dexter hand and the men on his sinistral. Then came forth Murad Shah, armed cap-à-pie and drove his charger right and left, crying, "O folk, let none come forth to me but your King. If he conquer me, he shall be lord of both armies, and if I conquer him, I will slay him, as I have slain others." When Gharib heard his speech, he said, "Avaunt, O dog of the Arabs!" And they charged at each other and lunged with lances, till they broke, then hewed at each other with swords, till the blades were notched; nor did they cease to advance and retire and wheel and career, till the day was half spent and their horses fell down under them, when they dismounted and gripped each other. Then Murad Shah seizing Gharib lifted him up and strove to dash him to the ground; but Gharib caught him by the ears and pulled him with his might, till it seemed to the youth as if the heavens were falling on the earth⁺ and he cried out, with his heart in his mouth, saying, "I yield myself to thy mercy, O Knight of the age!" So Gharib bound him,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 680th night, she continued.

The Tale of Gharib and his Brother Ajib

It hath reached me, O auspicious King, that when Gharib caught Murad Shah by the ears and well-nigh tore them off he cried, "I yield myself to thy mercy, O Knight of the age!" So Gharib bound him, and the Marids his comrades would have charged and rescued him, but Gharib fell on them with a thousand Marids and was about to smite them down, when they cried out, "Quarter! Quarter!" and threw away their arms. Then Gharib returned to his Shahmiyānah which was of green silk, embroidered with red gold and set with pearls and gems; and, seating himself on his throne, called for Murad Shah. So they brought him, shuffling in his manacles and shackles. When the prisoner saw him, he hung down his head for shame; and Gharib said to him, "O dog of the Arabs, who art thou that thou shouldst ride forth and measure thyself against kings?" Replied Murad Shah, "O my lord, reproach me not, for indeed I have excuse." Quoth Gharib, "What manner of excuse hast thou?" And quoth he, "Know, O my lord, that I came out to avenge my mother and my father on Sabur, King of the Persians; for he would have slain them; but my mother escaped and I know not whether he killed my father or not." When Gharib heard these words, he replied, "By Allah, thou art indeed excusable! But who were thy father and mother and what are their names?" Murad Shah said, "My sire was Gharib, King of Al-Irak, and my mother Fakhr Taj, daughter of King Sabur of Persia." When Gharib heard this, he gave a great cry and fell down fainting. They sprinkled rose-water on him, till he came to himself, when he said to Murad Shah, "Art thou indeed Gharib's son by Fakhr Taj?" and he replied, "Yes." Cried Gharib, "Thou art a champion, the son of a champion. Loose my child!" And Sahim and Kaylajan went up to Murad Shah and set him free. Then Gharib embraced his son and, seating him beside himself, said to him, "Where is thy mother?" "She is with me in my tent," answered Murad Shah; and Gharib said, "Bring her to me." So Murad Shah mounted and repaired to his camp, where his comrades met him, rejoicing in his safety, and asked him of his case; but he answered, "This is no time for questions." Then he went in to his mother and told her what had passed; whereat she was gladdened with exceeding gladness: so he carried her to Gharib, and they two embraced and rejoiced in each other. Then Fakhr Taj and Murad Shah islam-

ized and expounded The Faith to their troops, who all made profession with heart and tongue. After this, Gharib sent for Sabur and his son Ward Shah, and upbraided them for their evil dealing and expounded Al-Islam to them; but they refused to profess; wherefore he crucified them on the gate of the city and the people decorated the town and held high festival. Then Gharib crowned Murad Shah with the crown of the Chosroës and made him King of the Persians and Turks and Medes; moreover, he made his uncle Al-Damigh, King over Al-Irak, and all the peoples and lands submitted themselves to Gharib. Then he abode in his kingship, doing justice among his lieges, wherefore all the people loved him, and he and his wives and comrades ceased not from all solace of life, till there came to them the Destroyer of Delights and Sunderer of Societies, and extolled be the perfection of Him whose glory endureth for ever and aye and whose boons embrace all His creatures! This is every thing that hath come down to us of the history of Gharib and Ajib.

FOOTNOTES

PAGE 2308—Line 28. Von Hammer holds this story to be a satire on Arab superstition and the compulsory propagation, the *compelle intrare*, of Al-Islam. Lane (iii. 235) omits it altogether for reasons of his own. I differ with great diffidence from the learned Baron whose Oriental reading was extensive; but the tale does not seem to justify his explanations. It appears to me simply one of the wilder romances, full of purposeful anachronisms (e.g., dated between Abraham and Moses, yet quoting the Koran) and written by someone familiar with the history of Oman. The style, too, is peculiar, in many places so abrupt that much manipulation is required to make it presentable: it suits, however, the rollicking, violent, brigand-like life which it depicts. There is only one incident about the end which justifies Von Hammer's suspicion.

Line 30. The Persian hero of romance who converses with the Simurgh or Griffin.

Line 33. The word is as much used in Egypt as *wunderbar* in Germany. As an exclamation it is equivalent to "mighty fine!"

PAGE 2309—Line 8. In modern days used in a bad sense, as a freethinker, etc. So Dalilah the Wily is noted to be a philosopheress.

PAGE 2312—Line 5. The game is much mixed up after Arab

fashion. The "Tufat" is the Siyáhghosh=Black-ears, of India (*Felis caracal*), the Persian lynx, which gives very good sport with Dachshunds. Lynxes still abound in the thickets near Cairo.

Line 10. The "Sons of Kahtán," especially the Ya'arubah tribe, made much history in Oman. Ya'arub (the eponymus) is written Ya'arab and Ya'arib; but Ya'arub (from Ya'arubu, Aorist of 'Aruba) is best, because according to all authorities he was the first to cultivate primitive Arabian speech and Arabic poetry. (Caussin de Perceval's *Hist. des Arabes*, i. 50, etc.)

Line 21. He who shooteth an arrow by night. See the death of Antar shot down in the dark by the archer Jazár, son of Jábir, who had been blinded by a red-hot sabre passed before his eyes. This is a mere fiction of Al-Asma'i, as the real 'Antar (or 'Antarah) lived to a good old age, and probably died the "straw-death."

PAGE 2313—Line 6. See vol. i., p. 520, note, for a reminiscence of masterful King Kulayb and his Himà or domain. Here the phrase would mean, "None could approach them when they were wroth; none were safe from their rage."

Line 25. The sons of Nabhán (whom Mr. Badger calls Nebhán) supplied the old Maliks or Kings of Oman. (*History of the Imams and Sayyids of Oman*, etc., London: Hakluyt Soc. 1871.)

Line 28. This is a sore insult in Arabia, where they have not dreamt of a "Jawáb-club," like that of Calcutta in the old days, to which only men who had been half a dozen times "jawab'd" (=refused in Anglo-Indian jargon) could belong. "I am not a stallion to be struck on the nose," say the Arabs.

Line 37. Again "inverted speech": it is as if we said, "Now, you're a damned fine fellow, so," etc. "Allah curse thee! Thou hast guarded thy women alive and dead," said the man of Sulaym in admiration after thrusting his spear into the eye of dead Rabi'ah.

PAGE 2314—Line 17. The Badawi use javelins or throw-spears of many kinds, especially the prettily worked Mizrák (*Pilgrimage*, i. 349); spears for footmen (Shalfah, a bamboo or palm-stick with a head about a hand broad), and the knightly lance, a male bamboo some 12 feet long with iron heel and a long tapering point often of open work or damascened steel, under which are tufts of black ostrich feathers, one or two. I never saw a crescent-shaped

head as the text suggests. It is a "Pundonor" not to sell these weapons: you say, "Give me that article and I will satisfy thee!" After which the Sons of the Sand will haggle over each copper as if you were cheapening a sheep. (*ibid.*, iii. 73.)

PAGE 2315—Line 22. The shame was that Gharib had seen the girl and had fallen in love with her beauty, instead of applying for her hand in recognized form. These punctilios of the Desert are peculiarly nice and tetchy; strangers seldom realize them.

Line 34. The Arabs derive these Noachidæ from Imlik, great-grandson of Shem, who after the confusion of tongues settled at Sana'a, then moved North to Meccah and built the fifth Ka'abah. The dynastic name was Arkam, M. C. de Perceval's "Arcam," which he would identify with Rekem (*Numbers* xxxi. 8). The last Arkam fell before an army sent by Moses to purge the Holy Land (Al-Hijaz) of idolatry. Commentators on the Koran (chap. vii.) call the Pharaoh of Moses Al-Walíd and derive him from the Amalekites: we have lately ascertained that this Mene-Ptah was of the Shepherd-Kings and thus, according to the older Moslems, the Hyksos were of the seed of Imlik. (*Pilgrimage*, ii. 116; and iii. 190.) In Syria they fought with Joshua, son of Nun. The tribe or rather nationality was famous and powerful: we know little about it and I may safely predict that when the Amalekite country shall have been well explored, it will produce monuments second in importance only to the Hittites. "A nomadic tribe which occupied the Peninsula of Sinai" (Smith's *Dict. of the Bible*) is peculiarly superficial, even for that most superficial of books.

PAGE 2316—Line 9. The Amalekites were giants and lived 500 years. (*Pilgrimage*, loc. cit.)

PAGE 2317—Line 36. His men being ninety against five hundred.

PAGE 2318—Line 7. Arab. "Kaum" (pron. Gúm) here=a razzia, afterwards=a tribe. Relations between Badawi tribes are of three kinds: (1) Asháb, allies offensive and defensive, friends who intermarry; (2) Kímán (plur. of Kaum) when the blood-feud exists, and (3) Akhwán=brothers. The last is a complicated affair; "Akháwat" or brotherhood, denotes the tie between patron and client (a noble and an ignoble tribe) or between the stranger and the tribe which claims an immemorial and inalienable right to its own lands. Hence a small fee (Al-Rifkah) must be paid

and the traveller and his beast become "dakhíl," or entitled to brother-help. The guardian is known in the West as Rafík; Rabí'a in Eastern Arabia; Ghafir in "Sinai"; amongst the Somal, Abbán and the Gallas Mogásá. See *Pilgrimage* (iii. 85-87).

PAGE 2319—*Line 8.* Arab. "Mál," here=Badawi money, flocks and herds, our "fee" from feoh, vich, cattle; as pecunia from pecus, etc. etc.

PAGE 2320—*Line 18.* The litholatriy of the old Arabs is undisputed: Manát, the goddess-idol, was a large, rude stone; when the Meccans sent out colonies these carried with them stones of the Holy Land to be set up and worshipped like the Ka'abah. I have suggested (*Pilgrimage*, iii. 159) that the famous Black Stone of Meccah, which appears to me a large aerolite, is a remnant of this worship and that the tomb of Eve near Jeddah was the old "Sakhrāh tawilah" or Long Stone (*ibid.* iii. 388). Jeddah is now translated the grandmother, alluding to Eve, a myth of late growth: it is properly Juddah=a plain lacking water.

PAGE 2321—*Line 10.* The First Adites, I have said, did not all perish: a few believers retired with the prophet Hud (Heber?) to Hazramaut. The Second Adites, who had Márib of the Dam for capital and Lukman for king, were dispersed by the Flood of Al-Yaman. Their dynasty lasted a thousand years, the exodus taking place according to De Sacy in A.D. 150-170 or shortly after A.D. 100 (C. de Perceval), and was overthrown by Ya'arub bin Kahtán, the first Arabist; see the 625th night.

Line 12. This title has been noticed: it suggests the "Saint Abraham" of our mediæval travellers. Every great prophet has his agnomen: Adam the Pure (or Elect) of Allah; Noah the Nájiy (or saved) of Allah; Moses (Kalím) the Speaker with Allah; Jesus the Rúh (Spirit, breath) or Kalám (the word) of Allah. For Mohammed's, see Al-Busiri's Mantle-poem vv. 31-58.

Line 20. *Koran* (chap. iii. 17), "Verily the true religion in the sight of Allah is Islam," i.e., resigning or devoting myself to the Lord, with a suspicion of "Salvation" conveyed by the root Salima, he was safe.

PAGE 2322—*Line 22.* Arab. "Sá'ikah," which is supposed to be a stone. The allusion is to Antar's sword, "Dhámi," made of a stone, black, brilliant and hard as a rock (an aerolite), which had struck a camel on the right side and had come out by the left. The

blacksmith made it into a blade three feet long by two spans broad, a kind of falchion or chopper, cased it with gold and called it Dhámí (the "Trenchant") from its sharpness. But he said to the owner:—

*The sword is trenchant, O son of the Ghalib clan,
Trenchant in sooth, but where is the sworder-man?*

Whereupon the owner struck off the maker's head, a most satisfactory answer to all but one.

PAGE 2323—Line 1. Arab. "Kutá'ah": lit. a bit cut off, fragment, nail-paring, and here *un diminutif*. I have described this scene in *Pilgrimage* (iii. 68). Latro often says, "Thy gear is wanted by the daughter of my paternal uncle" (wife), and thus parades his politeness by asking in a lady's name.

Line 27. As will appear, the two brothers were joined by a party of horsemen.

Line 37. "Four" says the Mac. Edit., forgetting Falhun with characteristic inconsequence.

PAGE 2324—Line 15. Muhammad (the deserving great praise) is the name used by men; Ahmad (more laudable) by angels, and Mahmúd (praised) by devils. For a similar play upon the name, "Allah, Allah, Muhammad ast" (God is God the praiseworthy), see *Dabistan* (ii. 416).

PAGE 2325—Line 10. The Mac. Edit. here gives "Sás," but elsewhere "Sásá," which is the correct form.

Line 31. Sapor the Second (A.D. 310–330) was compelled to attack the powerful Arab hordes of Oman, most of whom, like the Tayy, Aus and Khazraj, the Banu Nabhán and the Hináwi, left Al-Yaman A.D. 100–170, and settled in the north and north-east of Al-Najd. This great exodus and dispersion of the tribes was caused, as has been said, by the bursting of the Dam of Márib originally built by Abd al-Shams Sabá, father of Himyar. These Yamanian races were plunged into poverty and roamed northwards, planting themselves amongst the Arabs of Ma'add son of Adnán. Hence the kingdom of Ghassan in Syria whose phylarchs under the Romans (*i.e.*, Greek Emperors of Constantinople) controlled Palestine Tertia, the Arabs of Syria and Palestine; and the kingdom of Hírah, whose Lakhmite Princes, dependent upon Persia, managed the Arabs of the Euphrates, Oman and Al-Bahrayn. The Ma'addites still continued to occupy the central

plateau of Arabia, a feature like India "above the Ghauts."

PAGE 2327—Line 17. I have described (*Pilgrimage*, i. 370) the grisly spot which a Badawi will dignify by the name of Wady al-Ward=Vale of Roses.

PAGE 2328—Line 18. *Koran*, xiii. 3, "Of every fruit two different kinds," i.e., large and small, black and white, sweet and sour.

Line 19. A graft upon an almond-tree, which makes its kernel sweet and gives it an especial delicacy of flavour. See Russell's (excellent) *Natural History of Aleppo*, p. 21.

Line 20. So called from the flavour of the kernel: it is well known at Damascus where a favourite fruit is the dried apricot with an almond by way of kernel. There are many preparations of apricots, especially the "Mare's skin" (Jild al-faras or Kamar al-din), a paste folded into sheets and exactly resembling the article from which it takes a name. When wanted it is dissolved in water and eaten as a relish with bread or biscuit (*Pilgrimage*, i. 289).

PAGE 2329—Line 23. "Anta Kamá takúl"—the vulgarest Cairene.

PAGE 2330—Line 2. This may be Ctesiphon, the ancient capital of the Chosroës, on the Tigris below Baghdad; and spoken of elsewhere in *The Nights*; especially as, in the 667th night, it is called Isbanir Al-Madáin; Madáin Kisrá (the cities of Chosroës) being the Arabic name of the old dual city.

PAGE 2332—Line 36. *Koran*, vi. 103. The translation is Sale's which I have generally preferred, despite imperfections. Lane renders this sentence, "The eyes see not Him, but He seeth the eyes"; and Mr. Rodwell, "No vision taketh in Him (?), but He taketh in all vision"; and (better), "No eyesight reacheth to Him."

PAGE 2333—Line 13. Sale (sect. I.) tells us all that was then known of these three which with Yá'úk and Nasr and the three "daughters of God," Goddesses or Energies (the Hindu Saktis) Allát, Al-Uzzá and Manát mentioned in the *Koran* were the chiefs of the pre-Islamitic Pantheon. I cannot but suspect that all will be connected with old Babylonian worship. Al-Baydáwi (*Kor.* lxxi. 22) says of Wadd, Suwá'a, Yaghus, Ya'úk and Nasr that they were names of pious men between Adam and Noah, afterwards deified: Yaghús was the giant idol of the Mazhaj tribe at Akamah of Al-Yaman and afterwards at Najrán Al-Uzzá was widely worshipped: her idol (of the tree Semurat) belonging to

Ghatafán was destroyed after the Prophet's order by Khálid bin Walíd. Allát or Al-Lát is written by Pocock (spec. 110) "Ilahat" i.e., deities in general. But Herodotus evidently refers to one god when he makes the Arabs worship Dionysus as *'Οροτάλ* and Urania as *'Αλλάτ*, and the "tashdid" in Allát would, to a Greek ear, introduce another syllable (Alilat). This was the goddess of the Kuraysh and Thakíf whose temple at Táif was circuited like the Ka'abah before Mohammed destroyed it.

PAGE 2334—Line 2. Shays (Shayth) is Ab Seth (Father Seth) of the Hebrews, a name containing the initial and terminal letters of the Egypto-Phœnico-Hebrew Alphabet and the "Abjad" of the Arabs. Those curious about its connection with the name of Allah (El), the Zodiacal signs and the constellations, visions but not wholly uninteresting, will consult *Unexplored Syria* (vol. i. 33).

PAGE 2335—Line 31. The exclamation of an honest Fellah.

PAGE 2336—Line 5. This is Antar with the Chosroë who "kissed the Absian hero between the eyes and bade him adieu, giving him as a last token a rich robe." The coarser hand of the story-teller exaggerates everything till he makes it ridiculous.

Line 14. The context suggests that this is a royal form of "throwing the handkerchief"; but it does not occur elsewhere. In fact, the European idea seems to have arisen from the Oriental practice of sending presents in napkins or kerchiefs.

PAGE 2337—Line 19. i.e., if the disappointed suitor attack me.

Line 20. i.e., if ever I be tempted to deny it.

Line 27. Arab. "Musáfahah," the Arab fashion of shaking hands. The right palms are applied flat to each other; then the fingers are squeezed and the hand is raised to the forehead (*Pilgrimage*, ii. 332).

Line 32. A city and province of Khuzistán, the old Susiana. Dasht may be either the town in Khorasan or the "forests" (dasht) belonging to Ahwáz (Ahuaz in D'Herbelot).

PAGE 2338—Line 24. This is the contest between "Antar and the Satrap Khosrewan at the Court of Monzar," but without its tragical finish.

PAGE 2339—Line 29. Elliptical "he rode out in great state, that is to say if greatness can truly be attributed to man, for," etc.

PAGE 2340—Line 16. According to D'Herbelot (s.v. Rostac) it is a name given to the villages of Khorasan as "Souad" (Sawád)

to those of Irak and Makhlaf to those of Al-Yaman: there is, however, a well-known Al-Rusták (which like Al-Bahrayn always takes the article) in the Province of Oman West of Maskat; and as it rhymes with "Irak" it does well enough. Mr. Badger calls this ancient capital of the Ya'arubah Imáms "er-Rasták" (Imams of Oman).

Line 39. i.e., a furious knight.

Line 39. In the Mac. Edit. "Hassán," which may rhyme with Nabhán, but it is a mere blunder.

PAGE 2342—*Line 2.* In Classical Arabic Irak (like Yaman, Bahrayn and Rustak) always takes the article.

PAGE 2343—*Line 29.* The story-teller goes back from Kufah founded in Omar's day to the times of Abraham.

PAGE 2345—*Line 11.* This manœuvre has often been practised; especially by the first Crusaders under Bohemond (Gibbon) and in late years by the Arab slavers in Eastern Intertropical Africa. After their skirmishes with the natives they quartered and "brittled" the dead like game, roasted and boiled the choice pieces and pretended to eat the flesh. The enemy, who was not afraid of death, was struck with terror by the idea of being devoured; and this seems instinctive to the undeveloped mind.

PAGE 2346—*Line 24.* Mayyafarikin, whose adjective for shortness is "Fárikí": the place is often mentioned in The Nights as the then capital of Diyár Bakr, thirty parasangs from Násibín, the classical Nisibis, between the upper Euphrates and Tigris.

PAGE 2347—*Line 1.* This proportion is singular to moderns but characterized Arab and more especially Turcoman armies.

Line 19. Such is the bathos caused by the Saja'-assonance: in the music of the Arabic it contrasts strangely with the baldness of translation. The same is the case with the Koran, beautiful in the original and miserably dull in European languages; it is like the glorious style of the "Anglican Version" by the side of its bastard brothers in Hindostani or Marathi; one of these marvels of stupidity translating the "Lamb of God" by "God's little goat."

Line 33. This incident is taken from the Life of Mohammed who, in the "Year of Missions" (A.H. 7) sent letters to foreign potentates bidding them embrace Al-Islam; and, his seal being in three lines, Mohammed | Apostle | of Allah, Khusrau Parwíz (=the Charming) was offended because his name was placed

below Mohammed's. So he tore the letter in pieces adding, says Firdausi, these words:—

*Hath the Arab's daring performed such feat,
Fed on camel's milk and the lizard's meat,
That he cast on Kayánian crown his eye?
Fie, O whirling world! on thy faith and fie!*

Hearing of this insult Mohammed exclaimed, "Allah shall tear his kingdom!" a prophecy which was of course fulfilled, or we should not have heard of it. These lines are horribly mutilated in the *Dabistan* (iii. 99).

PAGE 2348—Line 21. This "Taklíd" must not be translated "girt on the sword." The Arab carries his weapon by a baldric or bandoleer passed over his right shoulder. In modern days the "Majdal" over the left shoulder supports on the right hip a line of Tatárf or brass cylinders for cartridges: the other cross-belt (Al-Masdar) bears on the left side the Kharízah or bullet-pouch of hide; and the Hizám or waist-belt holds the dagger and extra cartridges. (*Pilgrimage*, iii. 90.)

PAGE 2349—Line 1. Arab. "Bab," which may mean door or gate. The plural form (Abwáb) occurs in the next line, meaning that he displayed all manner of martial prowess.

Line 23. Arab. "Farrásh" (also used in Persian), a man of general utility who pitches tents, sweeps the floors, administers floggings, etc. etc. (*Pilgrimage*, iii. 90.)

PAGE 2353—Line 28. i.e., the slogan-cry of "Allaho Akbar," which M. C. Barbier de Meynard compares with the Christian "Te Deum."

PAGE 2355—Line 13. The Anglo-Indian term for the Moslem rite of killing animals for food. (*Pilgrimage*, i. 377.)

PAGE 2359—Line 16. Arab. "tawílan jiddan"—a hideous Cair-enism in these days; but formerly used by Al-Mas'údí and other good writers.

PAGE 2360—Line 4. Arab. "'Ajwah," enucleated dates pressed together into a solid mass so as to be sliced with a knife like cold pudding. The allusion is to the dough-idols of the Hanífah tribe, whose eating their gods made the saturnine Caliph Omar laugh.

PAGE 2362—Line 2. Mr. Payne writes "Julned." In a fancy name we must not look for grammar; but a quiescent lám (l) followed by nún (n) is unknown to Arabic while we find sundry

cases of "lan" (fath'd lám and nún), and Jalandah means noxious or injurious. In Oman also there was a dynasty called Julándah, for which see Mr. Badger (xiii. and *passim*).

PAGE 2363—Line 7. Doubtless for Jawán-mard—un giovane, a brave. See vol. iii., p. 1457.

Line 33. Mr. Payne transposes the distichs, making the last first. I have followed the Arabic order, finding it in the Mac. and Bul. Edits. (ii. 129).

PAGE 2366—Line 32. Al-Irak like Al-Yaman may lose the article in verse.

PAGE 2367—Line 28. Arab. "Ka'ka'at": hence Jabal Ka'ka'án, the higher levels in Meccah, of old inhabited by the Jurhamites and so called from their clashing and jangling arms; whilst the Amalekites dwelt in the lower grounds, called Jiyád from their generous steeds. (*Pilgrimage*, iii. 191.)

PAGE 2370—Line 15. Al-Shara,' a mountain in Arabia.

Line 26. See vol. iv., p. 2294. "This (mace) is a dangerous weapon when struck on the shoulders or unguarded arm: I am convinced that a blow with it on a head armoured with a salade (cassis cælata, a light iron helmet) would stun a man" (says La Brocquière).

PAGE 2371—Line 1. Oman, which the natives pronounce "Amán," is the region best known by its capital, Maskat. These are the Omana Moscha and Omanum Emporium of Ptolemy and the *Periplus*. Ibn Batutah writes Ammán, but the best dictionaries give "Oman." (N.B.—Mr. Badger, p. 1, wrongly derives Sachalitis from "Sawáhíly": it is evidently "Sáhili.") The people bear by no means the best character: Ibn Batutah (fourteenth century) says, "their wives are most base; yet, without denying this, their husbands express nothing like jealousy on the subject." (Lee, p. 62.)

Line 34. The name I have said of a quasi-historical personage, son of Joktan, the first Arabist and the founder of the Tobbá ("successor") dynasty in Al-Yaman; while Jurham, his brother, established that of Al-Hijaz. The name is probably chosen because well known.

PAGE 2376—Line 16. Arab. "Hákím": lit. one who orders; often confounded by the unscientific with Hakím, a doctor, a philosopher. The latter re-appears in the Heb. Khákhám, now

applied to the Jewish scribe who takes the place of the Rabbi.

PAGE 2378—Line 32. As has been seen, acids have ever been and are still administered as counter-inebriants, while hot spices and sweets greatly increase the effect of Bhang, opium, henbane, datura, etc. The Persians have a most unpleasant form of treating men when dead-drunk with wine or spirits. They hang them up by the heels, as we used to do with the drowned, and stuff their mouths with human ordure which is sure to produce emesis.

PAGE 2381—Line 33. Compare the description of the elephant-faced Vetála (*Kathá S. S.*, Fasc. xi. p. 388).

Line 39. The lover's name Sá'ik=the Striker (with lightning); Najmah, the beloved=the star.

PAGE 2382—Line 19. I have modified the last three lines of the Mac. Edit. which contain a repetition evidently introduced by the carelessness of the copyist.

Line 26. The Hindu Charvakas explain the Triad, Brahma, Vishnu and Shiva, by the sexual organs; and upon Vishnu's having four arms they gloss, "At the time of sexual intercourse, each man and woman has as many." (*Dabistan*, ii. 202.) This is the Eastern view of Rabelais' "beast with two backs."

PAGE 2383—Line 5. Arab. "Rabbat-i," my she-Lord, fire (nár) being feminine.

Line 21. The prose-rhyme is answerable for this galimatias.

Line 23. Equivalent to our phrase, "started from his head."

PAGE 2386—Line 29. Arab. "Máridúna"=rebels (against Allah and his orders).

PAGE 2387—Line 3. Arab. Yáfis or Yáfat. He had eleven sons and was entitled Abú al-Turk because this one engendered the Turcomans as others did the Chinese, Scythians, Slavs (Saklab), Gog, Magog, and the Muscovites or Russians. According to the Moslems there was a rapid falling off in size amongst this family. Noah's grave at Karak (the Ruin), a suburb of Zahlah, in La Brocquière's *Valley of Noah, where the Ark was built*, is 104 ft. 10 in. long by 8 ft. 8 in. broad. (N.B.—It is a bit of the old aqueduct which Mr. Porter, the learned author of the *Giant Cities of Bashan*, quotes as a "traditional memorial of primeval giants"—*talibus carduis pascuntur asini!*). Nabi Ham measures only 9 ft. 6 in. between headstone and tombstone, being in fact about as long as his father was broad.

Line 9. See the 654th night.

PAGE 2388—*Line 17.* According to Turcoman legends (evidently post-Mohammedan) Noah gave his son Japhet a stone inscribed with the Greatest Name, and it had the virtue of bringing on or driving off rain. The Moghuls long preserved the tradition and hence probably the sword.

PAGE 2390—*Line 3.* This expresses Moslem sentiment; the convert to Al-Islam being theoretically respected and practically despised. The Turks call him a "Burmá"=twister, a turncoat, and no one either trusts him or believes in his sincerity.

Line 9. The name of the city first appears here: it is found also in the Bul. Edit., vol. ii. p. 132.

Line 30. Arab. "'Amala hílah," a Syro-Egyptian vulgarism.

Line 32. i.e., his cousin, but he will not use the word.

PAGE 2391—*Line 25.* Arab. "La'ab," meaning very serious use of the sword: we still preserve the old "sword-play."

PAGE 2392—*Line 3.* Arab. "Ikhsa," from a root meaning to drive away a dog.

Line 4. Arab. "Hazza-hu," the quivering motion given to the "Harbak" (a light throw-spear or javelin) before it leaves the hand.

PAGE 2394—*Line 23.* Here the translator must either order the sequence of the sentences or follow the rhyme.

PAGE 2396—*Line 25.* Possibly taken from the Lions' Court in the Alhambra=(Dár) Al-hamrá, the Red House.

PAGE 2398—*Line 17.* Arab. "Sházarwán" from Pers. Shadurwán, a palace, cornice, etc. That of the Meccan Ka'abah is a projection of about a foot broad in pent-house shape sloping downwards and two feet above the granite pavement: its only use appears in the large brass rings welded into it to hold down the covering. There are two breaks in it, one under the doorway and the other opposite Ishmael's tomb; and pilgrims are directed during circuit to keep the whole body outside it.

PAGE 2399—*Line 29.* The "Musáfahah" before noticed, vol. iii., p. 2337, note.

PAGE 2400—*Line 16.* i.e., He was confounded at its beauty.

PAGE 2401—*Line 4.* Arab. "'Ajíb," punning upon the name.

PAGE 2402—*Line 2.* Arab. "Zarráf" (whence our word) from "Zarf"=walking hastily: the old "cameleopard" which originated

the nursery idea of its origin. It is one of the most timid of the antelope tribe and unfit for riding.

Line 3. Arab. "Takht," a useful word, meaning even a saddle. The usual term is "Haudaj"—the Anglo-Indian "howdah."

Line 7. "Thunder-King," Arab. and Persian.

Line 24. i.e., "He who violently assaults his peers" (the best men of the age). Batshat al-Kubrâ—the Great Disaster, is applied to the unhappy "Battle of Bedr" (Badr) on Ramazan 17, A.H. 2 (=Jan. 13, 624) when Mohammed was so nearly defeated that the Angels were obliged to assist him (*Koran*, chap. iii. 11; i. 42; viii. 9). Mohammed is soundly rated by Christian writers for beheading two prisoners, Utbah ibn Rabî'a who had once spat on his face, and Nazir ibn Hâris who recited Persian romances and preferred them to the "foolish fables of the *Koran*." What would our forefathers have done to a man who spat in the face of John Knox and openly preferred a French play to the *Pentateuch*?

PAGE 2403—*Line 12.* Arab. "Jilbâb," either habergeon (mail-coat) or the buff-jacket worn under it.

Line 18. A favourite way, rough and ready, of carrying light weapons; often alluded to in *The Nights*. So Khusrawân in *Antar* carried "under his thighs four small darts, each like a blazing flame."

PAGE 2404—*Line 32.* Mr. Payne very reasonably supplants here and below Fakhr Taj (who in the 634th night is left in her father's palace and who is reported to be dead in the 667th night by Star o' Morn. But the former is also given in the *Bul. Edit.* (ii. 148), so the story-teller must have forgotten all about her. I leave it as a model specimen of Eastern incuriousness.

PAGE 2406—*Line 3.* There is some chivalry in his unwillingness to use the magical blade. As a rule the Knights of Romance utterly ignore fair play and take every dirty advantage in the magic line that comes to hand.

Line 20. Arab. "Hammâl al-Hatabi"—one who carries to market the fuel-sticks which he picks up in the waste. In the *Koran* (chap. cxi.) it is applied to Umm Jamîl, wife of Mohammed's hostile cousin, Abd al-Uzza, there termed Abû Lahab (Father of smokeless Flame) with the implied meaning that she will bear fuel to feed Hell-fire.

PAGE 2407—*Line 11.* Arab. "Akyâl," lit. whose word (Kaul)

is obeyed, a title of the Himyarite Kings, of whom Al-Bergendi relates that one of them left an inscription at Samarcand, which many centuries ago no man could read. This evidently alludes to the dynasty which preceded the "Tobba" and to No. xxiv., Shamar Yar'ash (Shamar the Palsied). Some make him son of Malik, surnamed Náshir al-Ni'am (Scatterer of Blessings), others of Afrikús (No. xviii.), who, according to Al-Jannabi, Ahmad bin Yusuf and Ibn Ibdun (Pocock, *Spec. Hist. Arab.*) founded the Berber (Barbar) race, the remnants of the Causanites expelled by the "robber, Joshua son of Nún," and became the eponymus of "Africa." This word which, under the Romans, denoted a small province on the Northern Sea-board, is, I would suggest, A'far-Káhi (Afar-land), the Afar being now the Dankali race, the country of Osiris whom my learned friend, the late Mariette Pasha, derived from the Egyptian "Punt," identified by him with the Somali country. This would make "Africa," as it ought to be, an Egyptian (Coptic) term.

Line 35. Herodotus (i. 80) notes this concerning the camel. Elephants are not allowed to walk the streets in Anglo-Indian cities, where they have caused many accidents.

PAGE 2408—Line 1. Arab. Wahk or Wahak, suggesting the Roman retiarius. But the lasso pure and simple, the favourite weapon of shepherds and herdsmen, was well known to the old Egyptians and in ancient India. It forms one of the T-letters in the hieroglyphs.

Line 20. Compare with this and other Arab battle-pieces the Pandit's description in the *Katha Sarit Sagara*, e.g., "Then a confused battle arose with dint of arrow, javelin, lance, mace and axe, costing the lives of countless soldiers (N.B.—Millions are nothing to him); rivers of blood flowed with the bodies of elephants and horses for alligators, with the pearls from the heads of elephants for sands and with the heads of heroes for stones. That feast of battle delighted the flesh-loving demons who, drunk with blood instead of wine, were dancing with the palpitating trunks," etc. etc. Fasc. xii. 526.

Line 22. The giraffe is here mal-placé: it is, I repeat, one of the most timid of the antelope tribe. Nothing is more graceful than this huge game as it stands under a tree extending its long, slender neck to the foliage above it; but when in flight all the limbs seem

loose and the head is carried almost on a level with the back.

PAGE 2409—Line 5. The firearms may have been inserted by the copier; the cross-bow (*Arcubalista*) is of unknown antiquity. I have remarked in my book of the *Sword* (p. 19) that the bow is the first crucial evidence of the distinction between the human weapon and the bestial arm, and like the hymen or membrane of virginity proves a difference of degree if not of kind between man and the so-called lower animals. I note from Yule's *Marco Polo* (ii, 143) "that the cross-bow was re-introduced into European warfare during the twelfth century"; but the arbalesta was well known to the *bon roi* Charlemagne (*Regnier Sat. X*).

PAGE 2411—Line 11. In Al-Islam this was unjustifiable homicide, excused only because the Kafir had tried to slay his own son. He should have been summoned to become a tributary and then, on express refusal, he might legally have been put to death.

PAGE 2417—Line 27. *i.e.*, "Rose King," like the Sikh name "Gulab Singh"=Rosewater Lion, sounding in translation almost too absurd to be true.

PAGE 2419—Line 21. "Repentance acquits the penitent" is a favourite and noble saying popular in Al-Islam. It is first found in Seneca; and is probably as old as the dawn of literature.

PAGE 2420—Line 24. Here an ejaculation of impatience.

Line 33. *i.e.*, "King Intelligence": it has a ludicrous sound suggesting only "Dandanha-i-Khirad"=wisdom-teeth. The Mac. Edit. persistently keeps "Ward Shah," copyist-error.

PAGE 2421—Line 6. *i.e.*, Fakhr Taj, who had been promised him in marriage. See the 633rd night, *supra*.

PAGE 2422—Line 13. The name does not appear till further on, after vague Eastern fashion which, here and elsewhere, I have not had the heart to adopt. The same may be found in Ariosto, *passim*.

PAGE 2424—Line 30. A town in Persian Irak, unhappily far from the "salt sea."

PAGE 2426—Line 21. "Earthquake son of Ennosigaius" (the Earthquake-maker).

PAGE 2428—Line 9. Arab. "Ruba'al-Kharáb" or Ruba'al-Khálí (empty quarter), the great central wilderness of Arabia covering some 50,000 square miles and still left white on our maps. (*Pilgrimage*, i. 14.)

The Tale of Oṭbah and Rayya

PAGE 2429—Line 25. Pers. "Life King"; women also assume the title of Shah.

PAGE 2431—Line 28. Arab. "Mujauhar": the watery or wavy mark upon Eastern blades is called the "jauhar," lit.=jewel. The peculiarity is also called water and grain, which gives rise to a host of *double-entendres*, puns, paronomasias and conceits more or less frigid.

PAGE 2432—Line 13. Etymologically meaning tyrants or giants; and applied to great heathen conquerors like Nimrod and the mighty rulers of Syria, the Anakim, Giants and other peoples of Hebrew fable. The Akásirah are the Chosroës before noticed.

Line 35. Arab. "Askar jarrár" lit. "drawing": so in Egyptian slang "Nás jarrár"=folk who wish to draw your money out of your pocket, greedy cheats.

PAGE 2435—Line 17. In Turkestan the name means "Two lights."

Line 20. In Armenia, mentioned by Sadik Isfaháni (Transl. p. 62).

PAGE 2436—Line 35. This is the only ludicrous incident in the tale which justifies Von Hammer's suspicion. Compare it with the combat between Rustam and his son Sohráb.

And Abdullah bin Ma'amar al-Kaysi hath thus related

The Tale of Oṭbah⁺ and Rayya

I went one year on the pilgrimage to the Holy House of Allah, and when I had accomplished my pilgrimage, I turned back for visitation of the tomb of the Prophet, whom Allah bless and keep! One night, as I sat in the garden,⁺ between the tomb and the pulpit, I heard a low moaning in a soft voice; so I listened to it and it said,

*Have the doves that moan in the lotus-tree
Woke grief in thy heart and bred misery?
Or doth memory of maiden in beauty deckt
Cause this doubt in thee, this despondency?
O night, thou art longsome for love-sick sprite
Complaining of Love and its ecstasy:*

The 681st Night

*Thou makest him wakeful, who burns with fire
Of a love, like the live coal's ardency.
The moon is witness my heart is held
By a moonlight brow of the brightest blee:
I reekt not to see me by Love ensnared
Till ensnared before I could reck or see.*

Then the voice ceased and not knowing whence it came to me I abode perplexed; but lo! it again took up its lament and recited,
*Came Rayya's phantom to grieve thy sight
In the thickest gloom of the black-haired Night!
And hath love of slumber deprived those eyes
And the phantom-vision vexed thy sprite?
I cried to the Night, whose glooms were like
Seas that surge and billow with might, with might:
"O Night, thou art longsime to lover who
Hath no aid nor help save the morning light!"
She replied, "Complain not that I am long:
'Tis love is the cause of thy longsime plight!"*

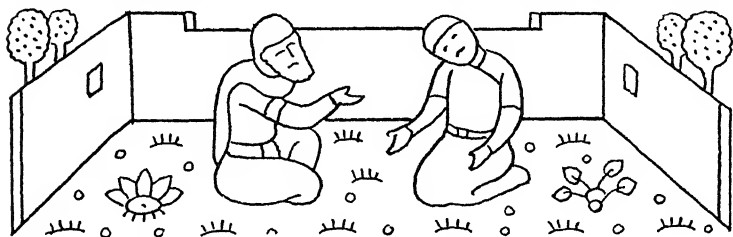
Now, at the first of the couplets, I sprang up and made for the quarter whence the sound came, nor had the voice ended repeating them, ere I was with the speaker and saw a youth of the utmost beauty, the hair of whose side face had not sprouted and in whose cheeks tears had worn twin trenches.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 681st night, she continued,

It hath reached me, O auspicious King, that Abdullah bin Ma'amar al-Kaysi thus continued:—So I sprang up and made for the quarter whence the sound came, nor had the voice ended repeating the verses, ere I was with the speaker and saw a youth on whose side face the hair had not sprouted and in whose cheeks tears had worn twin trenches. Quoth I to him, "Fair befall thee for a youth!" and quoth he, "And thee also! Who art thou?" I replied, "Abdullah bin Ma'amar al-Kaysi"; and he said, "Dost thou want aught?" I rejoined, "I was sitting in the garden and naught hath troubled me this night but thy voice. With my life would I ransom thee! What aileth thee?" He said, "Sit thee down." So I sat down and he continued, "I am Otbah bin al-Hubáb bin al-Mundhir bin al-Jamúh the Ansári.⁺ I went out in the morning to the Mosque Al-Ahzáb⁺ and occupied myself there

The Tale of Otbah and Rayya

awhile with prayer-bows and prostrations, after which I withdrew apart, to worship privily. But lo! up came women, as they were moons, walking with a swaying gait, and surrounding a damsel of passing loveliness, perfect in beauty and grace, who stopped before me and said, 'O Otbah, what sayst thou of union with one who seeketh union with thee?' Then she left me and went away; and since that time I have had no tidings of her nor come upon any trace of her; and behold, I am distracted and do naught but remove from place to place." Then he cried out and fell to the ground fainting. When he came to himself, it was as if the damask



of his cheeks were dyed with safflower,⁺ and he recited these couplets,

*I see you with my heart from far countrie
Would Heaven you also me from far could see
My heart and eyes for you are sorrowing;
My soul with you abides and you with me.
I take no joy in life when you're unseen
Or Heaven or Garden of Eternity.*

Said I, "O Otbah, O son of my uncle, repent to thy Lord and crave pardon for thy sin; for before thee is the terror of standing up to Judgment." He replied, "Far be it from me so to do. I shall never leave to love till the two mimosa-gatherers return."⁺ I abode with him till daybreak, when I said to him, "Come let us go to the Mosque Al-Ahzab." So we went thither and sat there, till we had prayed the midday prayers, when lo! up came the women; but the damsel was not among them. Quoth they to him, "O Otbah, what thinkest thou of her who seeketh union with thee?" He said, "And what of her?" and they replied, "Her father hath taken her and departed to Al-Samáwah."⁺ I asked them the name of the damsel and they said, "She is called Rayyá, daughter of Al-Ghitríf al-Sulami."⁺ Whereupon Otbah recited these verses,

The 681st Night

*My friends, Rayyá hath mounted soon as morning shone,
And to Samáwah's wilds her caravan is gone.*

*My friends, I've wept till I can weep no more, Oh, say,
Hath any one a tear that I can take on loan.*

Then said I to him, "O Otbah, I have brought with me great wealth, wherewith I desire to succour generous men; and by Allah, I will lavish it before thee,[†] so thou mayst attain thy desire and more than thy desire! Come with me to the assembly of the Ansaris." So we rose and went, till we entered their assembly, when I salam'd to them and they returned my greeting civilly. Then quoth I, "O assembly, what say ye of Otbah and his father?" and they replied, "They are of the princes of the Arabs." I continued, "Know that he is smitten with the calamity of love and I desire your furtherance to Al-Samawah." And they said, "To hear is to obey." So they mounted with us, the whole party, and we rode till we drew near the place of the Banu Sulaym. Now when Ghitrif heard of our being near, he hastened forth to meet us, saying, "Long life to you, O nobles!" whereto we replied, "And to thee also! Behold we are thy guests." Quoth he, "Ye have lighted down at a most hospitable abode and ample"; and alighting he cried out, "Ho, all ye slaves, come down!" So they came down and spread skin-rugs and cushions and slaughtered sheep and cattle; but we said, "We will not taste of thy food, till thou have accomplished our need." He asked, "And what is your need?" and we answered, "We demand thy noble daughter in marriage for Otbah bin Hubab bin Mundhir the illustrious and well-born." "O my brethren," said he, "she whom you demand is owner of herself, and I will go in to her and tell her." So he rose in wrath[†] and went in to Rayya, who said to him, "O my papa, why do I see thee show anger?" And he replied, saying, "Certain of the Ansaris have come upon me to demand thy hand of me in marriage." Quoth she, "They are noble chiefs; the Prophet, on whom be the choicest blessings and peace, intercedeth for them with Allah. For whom among them do they ask me?" Quoth he, "For a youth known as Otbah bin al-Hubab"; and she said, "I have heard of Otbah that he performeth what he promiseth and findeth what he seeketh." Ghitrif cried, "I swear that I will never marry thee to him; no, never, for there hath been reported to me somewhat of thy converse with him." Said she, "What was that? But

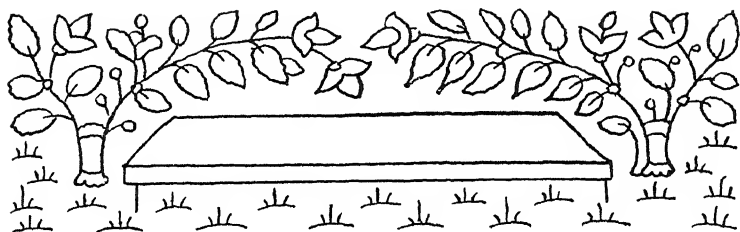
The Tale of Otbah and Rayya

in any case, I swear that the Ansaris shall not be uncivilly rejected; wherefore do thou offer them a fair excuse." "How so?" "Make the dowry heavy to them and they will desist." "Thou sayst well," said he, and going out in haste, told the Ansaris, "The damsel of the tribe⁺ consenteth; but she requireth a dowry worthy herself. Who engageth for this?" "I," answered I. Then said he, "I require for her a thousand bracelets of red gold and five thousand dirhams of the coinage of Hajar⁺ and a hundred pieces of woollen cloth and striped stuffs⁺ of Al-Yaman and five bladders of ambergris." Said I, "Thou shalt have that much; dost thou consent?" and he said, "I do consent." So I despatched to Al-Medinah the Illumined⁺ a party of the Ansaris, who brought all for which I had become surety; whereupon they slaughtered sheep and cattle and the folk assembled to eat of the food. We abode thus forty days when Ghitrif said to us, "Take your bride." So we sat her in a dromedary-litter and her father equipped her with thirty camel-loads of things of price; after which we farewelled him and journeyed till we came within a day's journey of Al-Medinah the Illumined, when there fell upon us horsemen, with intent to plunder, and methinks they were of the Banu Sulaym. Otbah drove at them and slew of them much people, but fell back, wounded by a lance-thrust, and presently dropped to the earth. Then there came to us succour of the country people, who drove away the highwaymen; but Otbah's days were ended. So we said, "Alas for Otbah, oh!" and the damsel hearing it cast herself down from the camel and throwing herself upon him, cried out grievously and repeated these couplets,

*Patient I seemed, yet Patience shown by me
Was but self-guiling till thy sight I see:
Had my soul done as due my life had gone,
Had fled before mankind forestalling thee:
Then, after me and thee none shall to friend
Be just, nor any soul with soul agree.*

Then she sobbed a single sob and gave up the ghost. We dug one grave for them and laid them in the earth, and I returned to the dwellings of my people, where I abode seven years. Then I betook me again to Al-Hijaz and entering Al-Medinah the Illumined for pious visitation said in my mind, "By Allah, I will go again to Otbah's tomb!" So I repaired thither, and, behold,

The 682nd Night



over the grave was a tall tree, on which hung fillets of red and green and yellow stuffs.⁺ So I asked the people of the place, "How be this tree called?" and they answered, "The tree of the Bride and the Bridegroom." I abode by the tomb a day and a night, then went my way; and this is all I know of Otbah. Almighty Allah have mercy upon him! And they also tell this tale of

Hind, Daughter of Al-Nu'man, and Al-Hajjaj⁺

It is related that Hind, daughter of Al-Nu'man, was the fairest woman of her day, and her beauty and loveliness were reported to Al-Hajjaj, who sought her in marriage and lavished much treasure on her. So he took her to wife, engaging to give her a dowry of two hundred thousand dirhams in case of divorce, and when he went in to her, he abode with her a long time. One day after this, he went in to her and found her looking at her face in the mirror and saying,

*Hind is an Arab filly purest bred,
Which hath been covered by a mongrel mule;
An colt of horse she throw by Allah! well;
If mule, it but results from mulish rule.⁺*

When Al-Hajjaj heard this, he turned back and went his way, unseen of Hind; and, being minded to put her away, he sent Abdullah bin Táhir to her, to divorce her. So Abdullah went in to her and said to her, "Al-Hajjaj Abu Mohammed saith to thee: 'Here be the two hundred thousand dirhams of thy contingent dowry he oweth thee'; and he hath deputed me to divorce thee." Replied she, "O Ibn Tahir, I gladly agree to this; for know that I never for one day took pleasure in him; so, if we separate, by Allah, I shall never regret him, and these two hundred thousand dirhams I give to thee as a reward for the glad tidings thou bringest me of my release from yonder dog of the Thakafites."⁺ After

The Tale of Hind and Al-Hajjaj

this, the Commander of the Faithful, Abd al-Malik bin Marwán, heard of her beauty and loveliness, her stature and symmetry, her sweet speech and the amorous grace of her glances and sent to her, to ask her in marriage;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 682nd night, she resumed,

It hath reached me, O auspicious King, that the Prince of True Believers, Abd al-Malik bin Marwan, hearing of the lady's beauty and loveliness, sent to ask her in marriage; and she wrote him in reply a letter, in which, after the glorification of Allah and benediction of His Prophet, she said, "But afterwards. Know, O Commander of the Faithful, that the dog hath lapped in the vase." When the Caliph read her answer, he laughed and wrote to her, citing his saying (whom may Allah bless and keep!), "If a dog lap in the vessel of one of you, let him wash seven times, once thereof with earth," and adding, "Wash the affront from the place of use."⁺ With this she could not gainsay him; so she replied to him, saying (after praise and blessing), "O Commander of the Faithful, I will not consent save on one condition, and if thou ask me what it is, I reply that Al-Hajjaj lead my camel to the town where thou tarriest barefoot and clad as he is."⁺ When the Caliph read her letter, he laughed long and loudly and sent to Al-Hajjaj, bidding him to do as she wished. He dared not disobey the order, so he submitted to the Caliph's commandment and sent to Hind, telling her to make ready for the journey. So she made ready and mounted her litter, when Al-Hajjaj with his suite came up to Hind's door and as she mounted and her damsels and eunuchs rode around her, he dismounted and took the halter of her camel and led it along, barefooted, whilst she and her damsels and tirewomen laughed and jeered at him and made mock of him. Then she said to her tirewoman, "Draw back the curtain of the litter"; and she drew back the curtain, till Hind was face to face with Al-Hajjaj, whereupon she laughed at him and he improvised this couplet,

*Though now thou jeer, O Hind, how many a night
I've left thee wakeful sighing for the light.*

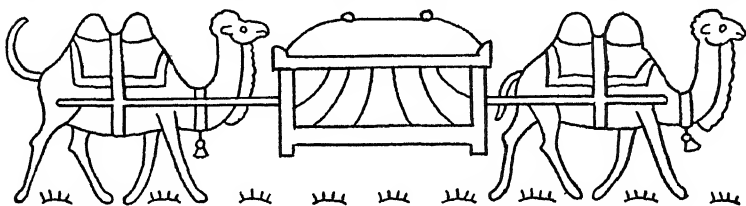
And she answered him with these two,

*We reckon not, an our life escape from bane,
For waste of wealth and gear that went in vain:*

The 683rd Night

*Money may be regained and rank re-won
When one is cured of malady and pain.*

And she ceased not to laugh at him and make sport of him, till they drew near the city of the Caliph, when she threw down a dinar with her own hand and said to Al-Hajjaj, "O camel-driver, I have dropped a dirham; look for it and give it to me." So he looked and seeing naught but the dinar, said, "This is a dinar." She replied, "Nay, 'tis a dirham." But he said, "This is a dinar." Then quoth she, "Praise be Allah who hath given us in exchange



for a paltry dirham a dinar! Give it us." And Al-Hajjaj was abashed at this. Then he carried her to the palace of the Commander of the Faithful, and she went in to him and became his favourite.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 683rd night, she pursued,

It hath reached me, O auspicious King, that men also tell a tale anent

Khuzaymah bin Bishr and Ikrimah al-Jayyaz⁺

There lived once, in the days of the Caliph Sulayman bin Abd al-Malik⁺ a man of the Banu Asad, by name Khuzaymah bin Bishr, who was famed for bounty and abundant wealth and excellence and righteous dealing with his brethren. He continued thus till times grew straight with him and he became in need of the aid of those Moslem brethren on whom he had lavished favour and kindness. So they succoured him a while and then grew weary of him, which when he saw, he went in to his wife who was the daughter of his father's brother, and said to her, "O my cousin, I find a change in my brethren; wherefore I am resolved to keep my house till death come to me." So he shut his door and abode in his home, living on that which he had by him, till it was spent and he knew not what to do. Now Ikrimah al-Raba'i, surnamed

Khuzaymah bin Bishr and Ikrimah al-Fayyaz

Al-Fayyáz, governor of Mesopotamia,⁺ had known him, and one day, as he sat in his audience-chamber, mention was made of Khuzaymah, whereupon quoth Ikrimah, "How is it with him?" And quoth they, "He is in a plight past telling, and hath shut his door and keepeth the house." Ikrimah rejoined, "This cometh but of his excessive generosity: but how is it that Khuzaymah bin Bishr findeth nor comforter nor requiter?" And they replied, "He hath found naught of this." So when it was night, Ikrimah took four thousand dinars and laid them in one purse; then, bidding saddle his beast, he mounted and rode privily to Khuzaymah's house, attended only by one of his pages, carrying the money. When he came to the door, he alighted and taking the purse from the page made him withdraw afar off; after which he went up to the door and knocked. Khuzaymah came out to him, and he gave him the purse, saying, "Better thy case herewith." He took it and finding it heavy put it from his hand and laying hold of the bridle of Ikrimah's horse, asked, "Who art thou? My soul be thy ransom!" Answered Ikrimah, "O man I come not to thee at a time like this desiring that thou shouldst know me." Khuzaymah rejoined, "I will not let thee go till thou make thyself known to me," whereupon Ikrimah said, "I am hight Jábir Atharát al-Kiráam."⁺ Quoth Khuzaymah, "Tell me more." But Ikrimah cried, "No," and fared forth, whilst Khuzaymah went in to his cousin and said to her, "Rejoice for Allah hath sent us speedy relief and wealth; if these be but dirhams, yet are they many. Arise and light the lamp." She said, "I have not wherewithal to light it." So he spent the night handling the coins and felt by their roughness that they were dinars, but could not credit it. Meanwhile Ikrimah returned to his own house and found that his wife had missed him and asked for him, and when they told her of his riding forth, she misdoubted of him, and said to him, "Verily the Wali of Al-Jazirah rideth not abroad after such an hour of the night, unattended and secretly, save to a wife or a mistress." He answered, "Allah knoweth that I went not forth to either of these." "Tell me then wherefore thou wentest forth?" "I went not forth at this hour save that none should know it." "I must needs be told." "Wilt thou keep the matter secret, if I tell thee?" "Yes!" So he told her the state of the case, adding, "Wilt thou have me swear to thee?" Answered she, "No, no, my heart is set

The 684th Night

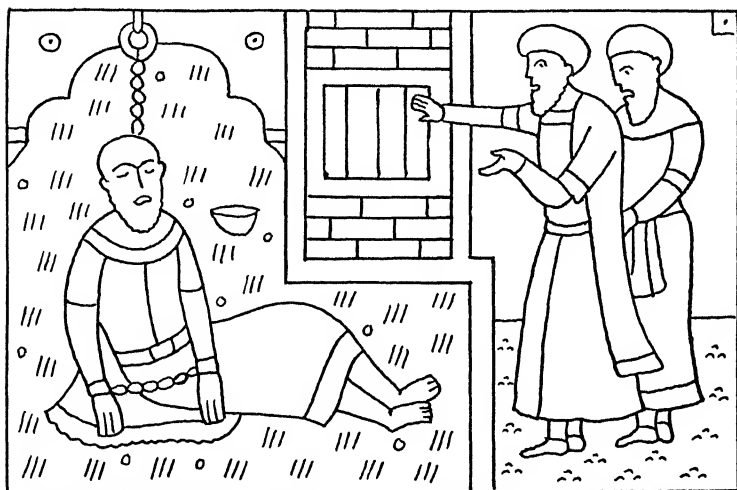
at ease and trusteth in that which thou hast told me." As for Khuzaymah, soon as it was day he made his peace with his creditors and set his affairs in order; after which he got him ready and set out for the Court of Sulayman bin Abd al-Malik, who was then sojourning in Palestine.⁺ When he came to the royal gate, he sought admission of the chamberlain, who went in and told the Caliph of his presence. Now he was renowned for his beneficence and Sulayman knew of him; so he bade admit him. When he entered, he saluted the Caliph after the usual fashion of saluting⁺ and the King asked, "O Khuzaymah, what hath kept thee so long from us?" Answered he, "Evil case," and quoth the Caliph, "What hindered thee from having recourse to us?" Quoth he, "My infirmity, O Commander of the Faithful!" "And why," said Sulayman, "comest thou to us now?" Khuzaymah replied, "Know, O Commander of the Faithful, that I was sitting one night late in my house, when a man knocked at the door and did thus and thus"; and he went on to tell him of all that had passed between Ikrimah and himself from first to last. Sulayman asked, "Knowest thou the man?" and Khuzaymah answered, "No, O Commander of the Faithful, he was reserved⁺ and would say naught save, 'I am hight Jabir Atharat al-Kiram.'" When Sulayman heard this, his heart burned within him for anxiety to discover the man, and he said, "If we knew him, truly we would requite him for his generosity." Then he bound for Khuzaymah a banner⁺ and made him Governor of Mesopotamia, in the stead of Ikrimah al-Fayyaz; and he set out for Al-Jazirah. When he drew near the city, Ikrimah and the people of the place came forth to meet him and they saluted each other and went on into the town, where Khuzaymah took up his lodging in the Government-house and bade take security for Ikrimah and that he should be called to account.⁺ So an account was taken against him and he was found to be in default for much money; whereupon Khuzaymah required of him payment, but he said, "I have no means of paying aught." Quoth Khuzaymah, "It must be paid"; and quoth Ikrimah, "I have it not; do what thou hast to do." So Khuzaymah ordered him to jail.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 684th night, she said,

It hath reached me, O auspicious King, that Khuzaymah, hav-

Khuzaymah bin Bisr and Ikrimah al-Fayyaz

ing ordered the imprisonment of Ikrimah al-Fayyaz, sent to him again to demand payment of the debt; but he replied, "I am not of those who preserve their wealth at the expense of their honour; do what thou wilt." Then Khuzaymah bade load him with irons and kept him in prison a month or more, till confinement began to tell upon him and he became wasted. After this, tidings of his plight travelled to the daughter of his uncle who was troubled with sore concern thereat and, sending for a freedwoman of hers, a woman of abundant judgment, and experience, said to her, "Go forthwith to the Emir Khuzaymah's gate and say, 'I have a counsel for the Emir.' If they ask what it is, add, 'I will not tell it save to himself'; and when thou enterest to him, beg to see him in private and when private ask him, 'What be this deed thou hast done? Hath Jabir Atharat al-Kiram deserved of thee no better reward than to be cast into strait prison and hard bond of irons?'" The woman did as she was bid, and when Khuzaymah heard her words, he cried out at the top of his voice, saying, "Alas, the baseness of it! Was it indeed he?" And she answered, "Yes." Then he bade saddle his beast forthwith and, summoning the honourable men of the city, repaired with them to the prison and opening the door, went in with them to Ikrimah, whom they found sitting in evil case, worn out and wasted with blows and misery. When he looked at Khuzaymah, he was abashed and hung his head; but the



The 684th Night

other bent down to him and kissed his face; whereupon he raised his head and asked, "What maketh thee do this?" Answered Khuzaymah, "The generosity of thy dealing and the vileness of my requital." And Ikrimah said, "Allah pardon us and thee!" Then Khuzaymah commanded the jailor to strike off Ikrimah's fetters and clap them on his own feet; but Ikrimah said, "What is this thou wilt do?" Quoth the other, "I have a mind to suffer what thou hast suffered." Quoth Ikrimah, "I conjure thee by Allah, do not so!" Then they went out together and returned to Khuzaymah's house, where Ikrimah would have farewelled him and wended his way; but he forbade him and Ikrimah said, "What is thy will of me?" Replied Khuzaymah, "I wish to change thy case, for my shame before the daughter of thine uncle is yet greater than my shame before thee." So he bade clear the bath and entering with Ikrimah, served him there in person and when they went forth he bestowed on him a splendid robe of honour and mounted him and gave him much money. Then he carried him to his house and asked his leave to make his excuses to his wife and obtained her pardon. After this he besought him to accompany him to the Caliph who was then abiding at Ramlah⁺ and he agreed. So they journeyed thither, and when they reached the royal quarters the chamberlain went in and acquainted the Caliph Sulayman bin Abd al-Malik with Khuzaymah's arrival, whereat he was troubled and said, "What! is the Governor of Mesopotamia come without our command? This can be only on some grave occasion." Then he bade admit him and said, before saluting him, "What is behind thee, O Khuzaymah?" Replied he, "Good, O Commander of the Faithful." Asked Sulayman, "What bringeth thee?" and he answered, saying, "I have discovered Jabir Atharat al-Kiram and thought to gladden thee with him, knowing thine excessive desire to know him and thy longing to see him." "Who is he?" quoth the Caliph and quoth Khuzaymah, "He is Ikrimah al-Fayyaz." So Sulayman called for Ikrimah, who approached and saluted him as Caliph; and the King welcomed him and making him draw near his sitting-place, said to him, "O Ikrimah, thy good deed to him hath brought thee naught but evil," adding, "Now write down in a note thy needs each and every, and that which thou desirest." He did so and the Caliph commanded to do all that he required and that forthwith. Moreover he gave him ten thousand

The Tale of Yunus the Scribe and Walid bin Sahl

dinars more than he asked for and twenty chests of clothes over and above that he sought, and calling for a spear, bound him a banner and made him Governor over Armenia and Azarbiján⁺ and Mesopotamia, saying, "Khuzaymah's case is in thy hands, an thou wilt, continue him in his office, and if thou wilt, degrade him." And Ikrimah said, "Nay, but I restore him to his office, O Commander of the Faithful." Then they went out from him and ceased not to be Governors under Sulayman bin Abd al-Malik all the days of his Caliphate. And they also tell a tale of

Yunus the Scribe and the Caliph Walid bin Sahl

There lived in the reign of the Caliph Hishám,⁺ son of Abd al-Malik, a man called Yúnus the Scribe well known to the general, and he set out one day on a journey to Damascus, having with him a slave-girl of surpassing beauty and loveliness, whom he had taught all that was needful to her and whose price was an hundred thousand dirhams. When they drew near to Damascus, the caravan halted by the side of a lake and Yunus went down to a quiet place with his damsel and took out some victual he had with him and a leather bottle of wine. As he sat at meat, behold, came up a young man of goodly favour and dignified presence, mounted on a sorrel horse and followed by two eunuchs, and said to him, "Wilt thou accept me to guest?" "Yes," replied Yunus. So the stranger alighted and said, "Give me to drink of thy wine." Yunus gave him to drink and he said, "If it please thee, sing us a song." So Yunus sang this couplet extempore,

She joineth charms were never seen conjoined in mortal dress:

And for her love she makes me love my tears and wakefulness.

At which the stranger rejoiced with exceeding joy and Yunus gave him to drink again and again, till the wine got the better of him and he said, "Bid thy slave-girl sing." So she improvised this couplet,

A houri, by whose charms my heart is moved to sore distress:

Nor wand of tree nor sun nor moon her rivals I confess!

The stranger was overjoyed with this and they sat drinking till nightfall, when they prayed the evening-prayer and the youth said to Yunus, "What bringeth thee to our city?" He replied, "Quest

The 685th Night

of wherewithal to pay my debts and better my case." Quoth the other, "Wilt thou sell me this slave-girl for thirty thousand dirhams?" Whereto quoth Yunus, "I must have more than that." He asked, "Will forty thousand content thee?" but Yunus answered, "That would only settle my debts, and I should remain empty-handed." Rejoined the stranger, "We will take her of thee at fifty thousand dirhams⁺ and give thee a suit of clothes to boot and the expenses of thy journey and make thee a sharer in my condition as long as thou livest." Cried Yunus, "I sell her to thee on these terms." Then said the young man, "Wilt thou trust me to bring thee the money to-morrow and let me take her with me, or shall she abide with thee till I pay thee down her price?" Whereto wine and shame and awe of the stranger led Yunus to reply, "I will trust thee; take her and Allah bless thee in her!" Whereupon the visitor bade one of his pages sit her before him on his beast, and mounting his own horse, farewelled of Yunus and rode away out of sight. Hardly had he left him, when the seller bethought himself and knew that he had erred in selling her and said to himself, "What have I done? I have delivered my slave-girl to a man with whom I am unacquainted, neither know I who he is; and grant that I were acquainted with him, how am I to get at him?" So he abode in thought till the morning, when he prayed the dawn-prayers and his companions entered Damascus, whilst he sat, perplexed and wotting not what to do, till the sun scorched him and it irked him to abide there. He thought to enter the city, but said in his mind, "If I enter Damascus, I cannot be sure but that the messenger will come and find me not, in which case I shall have sinned against myself a second sin." Accordingly he sat down in the shade of a wall that was there, and towards the wane of day, up came one of the eunuchs whom he had seen with the young man, whereat great joy possessed Yunus and he said in himself, "I know not that aught hath ever given me more delight than the sight of this castrato." When the eunuch reached him, he said to him, "O my lord, we have kept thee long waiting"; but Yunus disclosed nothing to him of the torments of anxiety he had suffered. Then quoth the castrato, "Knowest thou the man who bought the girl of thee?" and quoth Yunus, "No," to which the other rejoined, "'Twas Walid bin Sahl,⁺ the Heir Apparent." And Yunus was silent. Then said the eunuch, "Ride," and made

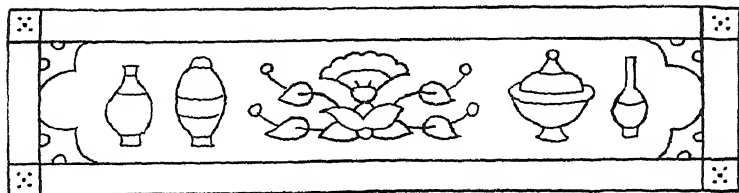
The Tale of Yunus the Scribe and Walid bin Sahf

him mount a horse he had with him and they rode till they came to a mansion, where they dismounted and entered. Here Yunus found the damsel, who sprang up at his sight and saluted him. He asked her how she had fared with him who had bought her and she answered, "He lodged me in this apartment and ordered me all I needed." Then he sat with her awhile, till suddenly one of the servants of the house-owner came in and bade him rise and follow him. So he followed the man into the presence of his master and found him yesternight's guest, whom he saw seated on his couch and who said to him, "Who art thou?" "I am Yunus the Scribe." "Welcome to thee, O Yunus! by Allah, I have long wished to look on thee; for I have heard of thy report. How didst thou pass the night?" "Well, may Almighty Allah advance thee!" "Peradventure thou repentedest thee of that thou didst yesterday and saidst to thyself: 'I have delivered my slave-girl to a man with whom I am not acquainted, neither know I his name nor whence he cometh.'" "Allah forbid, O Emir, that I should repent"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 685th night, she continued,

It hath reached me, O auspicious King, that when Yunus the Scribe said to Walid, "Allah forbid I should repent over her! Had I made gift of her to the Prince, she were the least of gifts that are given to him, nor indeed is she worthy of his rank." Walid rejoined, "By Allah, but I repented me of having carried her away from thee and said to myself, 'This man is a stranger and knoweth me not, and I have taken him by surprise and acted inconsiderately by him, in my haste to take the damsel!' Dost thou recall what passed between us?" Quoth Yunus, "Yes!" and quoth Walid, "Dost thou sell this damsel to me for fifty thousand dirhams?" And Yunus said, "I do." Then the Prince called to one of his servants to bring him fifty thousand dirhams and a thousand and five hundred dinars to boot, and gave them all to Yunus, saying, "Take the slave's price: the thousand dinars are for thy fair opinion of us and the five hundred are for thy viaticum and for what present thou shalt buy for thy people. Art thou content?" "I am content," answered Yunus and kissed his hands, saying, "By Allah, thou hast filled my eyes and my hands and my heart!" Quoth Walid, "By Allah, I have as yet had no privacy of her nor have I taken my fill of her singing. Bring her to me!"

The 686th Night



So she came and he bade her sing, and she sang these verses,

*O thou who dost comprise all Beauty's boons!
O sweet of nature, fain of coquetry!
In Turks and Arabs many beauties dwell;
But, O my fawn, in none thy charms I see.
Turn to thy lover, O my fair, and keep
Thy word, though but in visioned fantasy:
Shame and disgrace are lawful for thy sake
And wakeful nights full fill with joy and glee:
I'm not the first for thee who fared distraught;
Slain by thy love how many a many be!
I am content with thee for worldly share
Dearer than life and good art thou to me!*

When he heard this, he was delighted exceedingly and praised Yunus for his excellent teaching of her and her fair education. Then he bade his servants bring him a roadster with saddle and housings for his riding, and a mule to carry his gear, and said to him, "O Yunus, when it shall reach thee that command hath come to me, do thou join me; and, by Allah, I will fill thy hands with good and advance thee to honour and make thee rich as long as thou livest!"—So Yunus said, "I took his goods and went my ways; and when Walid succeeded to the Caliphate, I repaired to him; and by Allah, he kept his promise and entreated me with high honour and munificence. Then I abode with him in all content of case and rise of rank and mine affairs prospered and my wealth increased and goods and farms became mine, such as sufficed me and will suffice my heirs after me; nor did I cease to abide with Walid, till he was slain, the mercy of Almighty Allah be on him!" And men tell a tale concerning

Harun al-Rashid and the Arab Girl

The Caliph Harun al-Rashid was walking one day with Ja'afar the Barmecide, when he espied a company of girls drawing water

The Tale of Harun al-Rashid and the Arab Girl

and went up to them, having a mind to drink. As he drew near, one of them turned to her fellows and improvised these lines,

*Thy phantom bid thou fleet, and fly
Far from the couch whereon I lie;
So I may rest and quench the fire,
Bonfire in bones aye flaming high;
My love-sick form Love's restless palm
Rolls o'er the rug whereon I sigh:
How 'tis with me thou wottest well,
How long, then, union wilt deny?*

The Caliph marvelled at her elegance and eloquence.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 686th night, she resumed,

It hath reached me, O auspicious King, that the Caliph, hearing the girl's verses, marvelled at her elegance and eloquence, and said to her, "O daughter of nobles, are these thine own or a quotation?" Replied she, "They are my very own," and he rejoined, "An thou say sooth keep the sense and change the rhyme." So she said,

*Bid thou thy phantom distance keep
And quit this couch the while I sleep;
So I may rest and quench the flames
Through all my body rageful creep,
In love-sick one, whom passion's palms
Roll o'er the bed where grief I weep;
How 'tis with me thou wottest well;
All but thy union hold I cheap!*

Quoth the Caliph, "This also is stolen"; and quoth she, "Nay, 'tis my very own." He said, "If it be indeed thine own, change the rhyme again and keep the sense." So she recited the following,

*Unto thy phantom deal behest
To shun my couch the while I rest,
So I repose and quench the fire
That burns what lieth in my breast,
My weary form Love's restless palm
Rolls o'er with boon of sleep unblest.
How 'tis with me thou wottest well,
When union's bought 'tis haply best!*

Quoth Al-Rashid, "This too is stolen"; and quoth she, "Not so,

The 687th Night

'tis mine." He said, "If thy words be true change the rhyme once more." And she recited,

*Drive off the ghost that ever shows
Beside my couch when I'd repose,
So I may rest and quench the fire
Beneath my ribs e'er flames and glows
In love-sick one, whom passion's palms
Roll o'er the couch where weeping flows,
How 'tis with me thou wottest well,
Will union come as union goes?*

Then said the Caliph, "Of what part of this camp art thou?" and she replied, "Of its middle in dwelling and of its highest in tent-poles."⁺ Wherefore he knew that she was the daughter of the tribal chief. "And thou," quoth she, "of what art thou among the guardians of the horses?" and quoth he, "Of the highest in tree and of the ripest in fruit." "Allah protect thee, O Commander of the Faithful!" said she, and kissing ground called down blessings on him. Then she went away with the maidens of the Arabs, and the Caliph said to Ja'afar, "There is no help for it but I take her to wife." So Ja'afar repaired to her father and said to him, "The Commander of the Faithful hath a mind to thy daughter."



The Tale of Al-Asma'i and the Three Girls

He replied, "With love and goodwill, she is a gift as a handmaid to His Highness our Lord the Commander of the Faithful." So he equipped her and carried her to the Caliph, who took her to wife and went in to her, and she became of the dearest of his women to him. Furthermore, he bestowed on her father largess such as succoured him among Arabs, till he was transported to the mercy of Almighty Allah. The Caliph, hearing of his death, went in to her greatly troubled; and, when she saw him looking afflicted, she entered her chamber and doffing all that was upon her of rich raiment, donned mourning apparel and raised lament for her father. It was said to her, "What is the reason of this?" and she replied, "My father is dead." So they repaired to the Caliph and told him and he rose and going in to her, asked her who had informed her of her father's death; and she answered "It was thy face, O Commander of the Faithful!" Said he, "How so?" and she said, "Since I have been with thee, I never saw thee on such wise till this time, and there was none for whom I feared save my father, by reason of his great age; but may thy head live, O Commander of the Faithful!" The Caliph's eyes filled with tears and he condoled with her; but she ceased not to mourn for her father, till she followed him—Allah have mercy on the twain! And a tale is also told of

Al-Asma'i and the Three Girls of Bassorah

The Commander of the Faithful Harun al-Rashid was exceedingly restless one night and rising from his bed, paced from chamber to chamber, but could not compose himself to sleep. As soon as it was day, he said, "Fetch me Al-Asma'i!"⁺ So the eunuch went out and told the doorkeepers; these sent for the poet and when he came, informed the Caliph who bade admit him and said to him, "O Asma'i, I wish thee to tell me the best thou hast heard of stories of women and their verses." Answered Al-Asma'i, "Hearkening and obedience! I have heard great store of women's verses; but none pleased me save three sets of couplets I once heard from three girls."——

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 687th night, she resumed her story, saying,

It hath reached me, O auspicious King, that Al-Asma'i said

The 687th Night

to the Prince of True Believers, "Verily I have heard much, but nothing pleased me save three sets of couplets improvised by as many girls." Quoth the Caliph, "Tell me of them," and quoth he, "Know then, O Commander of the Faithful, that I once abode in Bassorah, and one day, as I was walking, the heat was sore upon me and I sought for a siesta-place but found none. However by looking right and left I came upon a porch swept and sprinkled, at the upper end whereof was a wooden bench under an open lattice-window, whence exhaled a scent of musk. I entered the porch and sitting down on the bench, would have stretcht me at full length when I heard from within a girl's sweet voice talking and saying, 'O my sisters, we are here seated to spend our day in friendly converse; so come, let us each put down an hundred dinars and recite a line of verse; and whoso extemporiseth the goodliest and sweetest line, the three hundred dinars shall be hers.' 'With love and gladness,' said the others; and the eldest recited the first couplet which is this,

*Would he come to my bed during sleep 'twere delight
But a visit on wake were delightsomer sight!*

Quoth the second,

*Naught came to salute me in sleep save his shade
But 'Welcome, fair welcome,' I cried to the spright!*

Then said the youngest,

*My soul and my folk I engage for the youth
Musk-scented I see in my bed every night!*

Quoth I, 'An she be fair as her verse hath grace, the thing is complete in every case.' Then I came down from my bench⁺ and was about to go away, when behold, the door opened and out came a slave-girl, who said to me, 'Sit, O Shaykh!' So I climbed up and sat down again when she gave me a scroll, wherein was written, in characters of the utmost beauty, with straight Alifs,⁺ big-bellied Hás and rounded Waws, the following, 'We would have the Shaykh (Allah lengthen his days!) to know that we are three maidens, sisters, sitting in friendly converse, who have laid down each an hundred dinars, conditioning that whoso recite the goodliest and sweetest couplet shall have the whole three hundred dinars; and we appoint thee umpire between us: so decide as thou seest best, and the Peace be on thee!' Quoth I to the girl, 'Here to me ink-case and paper.' So she went in and, returning after a

The Tale of Al-Asma'i and the Three Girls

little, brought me a silvered ink-case and gilded pens⁺ with which I wrote these couplets,

*They talked of three beauties whose converse was quite
Like the talk of a man with experience dight:
Three maidens who borrowed the bloom of the dawn
Making hearts of their lovers in sorriest plight.
They were hidden from eyes of the prier and spy
Who slept and their modesty mote not affright;
So they opened whatever lay hid in their hearts
And in frolicsome fun began verse to indite.
Quoth one fair coquette with her amorous grace
Whose teeth for the sweet of her speech flashèd bright:—
Would he come to my bed during sleep 'twere delight
But a visit on wake were delightsomer sight!
When she ended, her verse by her smiling was gilt:
Then the second 'gan singing as nightingale might:—
Naught came to salute me in sleep save his shade
But 'Welcome, fair welcome,' I cried to the spright!
But the third I preferred for she said in reply,
With expression most apposite, exquisite:—
My soul and my folk I engage for the youth
Musk-scented I see in my bed every night!
So when I considered their words to decide,
And not make me the mock of the cynical wight,
I pronounced for the youngest, declaring her verse
Of all verses be that which is nearest the right.*

Then I gave the scroll to the slave-girl, who went upstairs with it, and behold, I heard a noise of dancing and clapping of hands and Doomsday astir. Quoth I to myself, 'Tis no time for me to stay here.' So I came down from the platform and was about to go away, when the damsel cried out to me, 'Sit down, O Asma'i!' Asked I, 'Who gave thee to know that I was Al-Asma'i?' and she answered, 'O Shaykh, an thy name be unknown to us, thy poetry is not!' So I sat down again and suddenly the door opened and out came the first damsel, with a dish of fruits and another of sweetmeats. I ate of both and praised their fashion and would have ganged my gait; but she cried out, 'Sit down, O Asma'i!' Wherewith I raised my eyes to her and saw a rosy palm in a saffron sleeve, meseemed it was the full moon rising splendid in

The 688th Night

the cloudy East. Then she threw me a purse containing three hundred dinars and said to me, "This is mine and I give it to thee by way of *douceur* in requital of thy judgment." Quoth the Caliph, "Why didst thou decide for the youngest?" and quoth Al-Asma'i, "O Commander of the Faithful, whose life Allah prolong! the eldest said, 'I should delight in him, if he visited my couch in sleep.' Now this is restricted and dependent upon a condition which may befall or may not befall; whilst, for the second, an image of dreams came to her in sleep, and she saluted it; but the youngest's couplet said that she actually lay with her lover and smelt his breath sweeter than musk and she engaged her soul and her folk for him, which she had not done, were he not dearer to her than her sprite." Said the Caliph, "Thou didst well, O Asma'i," and gave him other three hundred ducats in payment of his story. And I have heard a tale concerning

Ibrahim of Mosul and the Devil⁺

Quoth Abu Ishak Ibrahim al-Mausili:—I asked Al-Rashid once to give me a day's leave that I might be private with the people of my household and my brethren, and he gave me leave for Saturday the Sabbath. So I went home and betook myself to making ready meat and drink and other necessaries and bade the doorkeepers shut the doors and let none come in to me. However, presently, as I sat in my sitting-chamber, with my women who were looking after my wants, behold, there appeared an old man of comely and reverend aspect,⁺ clad in white clothes and a shirt of fine stuff with a doctor's turband on his head and a silver-handled staff in his hand, and the house and porch were full of the perfumes wherewith he was scented. I was greatly vexed at his coming in to me and thought to turn away the doorkeepers; but he saluted me after the goodliest fashion and I returned his greeting and bade him be seated. So he sat down and began entertaining me with stories of the Arabs and their verses, till my anger left me and methought my servants had sought to pleasure me by admitting a man of such good breeding and fine culture. Then I asked him, "Art thou for meat?" and he answered, "I have no need of it." "And for drink?" quoth I, and quoth he, "That is as thou wilt." So I drank off a pint of wine and poured him out the like. Then said he, "O Abu Ishak, wilt thou sing us

The Tale of Ibrahim of Mosul and the Devil

somewhat, so we may hear of thine art that wherein thou excellest high and low?" His words angered me; but I swallowed my anger and taking the lute played and sang. "Well done, O Abu Ishak!"⁺ said he; whereat my wrath redoubled and I said to myself, "Is it not enough that he should intrude upon me, without my leave, and importune me thus, but he must call me by name, as though he knew not the right way to address me?" Quoth he, "An thou wilt sing something more we will requite thee." I dissembled my annoyance and took the lute and sang again, taking pains with what I sang and rising thereto altogether, in consideration of his saying, "We will requite thee."—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 688th night, she continued,

It hath reached me, O auspicious King, that when the Shaykh said to Abu Ishak, "If thou wilt sing something more we will requite thee," I dissembled my annoyance (continued Ibrahim) and, taking the lute, sang again with great attention to my singing and rising altogether thereto, in consideration of his saying, "We will requite thee." He was delighted, and cried, "Well done, O my lord!" presently adding, "Dost thou give me leave to sing?" "As thou wilt," answered I, deeming him weak of wit, in that he should think to sing in my presence, after that which he had heard from me. So he took the lute and swept the strings, and by Allah, I fancied they spoke in Arabic tongue, with a sweet and liquid and murmurous voice; then he began and sang these couplets,

*I bear a hurt heart, who will sell me for this
A heart whole and free from all canker and smart?
Nay, none will consent or to barter or buy
Such loss, ne'er from sorrow and sickness to part:
I groan wi' the groaning of wine-wounded men
And pine for the pining ne'er freeth my heart.*

And by Allah, meseemed the doors and the walls and all that was in the house answered and sang with him, for the beauty of his voice, so that I fancied my very limbs and clothes replied to him, and I abode amazed and unable to speak or move, for the trouble of my heart. Then he sang these couplets,

*Culvers of Liwa!⁺ to your nests return;
Your mournful voices thrill this heart of mine*

The 689th Night

*Then back a-copse they flew, and well-nigh took
My life and made me tell my secret pine.
With cooing call they one who's gone, as though
Their breasts were maddened with the rage of wine:
Ne'er did mine eyes their like for culvers see
Who weep yet tear-drops never dye their eyne.*

And also these couplets,

*O Zephyr of Najd, when from Najd thou blow,
Thy breathings heap only new woe on woe!
The turtle bespake me in bloom of morn
From the cassia-twigg and the willow-bough.
She moaned with the moaning of love-sick youth
And exposed love-secret I ne'er would show:
They say lover wearies of love when near
And is cured of love an afar he go:
I tried either cure which ne'er cured my love;
But that nearness is better than farness I know:†
Yet,—the nearness of love shall no 'vantage prove
An whoso thou lovest deny thee of love.*

Then said he, "O Ibrahim, sing this song after me, and preserving the mode thereof in thy singing, teach it to thy slave-girls." Quoth I, "Repeat it to me." But he answered, "There needs no repetition; thou hast it by heart nor is there more to learn." Then he suddenly vanished from my sight. At this I was amazed and running to my sword drew it and made for the door of the Harim, but found it closed and said to the women, "What have ye heard?" Quoth they, "We have heard the sweetest of singing and the goodliest." Then I went forth amazed, to the house-door and, finding it locked, questioned the doorkeepers of the old man. They replied, "What old man? By Allah, no one hath gone in to thee this day!" So I returned pondering the matter, when, behold, there arose from one of the corners of the house a Vox et præterea nihil, saying, "O Abu Ishak, no harm shall befall thee. 'Tis I, Abú Murrah,† who have been thy cup-companion this day, so fear nothing!" Then I mounted and rode to the palace, where I told Al-Rashid what had passed, and he said, "Repeat to me the airs thou heardest from him." So I took the lute and played and sang them to him; for, behold, they were rooted in my heart. The Caliph was charmed with them and drank thereto, albeit he was

The Tale of the Lovers of the Banu Uẓrah

no confirmed wine-bibber, saying, "Would he would some day pleasure us with his company, as he hath pleased thee!"⁺ Then he ordered me a present and I took it and went away. And men relate this story anent

The Lovers of the Banu Uẓrah⁺

Quoth Masrur the Eunuch, "The Caliph Harun al-Rashid was very wakeful one night and said to me, 'See which of the poets is at the door to-night.' So I went out and finding Jamil bin Ma'ammar al-Uẓrī⁺ in the antechamber, said to him, 'Answer the Commander of the Faithful.' Quoth he, 'I hear and I obey,' and going in with me, saluted the Caliph, who returned his greeting and bade him sit down. Then he said to him, 'O, Jamil, hast thou any of thy wonderful new stories to tell us?' He replied, 'Yes, O Commander of the Faithful: wouldst thou fainer hear that which I have seen with mine eyes or that which I have only heard?' Quoth the Caliph, 'Tell me something thou hast actually beheld.' Quoth Jamil, 'Tis well, O Prince of True Believers; incline thy heart to me and lend me thine ears.' The Caliph took a bolster of red brocade, purflled with gold and stuffed with ostrich-feathers and, laying it under his thighs, propped up both elbows thereon; then he said to Jamil, 'Now⁺ for thy tale, O Jamil!' Thereupon he begun, 'Know, O Commander of the Faithful, that I was once desperately enamoured of a certain girl and used to pay her frequent visits.' "——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 689th night, she pursued,

It hath reached me, O auspicious King, that when the Caliph had propped his elbows upon the brocaded cushion, he said, "Out with thy tale, O Jamil!" and the poet began:—Know, O Commander of the Faithful, I was desperately in love with a girl and used often to visit her, because she was my desire and delight of all the things of this world. After a while, her people removed with her, by reason of scarcity of pasture, and I abode some time without seeing her, till I grew restless for desire and longed for her sight and the flesh⁺ urged me to journey to her. One night, I could hold out no longer; so I rose and saddling my she-camel, bound on my turban and donned my oldest dress.⁺ Then I baldricked myself with my sword and slinging my spear behind me,

The 689th Night

mounted and rode forth in quest of her. I fared on fast till, one night, it was pitch dark and exceeding black, yet I persisted in the hard task of climbing down Wadys and up hills, hearing on all sides the roaring of lions and howling of wolves and the cries of the wild beasts. My reason was troubled thereat and my heart sank within me; but for all that my tongue ceased not to call on the name of Almighty Allah. As I went along thus, sleep overtook me and the camel carried me aside out of my road, till, pres-



ently, something⁺ smote me on the head, and I woke, startled and alarmed, and found myself in a pasturage full of trees and streams and birds on the branches, warbling their various speech and notes. As the trees were tangled I alighted and, taking my camel's halter in hand, fared on softly with her, till I got clear of the thick growth and came out into the open country, where I adjusted her saddle and mounted again, knowing not where to go nor whither the Fates should lead me; but, presently, peering afar into the desert, I espied a fire in its middle depth. So I smote my camel and made for the fire. When I drew near, I saw a tent pitched, and fronted by a spear stuck in the ground, with a pennon flying⁺ and horses tethered and camels feeding, and said in myself, "Doubtless there hangeth some grave matter by this tent, for I see none other than it in the desert." So I went up thereto and said, "Peace be with you, O people of the tent, and the mercy of Allah and His Blessing!" Whereupon there came forth to me a young man as youths are when nineteen years old, who was like the full moon shining in the East, with valour written between

The Tale of the Lovers of the Banu Uzzrah

his eyes, and answered, saying, "And with thee be the Peace, and Allah's mercy and His blessing! O brother of the Arabs, methinks thou hast lost thy way?" Replied I, "Even so, direct me right, Allah have mercy on thee!" He rejoined, "O brother of the Arabs, of a truth this our land is infested with lions and the night is exceeding dark and dreary, beyond measure cold and gloomy, and I fear lest the wild beasts rend thee in pieces; wherefore do thou alight and abide with me this night in ease and comfort, and to-morrow I will put thee in the right way." Accordingly, I dismounted and hobbled my she-camel with the end of her halter;† then I put off my heavy upper clothes and sat down. Presently the young man took a sheep and slaughtered it and kindled a brisk fire; after which he went into the tent and bringing out finely powdered salt and spices, fell to cutting off pieces of mutton and roasting them over the fire and feeding me therewith, weeping at one while and sighing at another. Then he groaned heavily and wept sore and improvised these couplets,

There remains to him naught save a flitting breath

And an eye whose babe ever wandereth.

There remains not a joint in his limbs, but what

Disease firm fixt ever tortureth.

His tears are flowing, his vitals burning;

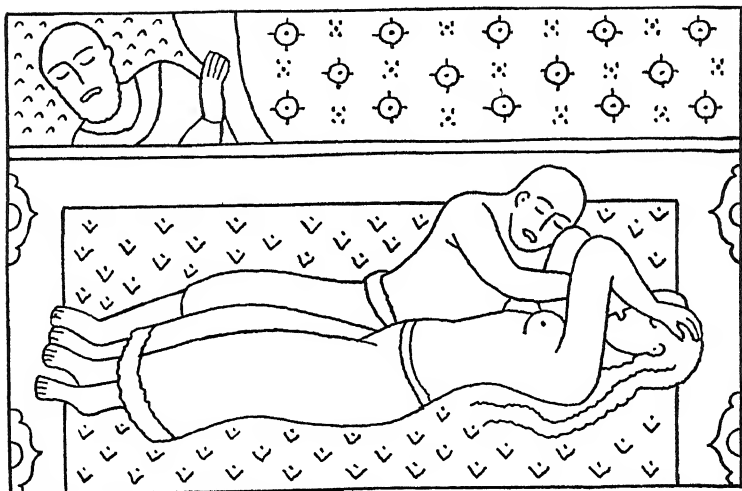
Yet for all his tongue still he silenceth.

All foemen in pity beweepe his woes;

Ah for freke whom the foeman pitieth!

By this I knew, O Commander of the Faithful, that the youth was a distracted lover (for none knoweth passion save he who hath tasted the passion-savour), and quoth I to myself, "Shall I ask him?" But I consulted my judgment and said, "How shall I assail him with questioning, and I in his abode?" So I restrained myself and ate my sufficiency of the meat. When we had made an end of eating, the young man arose and entering the tent, brought out a handsome basin and ewer and a silken napkin, whose ends were purfled with red gold and a sprinkling-bottle full of rose-water mingled with musk. I marvelled at his dainty delicate ways and said in my mind, "Never wot I of delicacy in the desert." Then we washed our hands and talked a while, after which he went into the tent and making a partition between himself and me with a piece of red brocade, said to me, "Enter, O

The 690th Night



Chief of the Arabs, and take thy rest; for thou hast suffered more of toil and travel than sufficeth this night and in this thy journey." So I entered and finding a bed of green brocade, doffed my dress and passed a night such as I had never passed in my life.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 690th night, she resumed,

It hath reached me, O auspicious King, that Jamil spoke, saying:—Never in my life passed I a night like that. I pondered the young man's case, till the world was dark and all eyes slept, when I was aroused by the sound of a low voice, never heard I a softer or sweeter. I raised the curtain which hung between us and saw a damsel (never beheld I a fairer of face), by the young man's side and they were both weeping and complaining, one to other of the pangs of passion and desire and of the excess of their longing for union.⁺ Quoth I, "By Allah, I wonder who may be this second one! When I entered this tent, there was none therein save this young man." And after reflection I added, "Doubtless this damsel is of the daughters of the Jinn and is enamoured of this youth; so they have secluded themselves with each other in this solitary place." Then I considered her closely and behold, she was a mortal and an Arab girl, whose face, when she unveiled, shamed the shining sun, and the tent was lit up by the light of her countenance. When I was assured that she was his beloved, I

The Tale of the Lovers of the Banu Uzrah

bethought me of lover-jealousy; so I let drop the curtain and covering my face, fell asleep. As soon as it was dawn I arose and donning my clothes, made the Wuzu-ablution and prayed such prayers as are obligatory and which I had deferred. Then I said, "O brother of the Arabs, wilt thou direct me into the right road and thus add to thy favours?" He replied, "At thy leisure, O chief of the Arabs, the term of the guest-rite is three days,⁺ and I am not one to let thee go before that time." So I abode with him three days, and on the fourth day as we sat talking, I asked him of his name and lineage. Quoth he, "As for my lineage, I am of the Banú Odhrah; my name is such an one, son of such an one and my father's brother is called such an one." And behold, O Commander of the Faithful, he was the son of my paternal uncle and of the noblest house of the Banu Uzrah. Said I, "O my cousin, what moved thee to act on this wise, secluding thyself in the waste and leaving thy fair estate and that of thy father and thy slaves and handmaids?" When he heard my words, his eyes filled with tears and he replied, "Know, O my cousin, that I fell madly in love of the daughter of my father's brother, fascinated by her, distracted for her, passion-possessed as by a Jinni, wholly unable to let her out of my sight. So I sought her in marriage of her sire, but he refused and married her to a man of the Banu Odhrah, who went in to her and carried her to his abiding-place this last year. When she was thus, far removed from me and I was prevented from looking on her, the fiery pangs of passion and excess of love-longing and desire drove me to forsake my clan⁺ and friends and fortune and take up my abode in this desert, where I have grown used to my solitude." I asked, "Where are their dwellings?" and he answered, "They are hard by, on the crest of yonder hill; and every night, at the dead time, when all eyes sleep, she stealeth secretly out of the camp, unseen of any one, and I satisfy my desire of her converse and she of mine.⁺ So I abide thus, solacing myself with her a part of the night, till Allah work out that which is to be wrought; either I shall compass my desire, in spite⁺ of the envious, or Allah will determine for me and He is the best of determinators." Now when the youth told me his case, O Commander of the Faithful, I was concerned for him and perplexed by reason of my jealousy for his honour; so I said to him, "O son of my uncle, wilt thou that I point out to thee a plan

The 691st Night

and suggest to thee a project, whereby (please Allah) thou shalt find perfect welfare and the way of right and successful issue whereby the Almighty shall do away from thee that thou dreadest?" He replied, "Say on, O my cousin"; and quoth I, "When it is night and the girl cometh, set her on my she-camel which is swift of pace, and mount thou thy steed, whilst I bestride one of these dromedaries. So will we fare on all night and when the morrow morns, we shall have traversed wolds and wastes, and thou wilt have attained thy desire and won the beloved of thy heart. The Almighty's earth is wide, and by Allah, I will back thee with heart and wealth and sword." The youth accepted and said, "O cousin, wait till I take counsel——"

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 691st night, she resumed her story, saying,

It hath reached me, O auspicious King, that when Jamil advised the elopement and night journey, promising his aid as long as he lived, the youth accepted and said, "O cousin, wait till I take counsel with her, for she is quick-witted and prudent and hath insight into affairs." So (continued Jamil) when the night darkened and the hour of her coming arrived, and he awaiting her at the appointed tide, she delayed beyond her usual time, and I saw him go forth the door of the tent and opening his mouth, inhale the wafts of breeze that blew from her quarter, as if to snuff her perfume, and he repeated these two couplets:—

Breeze of East who bringest me gentle air

From the place of sojourn where dwells my fair:

O Breeze, of the lover thou bearest sign,

Canst not of her coming some signal bear?

Then he entered the tent and sat weeping awhile; after which he said to me, "O my cousin, some mischance must have betided the daughter of mine uncle, or some accident must have hindered her from coming to me this night," presently adding, "But abide where thou art, till I bring thee the news." And he took sword and shield and was absent a while of the night, after which he returned, carrying something in hand and called aloud to me. So I hastened to him and he said, "O my cousin, knowest thou what hath happened?" I replied, "No, by Allah!" Quoth he, "Verily, I am distraught concerning my cousin this night; for, as she was

The Tale of the Lovers of the Banu Uzrah

coming to me, a lion met her in the way and devoured her, and there remaineth of her but what thou seest." So saying, he threw down what he had in his hand, and behold, it was the damsel's turband and what was left of her bones. Then he wept sore and casting down his bow,⁺ took a bag and went forth again saying, "Stir not hence till I return to thee, if it please Almighty Allah." He was absent a while and presently returned, bearing in his hand a lion's head, which he threw on the ground and called for water. So I brought him water, with which he washed the lion's mouth and fell to kissing it and weeping; and he mourned for her exceedingly and recited these couplets,

*Ho thou lion who broughtest thyself to woe,
Thou art slain and worse sorrows my bosom rend!
Thou hast reft me of fairest companionship,
Made her home Earth's womb till the world shall end.
To Time, who hath wrought me such grief, I say,
"Allah grant in her stead never show a friend!"*

Then said he to me, "O cousin, I conjure thee by Allah and the claims of kindred and consanguinity⁺ between us, keep thou my charge. Thou wilt presently see me dead before thee; whereupon do thou wash me and shroud me and these that remain of my cousin's bones in this robe and bury us both in one grave and write thereon these two couplets,

*On Earth surface we lived in rare ease and joy
By fellowship joined in one house and home.
But Fate with her changes departed us,
And the shroud conjoins us in Earth's cold womb."*

Then he wept with sore weeping and, entering the tent, was absent awhile, after which he came forth, groaning and crying out. Then he gave one sob and departed this world. When I saw that he was indeed dead, it was grievous to me and so sore was my sorrow for him that I had well-nigh followed him for excess of mourning over him. Then I laid him out and did as he had enjoined me, shrouding his cousin's remains with him in one robe and laying the twain in one grave. I abode by their tomb three days, after which I departed and continued to pay frequent pious visits⁺ to the place for two years. This then is their story, O Commander of the Faithful!—Al-Rashid was so pleased with Jamil's story that he rewarded him with a robe of honour and a handsome

The 692nd Night

present. And there is also related amongst men the following tale concerning

The Badawi and his Wife⁺

Caliph Mu'awiyah was sitting one day in his palace⁺ at Damascus, in a room whose windows were open on all four sides, that the breeze might enter from every quarter. Now it was a day of excessive heat, with no breeze from the hills stirring, and the middle of the day, when the heat was at its height, and the Caliph saw a man coming along, scorched by the heat of the ground and limping, as he fared on barefoot. Mu'awiyah considered him awhile and said to his courtiers, "Hath Allah (may He be extolled and exalted!) created any miserabler than he who need must hie abroad at such an hour and in such sultry tide as this?" Quoth one of them, "Haply he seeketh the Commander of the Faithful"; and quoth the Caliph, "By Allah, if he seek me, I will assuredly give to him, and if he be wronged, I will certainly succour him. Ho, boy! Stand at the door, and if yonder wild Arab seek to come in to me, forbid him not therefrom." So the page went out and presently the Arab came up to him and he said, "What dost thou want?" Answered the other, "I want the Commander of the Faithful," and the page said, "Enter." So he entered and saluted the Caliph,—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 692nd night, she said,

It hath reached me, O auspicious King, that when the page allowed him to enter, the Badawi saluted the Caliph, who said to him, "Who art thou?" Replied the Arab, "I am a man of the Banú Tamím."⁺ "And what bringeth thee here at this season?" asked Mu'awiyah; and the Arab answered, "I come to thee, complaining and thy protection imploring." "Against whom?" "Against Marwan bin al-Hakam,⁺ thy deputy," replied he, and began reciting,

*Mu'awiyah,⁺ thou gen'rous lord, and best of men that be;
And oh, thou lord of learning, grace and fair humanity,
Thee-wards I come because my way of life is strait to me:
O help! and let me not despair thine equity to see.
Deign thou redress the wrong that dealt the tyrant whim
of him*

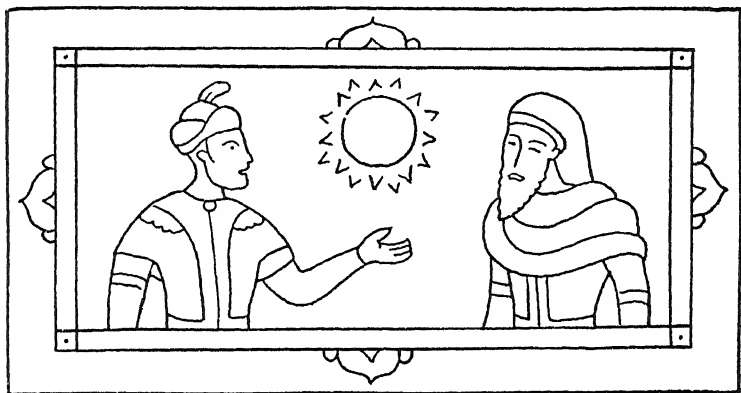
The Tale of the Badawi and his Wife

*Who better had my life destroyed than made such wrong
to dree.*

*He robbed me of my wife Su'ád and proved him worst of
foes,*

*Stealing mine honour 'mid my folk with foul iniquity;
And went about to take my life before th' appointed day
Hath dawned which Allah made my lot by destiny's decree.*

Now when Mu'awiyah heard him recite these verses, with the fire flashing from his mouth, he said to him, "Welcome and fair wel-



come, O brother of the Arabs! Tell me thy tale and acquaint me with thy case." Replied the Arab, "O Commander of the Faithful, I had a wife whom I loved passing dear with love none came near; and she was the coolth of mine eyes and the joy of my heart; and I had a herd of camels, whose produce enabled me to maintain my condition; but there came upon us a bad year which killed off hoof and horn and left me naught. When what was in my hand failed me and wealth fell from me and I lapsed into evil case, I at once became abject and a burden to those who ere-while wished to visit me; and when her father knew it, he took her from me and abjured me and drove me forth without ruth. So I repaired to thy deputy, Marwan bin al-Hakam, and asked his aid. He summoned her sire and questioned him of my case, when he denied any knowledge of me. Quoth I, 'Allah assain the Emir! An it please him to send for the woman and question her of her father's saying, the truth will appear.' So he sent for her and brought her; but no sooner had he set eyes on her than he fell in

The 693rd Night

love with her; so, becoming my rival, he denied me succour and was wroth with me, and sent me to prison, where I became as I had fallen from heaven and the wind had cast me down in a far land. Then said Marwan to her father, 'Wilt thou give her to me to wife, on a present settlement of a thousand dinars and a contingent dowry of ten thousand dirhams,⁺ and I will engage to free her from yonder wild Arab!' Her father was seduced by the bribe and agreed to the bargain; whereupon Marwan sent for me and looking at me like an angry lion, said to me, 'O Arab, divorce Su'ad.' I replied, 'I will not put her away'; but he set on me a company of his servants, who tortured me with all manner of tortures, till I found no help for it but to divorce her. I did so and he sent me back to prison, where I abode till the days of her purification were accomplished, when he married her and let me go. So now I come hither in thee hoping and thy succour imploring and myself on thy protection throwing." And he spoke these couplets,

*Within my heart is fire
Whichever flameth higher;
Within my frame are pains
For skill of leech too dire.
Live coals in vitals burn
And sparks from coal up spire:
Tears flood mine eyes and down
Coursing my cheek ne'er tire:
Only God's aid and thine
I crave for my desire!*

Then he was convulsed,⁺ and his teeth chattered and he fell down in a fit, squirming like a scotched snake. When Mu'awiyah heard his story and his verse, he said, "Marwan bin al-Hakam hath transgressed against the laws of the Faith and hath violated the Harim of True Believers!"——

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 693rd night, she continued her story, saying,

It hath reached me, O auspicious King, that when the Caliph Mu'awiyah heard the wild Arab's words, he said, "The son of Al-Hakam hath indeed transgressed against the laws of the Faith and hath violated the Harim of True Believers," presently add-

The Tale of the Bada'wi and his Wife

ing, "O Arab, thou comest to me with a story, the like whereof I never heard!" Then he called for ink-case and paper and wrote to Marwan as follows, "Verily it hath reached me that thou transgresseth the laws of the Faith with regard to thy lieges. Now it behoveth the Wali who governeth the folk to keep his eyes from their lusts and stay his flesh from its delights." And after he wrote many words, which (quoth he who told me the tale) I omit, for the sake of brevity, and amongst them are the following couplets,

*Thou wast invested (woe to thee!)+ with rule for the unfit;
Crave thou of Allah pardon for thy foul adultery.*

*Th' unhappy youth to us is come complaining 'mid his
groans*

*And asks redress for parting-grief and saddened me
through thee.*

*An oath have I to Allah sworn shall never be forsworn;
Nay, for I'll do what Faith and Creed command me to
decree.*

*An thou dare cross me in whate'er to thee I now indite
I of thy flesh assuredly will make the vulture free.*

*Divorce Su'ad, equip her well, and in the hottest haste
With Al-Kumayt and Zibán's son, hight Nasr, send
to me.*

Then he folded the letter and, sealing it with his seal, delivered it to Al-Kumayt⁺ and Nasr bin Zibán (whom he was wont to employ on weighty matters, because of their trustiness) who took the missive and carried it to Al-Medinah, where they went in to Marwan and saluting him delivered to him the writ and told him how the case stood. He read the letter and fell a-weeping; but he went in to Su'ad (as 'twas not in his power to refuse obedience to the Caliph) and, acquainting her with the case, divorced her in the presence of Al-Kumayt and Nasr; after which he equipped her and delivered her to them, together with a letter to the Caliph wherein he versified as follows,

*Hurry not, Prince of Faithful Men! with best of grace thy
vow*

*I will accomplish as'twas vowed and with the gladdest gree.
I sinned not adulterous sin when loved her I, then how
Canst charge me with advowtrous deed or any villainy?*

The 693rd Night

*Soon comes to thee that splendid sun which hath no living
peer
On earth, nor aught in mortal men or Jinn her like shalt
see.*

This he sealed with his own signet and gave to the messengers who returned with Su'ad to Damascus and delivered to Mu'awiyah the letter, and when he had read it he cried, "Verily, he hath obeyed handsomely, but he exceedeth in his praise of the woman." Then he called for her and saw beauty such as he had never seen, for comeliness and loveliness, stature and symmetrical grace; moreover, he talked with her and found her fluent of speech and choice in words. Quoth he, "Bring me the Arab." So they fetched the man, who came, sore disordered for shifts and changes of fortune, and Mu'awiyah said to him, "O Arab, an thou wilt freely give her up to me, I will bestow upon thee in her stead three slave-girls, high-bosomed maids like moons, with each a thousand dinars; and I will assign thee on the Treasury such an annual sum as shall content thee and enrich thee." When the Arab heard this, he groaned one groan and swooned away, so that Mu'awiyah thought he was dead; and, as soon as he revived, the Caliph said to him, "What aileth thee?" The Arab answered, "With heavy heart and in sore need have I appealed to thee from the injustice of Marwan bin al-Hakam; but to whom shall I appeal from thine injustice?" And he versified in these couplets,

*Make me not (Allah save the Caliph!) one of the betrayed
Who from the fiery sands to fire must sue for help and aid:
Deign thou restore Su'ad to this afflicted heart distraught,
Which every morn and eve by sorest sorrow is waylaid:
Loose thou my bonds and grudge me not and give her back
to me;*

*And if thou do so ne'er thou shalt for lack of thanks up-
braid!*

Then said he, "By Allah, O Commander of the Faithful, w^ell thou to give me all the riches contained in the Caliphate, yet would I not take them without Su'ad." And he recited this couplet,

*I love Su'ad and unto all but hers my love is dead,
Each morn I feel her love to me is drink and daily bread.*
Quoth the Caliph, "Thou confessest to having divorced her and

The Tale of the Lovers of Bassorah

Marwan owned the like; so now we will give her free choice. An she choose other than thee, we will marry her to him, and if she choose thee, we will restore her to thee." Replied the Arab, "Do so." So Mu'awiyah said to her, "What sayest thou, O Su'ad? Which dost thou choose; the Commander of the Faithful, with his honour and glory and dominion and palaces and treasures and all else thou seest at his command, or Marwan bin al-Hakam with his violence and tyranny, or this Arab, with his hunger and poverty?" So she improvised these couplets,

*This one, whom hunger plagues, and rags enfold,
Dearer than tribe and kith and kin I hold;
Than crownèd head, or deputy Marwán,
Or all who boast of silver coins and gold.*

Then said she, "By Allah, O Commander of the Faithful, I will not forsake him for the shifts of Fortune or the perfidies of Fate, there being between us old companionship we may not forget, and love beyond stay and let; and indeed 'tis but just that I bear with him in his adversity, even as I shared with him in prosperity." The Caliph marvelled at her wit and love and constancy and, ordering her ten thousand dirhams, delivered her to the Arab, who took his wife and went away.⁺ And they likewise tell a tale of

The Lovers of Bassorah

The Caliph Harun al-Rashid was sleepless one night; so he sent for Al-Asma'i and Husayn al-Khalí'a⁺ and said to them, "Tell me a story you twain and do thou begin, O Husayn." He said, "'Tis well, O Commander of the Faithful"; and thus began:—Some years ago, I dropped down stream to Bassorah, to present to Mohammed bin Sulayman al-Rabí'i⁺ a Kasidah or elegy I had composed in his praise; and he accepted it and bade me abide with him. One day, I went out to Al-Mirbad,⁺ by way of Al-Muháliyah;⁺ and, being oppressed by the excessive heat, went up to a great door, to ask for drink, when I was suddenly aware of a damsel, as she were a branch swaying, with eyes languishing, eyebrows arched and finely pencilled and smooth cheeks rounded, clad in a shift the colour of a pomegranate-flower, and a mantilla of Sana'á⁺ work; but the perfect whiteness of her body overcame the redness of her shift, through which glittered two breasts like twin granadoes and a waist, as it were a roll of fine Coptic linen,

The 694th Night

with creases like scrolls of pure white paper stuffed with musk.⁺ Moreover, O Prince of True Believers, round her neck was slung an amulet of red gold that fell down between her breasts, and on the plain of her forehead were browlocks like jet.⁺ Her eyebrows joined and her eyes were like lakes; she had an aquiline nose and thereunder shell-like lips showing teeth like pearls. Pleasantness prevailed in every part of her; but she seemed dejected, disturbed, distracted and in the vestibule came and went, walking upon the hearts of her lovers, whilst her legs⁺ made mute the voices of their ankle-rings; and indeed she was as saith the poet,

*Each portion of her charms we see
Seems of the whole a simile.*

I was overawed by her, O Commander of the Faithful, and drew near her to greet her, and behold, the house and vestibule and highways breathed fragrant with musk. So I saluted her and she returned my salam with a voice dejected and heart depressed and with the ardour of passion consumed. Then said I to her, "O my lady, I am an old man and a stranger and sore troubled by thirst. Wilt thou order me a draught of water, and win reward in heaven?" She cried, "Away, O Shaykh, from me! I am distracted from all thought of meat and drink."—

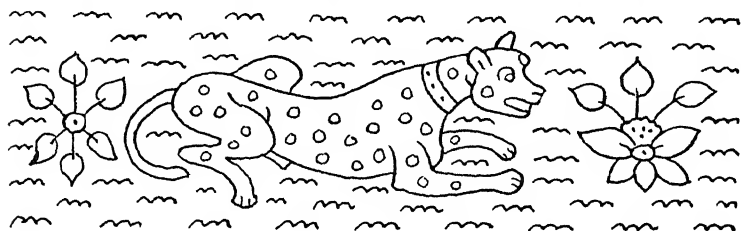
And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 694th night, she pursued,

It hath reached me, O auspicious King, that the damsel said, "O Shaykh, I am distracted from all thought of meat and drink." Quoth I (continued Husayn), "By what ailment, O my lady?" and quoth she, "I love one who dealeth not justly by me and I desire one who of me will none. Wherefore I am afflicted with the wakefulness of those who wake star-gazing." I asked, "O my lady, is there on the wide expanse of earth one to whom thou hast a mind and who to thee hath no mind?" Answered she, "Yes; and this for the perfection of beauty and loveliness and goodliness wherewith he is endowed." "And why standeth thou in this porch?" enquired I. "This is his road," replied she, "and the hour of his passing by." I said, "O my lady, have ye ever foregathered and had such commerce and converse as might cause this passion?" At this she heaved a deep sigh; the tears rained down her cheeks, as they were dew falling upon roses, and she versified with these couplets,

The Tale of the Lovers of Bassorah

*We were like willow-boughs in garden shining
And scented joys in happiest life combining;
Whenas one bough from other self would rend
And oh! thou seest this for that repining!*

Quoth I, "O maid, and what betideth thee of thy love for this man?" and quoth she, "I see the sun upon the walls of his folk and I think the sun is he; or haply I catch sight of him unexpectedly and am confounded and the blood and the life fly my body and I abide in unreasoning plight a week or e'en a se'nnight." Said I, "Excuse me, for I also have suffered that which is upon



thee of love-longing and distraction of soul and wasting of frame and loss of strength, and I see in thee pallor of complexion and emaciation, such as testify of the fever-fits of desire. But how shouldst thou be unsmitten of passion and thou a sojourner in the land of Bassorah?" Said she, "By Allah, before I fell in love of this youth, I was perfect in beauty and loveliness and amorous grace which ravished all the Princes of Bassorah, till he fell in love with me." I asked, "O maid, and who parted you?" and she answered, "The vicissitudes of fortune, but the manner of our separation was strange; and 'twas on this wise. One New Year's day I had invited the damsels of Bassorah and amongst them a girl belonging to Sírán, who had bought her out of Oman for four-score thousand dirhams. She loved me and loved me to madness and when she entered she threw herself upon me and well-nigh tore me in pieces with bites and pinches.⁺ Then we withdrew apart, to drink wine at our ease, till our meat was ready⁺ and our delight was complete, and she toyed with me and I with her, and now I was upon her and now she was upon me. Presently, the fumes of the wine moved her to strike her hand on the inkle of my petticoat-trousers, whereby it became loosed, unknown of either of us, and my trousers fell down in our play. At this mo-

The 695th Night

ment he came in unobserved and, seeing me thus, was wroth at the sight and made off, as the Arab filly hearing the tinkle of her bridle."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 695th night, she resumed,

It hath reached me, O auspicious King, that the maiden said to Husayn al-Khali'a, "When my lover saw me playing, as I described to thee, with Siran's girl, he went forth in anger. And 'tis now, O Shaykh, three years ago, and since then I have never ceased to excuse myself to him and coax him and crave his indulgence, but he will neither cast a look at me from the corner of his eye, nor write me a word nor speak to me by messenger nor hear from me aught." Quoth I, "Harkye maid, is he an Arab or an Ajam?" and quoth she, "Out on thee! He is of the Princes of Bassorah." "Is he old or young?" asked I; and she looked at me laughingly and answered, "Thou art certainly a simpleton! He is like the moon on the night of its full, smooth-cheeked and beardless, nor is there any defect in him except his aversion to me." Then I put the question, "What is his name?" and she replied, "What wilt thou do with him?" I rejoined, "I will do my best to come at him, that I may bring about reunion between you." Said she, "I will tell thee on condition that thou carry him a note"; and I said, "I have no objection to that." Then quoth she, "His name is Zamrah bin al-Mughayrah, hight Abú al-Sakhá,⁺ and his palace is in the Mirbad." Therewith she called to those within for ink-case and paper and tucking up⁺ her sleeves, showed two wrists like broad rings of silver. She then wrote after the Basmalah as follows, "My lord, the omission of blessings⁺ at the head of this my letter shows mine insufficiency, and know that had my prayer been answered, thou hadst never left me; for how often have I prayed that thou shouldest not leave me, and yet thou didst leave me! Were it not that distress with me exceedeth the bounds of restraint, that which thy servant hath forced herself to do in writing this writ were in aidance to her, despite her despair of thee, because of her knowledge of thee that thou wilt fail to answer. Do thou fulfil her desire, my lord, of a sight of thee from the porch, as thou passest in the street, wherewith thou wilt quicken the dead soul in her. Or, far better for her still than this, do thou write her a letter with thine own hand (Allah endow it with all

The Tale of the Lovers of Bassorah

excellence!), and appoint it in requital of the intimacy that was between us in the nights of time past, whereof thou must preserve the memory. My lord, was I not to thee a lover sick with passion? An thou answer my prayer, I will give to thee thanks and to Allah praise; and so—The Peace!"⁺ Then she gave me the letter and I went away. Next morning I repaired to the door of the Viceroy Mohammed bin Sulayman, where I found an assembly of the notables of Bassorah, and amongst them a youth who adorned the gathering and surpassed in beauty and brightness all who were there; and indeed the Emir Mohammed set him above himself. I asked who he was and behold, it was Zamrah himself: so I said in my mind, "Verily, there hath befallen yonder unhappy one that which hath befallen her!"⁺ Then I betook myself to the Mirbad and stood waiting at the door of his house till he came riding up in state, when I accosted him and invoking more than usual blessings on him, handed him the missive. When he read it and understood it he said to me, "O Shaykh, we have taken other in her stead. Say me, wilt thou see the substitute?" I answered, "Yes." Whereupon he called out a woman's name, and there came forth a damsel who shamed the two greater lights; swelling-breasted, walking the gait of one who hasteneth without fear, to



The 696th Night

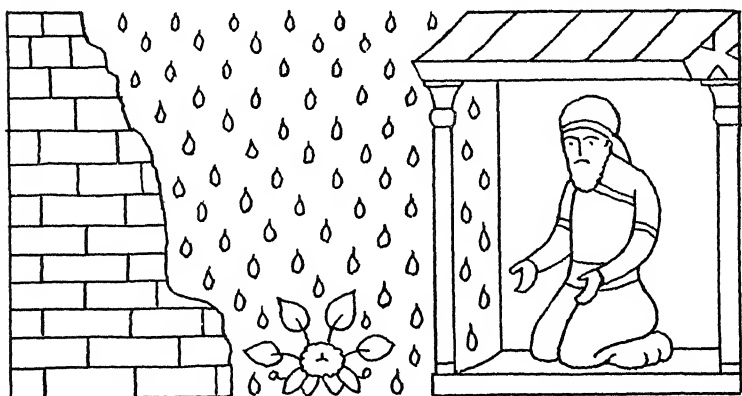
whom he gave the note, saying, "Do thou answer it." When she read it, she turned pale at the contents and said to me, "O old man, crave pardon of Allah for this that thou hast brought." So I went out, O Commander of the Faithful, dragging my feet and returning to her asked leave to enter. When she saw me, she asked, "What is behind thee?" and I answered, "Evil and despair." Quoth she, "Have thou no concern of him. Where are Allah and His power?"⁺ Then she ordered me five hundred dinars and I took them and went away. Some days after I passed by the place and saw there horsemen and footmen. So I went in and lo! these were the companions of Zamrah, who were begging her to return to him; but she said, "No, by Allah, I will not look him in the face!" And she prostrated herself in gratitude to Allah and exultation over Zamrah's defeat. Then I drew near her, and she pulled out to me a letter, wherein was written, after the Bismillah, "My lady, but for my forbearance towards thee (whose life Allah lengthen!) I would relate somewhat of what betided from thee and set out my excuse, in that thou transgressedst against me, whenas thou wast manifestly a sinner against thyself and myself in breach of vows and lack of constancy and preference of another over us; for, by Allah, on whom we call for help against that which was of thy free-will, thou didst transgress against the love of me; and so—The Peace!" Then she showed me the presents and rarities he had sent her, which were of the value of thirty thousand dinars. I saw her again after this, and Zamrah had married her. Quoth Al-Rashid, "Had not Zamrah been beforehand with us, I should certainly have had to do with her myself."⁺ And men tell the tale of

Ishak of Mosul and his Mistress and the Devil⁺

Quoth Ishak bin Ibrahim al-Mausili:—I was in my house one night in the winter-time, when the clouds had disspread themselves and the rains poured down in torrents, as from the mouths of water-skins, and the folk forbore to come and go about the ways for that which was therein of rain and slough. Now I was straitened in breast because none of my brethren came to me nor could I go to them, by reason of the mud and mire; so I said to my servant, "Bring me wherewithal I may divert myself." Accordingly he brought me meat and drink, but I had no heart to eat, without

The Tale of Ishak and his Mistress and the Devil

some one to keep me company, and I ceased not to look out of window and watch the ways till nightfall, when I bethought myself of a damsel belonging to one of the sons of Al-Mahdi,⁺ whom I loved and who was skilled in singing and playing upon instruments of music, and said to myself, "Were she here with us to-night, my joy would be complete and my night would be abridged of the melancholy and restlessness which are upon me." At this moment one knocked at the door, saying, "Shall a beloved enter in who



standeth at the door?" Quoth I to myself, "Meseems the plant of my desire hath fruited." So I went to the door and found my mistress, with a long green skirt⁺ wrapped about her and a kerchief of brocade on her head, to fend her from the rain. She was covered with mud to her knees and all that was upon her was drenched with water from gargoyles⁺ and house-spouts; in short, she was in sorry plight. So I said to her, "O my mistress, what bringeth thee hither through all this mud?" Replied she, "Thy messenger came and set forth to me that which was with thee of love and longing, so that I could not choose but yield and hasten to thee." I marvelled at this—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 696th night, she said,

It hath reached me, O auspicious King, that when the damsel came and knocked at Ishak's door, he went forth to her and cried, "O my lady, what bringeth thee hither through all this mud?" and she replied, "Thy messenger came and set forth to me that which was with thee of love and longing, so that I could not choose but

The 696th Night

yield and hasten to thee." I marvelled at this, but did not like to tell her that I had sent no messenger; wherefore I said, "Praised be Allah for that He hath brought us together, after all I have suffered by the mortification of patience! Verily, hadst thou delayed an hour longer, I must have run to thee, because of my much love for thee and longing for thy presence." Then I called to my boy for water, that I might better her plight, and he brought a kettle full of hot water such as she wanted. I bade pour it over her feet, whilst I set to work to wash them myself; after which I called for one of my richest dresses and clad her therein after she had doffed the muddy clothes. Then, as soon as we were comfortably seated, I would have called for food, but she refused and I said to her, "Art thou for wine?" and she replied, "Yes." So I fetched cups and she asked me, "Who shall sing?" "I, O my princess!" "I care not for that"; "One of my damsels?" "I have no mind to that either!" "Then sing thyself." "Not I!" "Who then shall sing for thee?" I enquired, and she rejoined, "Go out and seek some one to sing for me." So I went out, in obedience to her, though I despaired of finding any one in such weather and fared on till I came to the main street, where I suddenly saw a blind man striking the earth with his staff and saying, "May Allah not requite with weal those with whom I was! When I sang, they listened not, and when I was silent, they made light of me." So I said to him, "Art thou a singer?" and he replied, "Yes." Quoth I, "Wilt thou finish thy night with us and cheer us with thy company?" and quoth he, "If it be thy will, take my hand." So I took his hand and, leading him to my house, said to the damsel, "O my mistress, I have brought a blind singer, with whom we may take our pleasure and he will not see us." She said, "Bring him to me." So I brought him in and invited him to eat. He ate but a very little and washed his hands, after which I brought him wine and he drank three cupfuls. Then he said to me, "Who art thou?" and I replied, "I am Ishak bin Ibrahim al-Mausili." Quoth he, "I have heard of thee and now I rejoice in thy company"; and I, "O my lord, I am glad in thy gladness." He said, "O Ishak, sing to me." So I took the lute, by way of jest, and cried, "I hear and I obey." When I had made an end of my song, he said to me, "O Ishak, thou comest nigh to be a singer!" His words belittled me in mine own eyes and I threw the lute from my hand; where-

The Tale of Ishak and his Mistress and the Devil

upon he said, "Hast thou not with thee some one who is skilled in singing?" Quoth I, "I have a damsel with me"; and quoth he, "Bid her sing." I asked him, "Wilt thou sing, when thou hast had enough of her singing?" and he answered "Yes." So she sang and he said, "Nay, thou hast shown no art." Whereupon she flung the lute from her hand in wrath and cried, "We have done our best: if thou have aught, favour us with it by way of an alms." Quoth he, "Bring me a lute hand hath not touched." So I bade the servant bring him a new lute and he tuned it and preluding in a mode I knew not began to sing, improvising these couplets,

*Clove through the shades and came to me in night so dark
and sore*

*The lover weeting of herself 'twas trysting-tide once more:
Naught startled us but her salám and first of words she
said*

"May a belovèd enter in who standeth at the door!"

When the girl heard this, she looked at me askance and said, "What secret was between us could not thy breast hold for one hour, but thou must discover it to this man?" However, I swore to her that I had not told him and excused myself to her and fell to kissing her hands and tickling her breasts and biting her cheeks, till she laughed and, turning to the blind man, said to him, "Sing, O my lord!" So he took the lute and sang these two couplets,

*Ah, often have I sought the fair; how often lief and fain
My palming felt the finger ends that bear the varied stain!
And tickled pouting breasts that stand firm as pomegrana-
tes twain*

And bit the apple of her cheek kissed o'er and o'er again.

So I said to her, "O my princess, who can have told him what we were about?" Replied she, "True," and we moved away from him. Presently quoth he, "I must make water"; and quoth I, "O boy, take the candle and go before him." Then he went out and tarried a long while. So we went in search of him, but could not find him; and behold, the doors were locked and the keys in the closet, and we knew not whether to heaven he had flown or into earth had sunk. Wherefore I knew that he was Iblís and that he had done me pimp's duty, and I returned, recalling to myself the words of Abu Nowas in these couplets,

The 697th Night

*I marvel in Iblis such pride to see
Beside his low intent and villainy:
He sinned to Adam who to bow refused,
Yet pimps for all of Adam's progeny.*
And they tell a tale concerning

The Lovers of Al-Medinah

Quoth Ibrahim the father of Ishak,⁺—I was ever a devoted friend to the Barmecide family. And it so happened to me one day, as I sat at home quite alone, a knock was heard at the door; so my servant went out and returned, saying, "A comely youth is at the door, asking admission." I bade admit him and there came in to me a young man, on whom were signs of sickness, and he said, "I have long wished to meet thee, for I have need of thine aid." "What is it thou requirest?" asked I. Whereupon he pulled out three hundred dinars and laying them before me, said, "I beseech thee to accept these and compose me an air to two couplets I have made." Said I, "Repeat them to me";—

*And Shahrazad perceived the dawn of day and ceased saying
her permitted say. When it was the 697th night, she continued,*

It hath reached me, O auspicious King, that when the youth came in to Ibrahim and placed the gold in his hands, saying, "Prithee accept it and compose me an air to two couplets," he replied, "Recite them to me," whereupon he recited,

*By Allah, glance of mine! thou hast oppress
My heart, so quench the fire that burns my breast.
Blames me the world because in him⁺ I live
Yet cannot see him till in shroud I rest.*

Accordingly, quoth Ibrahim, I set the verses to an air plaintive as a dirge and sang it to him; whereupon he swooned away and I thought that he was dead. However, after a while, he came to himself, and said to me, "Repeat the air." But I conjured him by Allah to excuse me, saying, "I fear lest thou die." "Would Heaven it were so!" replied he and ceased not humbly to importune me, till I had pity on him and repeated it; whereupon he cried out with a grievous cry and fell into a fit worse than before and I doubted not but that he was dead; but I sprinkled rose-water on him till he revived and sat up. I praised Allah for his recovery and laying the ducats before him, said, "Take thy

The Tale of the Lovers of Al-Medinah

money and depart from me." Quoth he, "I have no need of the money and thou shalt have the like of it, if thou wilt repeat the air." My breast broadened at the mention of the money and I said, "I will repeat it, but on three conditions: the first, that thou tarry with me and eat of my victual, till thou regain strength; the second, that thou drink wine enough to hearten thy heart; and the third, that thou tell me thy tale." He agreed to this and ate and drank; after which he said, "I am of the citizens of Al-Medinah and I went forth one day a-pleasuring with my friends; and, following the road to Al-Akik,⁺ saw a company of girls and amongst them a damsel as she were a branch pearled with dew, with eyes whose sidelong glances were never withdrawn till they had stolen away his soul who looked on them. The maidens rested in the shade till the end of the day, when they went away, leaving in my heart wounds slow to heal. I returned next morning to scent out news of her, but found none who could tell me of her; so I sought her in the streets and markets, but could come on no trace of her; wherefore I fell ill of grief and told my case to one of my kinsmen, who said to me, 'No harm shall befall thee: the days of spring are not yet past and the skies show sign of rain,⁺ whereupon she will go forth, and I will go out with thee, and do thou thy will.' His words comforted my heart and I waited till Al-Akik ran with water, when I went forth with my friends and kinsmen and sat in the very same place where I first saw her. We had not been seated long before up came the women, like horses running for a wager; and I whispered to a girl of my kindred, 'Say to yonder damsel—"Quoth this man to thee, 'He did well who spoke this couplet,

*She shot my heart with shaft, then turned on heel
And flying dealt fresh wound and scarring wheel.' "*

So she went to her and repeated my words, to which she replied saying, 'Tell him that he said well who answered in this couplet,

*The like of whatso feelest thou we feel;
Patience! perchance swift cure our hearts shall heal.'*

I refrained from further speech for fear of scandal and rose to go away. She rose at my rising, and I followed and she looked back at me, till she saw I had noted her abode. Then she began to come to me and I to go to her, so that we foregathered and met often, till the case was noised abroad and grew notorious and her sire came to know of it. However, I ceased not to meet her most

The 698th Night

assiduously and complained of my condition to my father, who assembled our kindred and repaired to ask her in marriage for me, of her sire, who cried, 'Had this been proposed to me before he gave her a bad name by his assignations, I would have consented; but now the thing is notorious and I am loath to verify the saying of the folk.'” Then (continued Ibrahim) I repeated the air to him and he went away, after having acquainted me with his abode, and we became friends. Now I was devoted to the Barmecides; so next time Ja'afar bin Yahya sat to give audience, I attended, as was my wont, and sang to him the young man's verses. They pleased him and he drank some cups of wine and said, "Fie upon thee! whose song is this?" So I told him the young man's tale and he bade me ride over to him and give him assurances of the winning of his wish. Accordingly I fetched him to Ja'afar who asked him to repeat his story. He did so and Ja'afar said, "Thou art now under my protection: trust me to marry thee to her." So his heart was comforted and he abode with us. When the morning morrowed Ja'afar mounted and went in to Al-Rashid, to whom he related the story. The Caliph was pleased with it and sending for the young man and myself, commanded me to repeat the air and drank thereto. Then he wrote to the Governor of Al-Hijaz, bidding him despatch the girl's father and his household in honourable fashion to his presence and spare no expense for their outfit. So, in a little while, they came and the Caliph, sending for the man, commanded him to marry his daughter to her lover; after which he gave him an hundred thousand dinars, and the father went back to his folk. As for the young man, he abode one of Ja'afar's cup-companions till there happened what happened;+ whereupon he returned with his household to Al-Medinah; may Almighty Allah have mercy upon their souls one and all! And they also tell, O auspicious King, a tale of

Al-Malik al-Nasir and his Wazir

There was given to Abú Amir bin Marwán,+ a boy of the Christians, than whom never fell eyes on a handsomer. Al-Nasir the conquering Soldan saw him and said to Abu Amir, who was his Wazir, "Whence cometh this boy?" Replied he, "From Allah"; whereupon the other, "Wilt thou terrify us with stars and make us prisoner with moons?" Abu Amir excused himself to him and

The Tale of Al-Malik al-Nasir and his Wazir



preparing a present, sent it to him with the boy, to whom he said, "Be thou part of the gift: were it not of necessity, my soul had not consented to give thee away." And he wrote with him these two couplets,

*My lord, this full moon takes in Heaven of thee new birth;
Nor can deny we Heaven excelleth humble earth:*

Thee with my soul I please and—oh! the pleasant case!

No man e'er saw I who to give his soul prefer' th.

The thing pleased Al-Nasir and he requited him with much treasure and the Minister became high in favour with him. After this, there was presented to the Wazir a slave-girl, one of the loveliest women in the world, and he feared lest this should come to the King's ears and he desire her, and the like should happen as with the boy. So he made up a present still costlier than the first and sent it with her to the King,—

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 698th night, she pursued,*

It hath reached me, O auspicious King, that the Wazir Abu Amir, when presented with the beautiful slave-girl, feared lest it come to the Conquering King's ears and that the like should happen as with the boy, so he made up a present still costlier than the first and sent it with her to his master, accompanying it with these couplets,

My lord, this be the Sun, the Moon thou hadst before;

So the two greater lights now in thy Heaven unite:

Conjunction promising to me prosperity,

And Kausar-draught to thee and Eden's long delight.

Earth shows no charms, by Allah, ranking as their third,

Nor King who secondeth our Conquering King in might.

Wherefore his credit redoubled with Al-Nasir; but, after a while, one of his enemies maligned him to the King, alleging that there still lurked in him a hot lust for the boy and that he ceased not to desire him, whenever the cool northern breezes moved him, and to gnash his teeth for having given him away. Cried the King, "Wag not thou thy tongue at him, or I will shear off thy head."

Notes

However, he wrote Abu Amir a letter, as from the boy, to the following effect: "O my lord, thou knowest that thou wast all and one to me and that I never ceased from delight with thee. Albeit I am with the Sultan, yet would I choose rather solitude with thee, but that I fear the King's majesty: wherefore devise thou to demand me of him." This letter he sent to Abu Amir by a little foot-page, whom he enjoined to say, "This is from such an one: the King never speaketh to him." When the Wazir read the letter and heard the cheating message, he noted the poison-draught⁺ and wrote on the back of the note these couplets,

*Shall man experience-lectured ever care
Fool-like to thrust his head in lion's lair?
I'm none of those whose wits to love succumb
Nor witless of the snares my foes prepare:
Wert thou my sprite, I'd give thee loyally;
Shall sprite, from body sundered, backwards fare?*

When Al-Nasir knew of this answer, he marvelled at the Wazir's quickness of wit and would never again lend ear to aught of insinuations against him. Then said he to him, "How didst thou escape falling into the net?" And he replied, "Because my reason is unentangled in the toils of passion."

FOOTNOTES

PAGE 2453—*Line 23.* I cannot understand why Trébutien, iii., 457, writes this word Afba. He remarks that it is the "Oina and Riya" of Jámí, elegantly translated by M. de Chezy in the *Journal Asiatique*, vil. 1, 144.

Line 27. I have described this part of the Medinah Mosque in *Pilgrimage*, ii., 62-69. The name derives from a saying of Mohammed (of which there are many variants), "Between my tomb and my pulpit is a garden of the Gardens of Paradise" (Burckhardt, *Arabia*, p. 337). The whole Southern portico (not only a part) now enjoys that honoured name and the tawdry decorations are intended to suggest a parterre.

PAGE 2454—*Line 38.* Mohammed's companions (Asháb), numbering some five hundred, were divided into two orders, the Muhájirin (fugitives) or Meccans who accompanied the Apostle to Al-Medinah (*Pilgrimage*, ii. 138) and the Ansár (Auxiliaries) or Medinites who invited him to their city and lent him zealous

aid (*ibid.*, ii. 130). The terms constantly occur in the history of the Arabs.

Line 39. The "Mosque of the Troops," also called Al-Fath (victory), the largest of the "Four Mosques": it is still a place of pious visitation where prayer is granted. *Koran*, chap. xxxiii., and *Pilgrimage*, ii. 325.

PAGE 2455—Line 11. Arab. "Al-Wars," with two meanings. The Alfáz Adwiyah gives it=Kurkum, curcuma, turmeric, safran d'Inde; but popular usage assigns it to Usfur, Kurtum or safflower (*carthamus tinctorius*). I saw the shrub growing all about Harar which exports it, and it is plentiful in Al-Yaman (Niebuhr, p. 133), where women affect it to stain the skin a light yellow and remove freckles: it is also an internal remedy in leprosy. But the main use is that of a dye, and the Tob stained with Wars is almost universal in some parts of Arabia. Sonnini (p. 510) describes it at length and says that Europeans in Egypt call it "Parrot-seeds" because the bird loves it, while to the Levant trader it is known as "Saffrenum."

Line 22. Two men of the great 'Anazah race went forth to gather Karaz, the fruit of the Sant (*Mimosa Nilotica*) both used for tanning, and never returned. Hence the proverb which is obsolete in conversation. See Burckhardt, Prov. 659: where it takes the place of "*ad Graecas Kalendas*."

Line 29. Name of a desert (Mafázah) and a settlement on the bank of the Euphrates between Basrah and the site of old Kufah near Kerbela; it is the well-known visitation place in Babylonian Irak.

Line 31. Of the Banu Sulaym tribe; the adjective is Sulami not Sulaymi.

PAGE 2456—Line 7. Arab. "Amám-ak"=before thee (in space); from the same root as Imám=antistes, leader of prayer; and conducing to perpetual puns, such as, "You are Imám-i (my leader) and therefore should be Amám-i" (in advance of me).

Line 28. He was angry, as presently appears, because he had heard of certain love passages between the two and this in Arabia is a dishonour to the family.

PAGE 2457—Line 5. Euphemy for "my daughter."

Line 8. The Badawin call a sound dollar "Kirsh hajar" or "Riyal

hajar" (a stone dollar; but the word is spelt with the greater *h*).

Line 9. Arab. Burdah and Habárah. The former, often translated mantle, is a thick woolen stuff, brown or grey, woven oblong and used like a plaid by day and by night. Mohammed's Burdah, woven in his Harim and given to the poet Ka'ab, was 7½ ft. long by 4½: it is still in the upper Serraglio of Stamboul. In early days the stuff was mostly striped; now it is either plain or with lines so narrow that it looks like one colour. The Habarah is a Burd made in Al-Yaman and not to be confounded with the Egyptian mantilla of like name (Lane, *M. E.* chap. iii.).

Line 12. Every Eastern city has its special title. Al-Medinah is entitled "Al-Munawwarah" (the Illumined) from the blinding light which surrounds the Prophet's tomb and which does not show to eyes profane (*Pilgrimage*, ii. 3). I presume that the idea arose from the huge lamps of "The Garden." I have noted that Mohammed's coffin suspended by magnets is an idea unknown to Moslems, but we find the fancy in Al-Harawi related of St. Peter, "Simon Cephas (the rock) is in the City of Great Rome, in its largest church within a silver ark hanging by chains from the ceiling." (Lee, *Ibn Batutah*, p. 161).

PAGE 2458—*Line 2.* Here the fillets are hung instead of the normal rag-strips to denote an honoured tomb. Lane (iii. 242) and many others are puzzled about the use of these articles. In many cases they are suspended to trees in order to transfer sickness from the body to the tree and whoever shall touch it. The Sawáhílí people term such articles a Ketí (seat or vehicle) for the mysterious haunter of the tree who prefers occupying it to the patient's person. Briefly, the custom still popular throughout Arabia, is African and Fetish.

Line 8. Al-Mas'údí (chap. xcv.), mentions a Hind bint Asmá and tells a facetious story of her and the "enemy of Allah," the poet Jarír.

Line 20. Here the old Shiah hatred of the energetic conqueror of Oman crops out again. Hind's song is that of Maysum concerning her husband Mu'áwiyah which Mrs. Godfrey Clark (*'Ilám-en-Nás*, p. 108) thus translates:—

*A hut that the winds make tremble
Is dearer to me than a noble palace;
And a dish of crumbs on the floor of my home*

Notes

*Is dearer to me than a varied feast;
And the sighing of the breeze through every crevice
Is dearer to me than the beating of drums.*

Compare with Dr. Carlyle's No. X.:—

*The russet suit of camel's hair
With spirits light and eye serene
Is dearer to my bosom far
Than all the trappings of a queen, etc. etc.*

And with mine (*Pilgrimage*, iii. 262):—

*O take these purple robes away,
Give back my cloak of camel's hair
And bear me from this towering pile
To where the black tents flap i' the air, etc. etc.*

Line 31. Al-Hajjaj's tribal name was Al-Thakifi or descendant of Thakíf. According to Al-Mas'udi, he was son of Faríghah (the tall Beauty) by Yúsuf bin Ukayl the Thakafite and vint au monde tout difforme avec l'anus obstrué. As he refused the breast, Satan, in human form, advised suckling him with the blood of two black kids, a black buck-goat and a black snake, which had the desired effect.

PAGE 2459—Line 17. Trébutien, iii., 465, translates these sayings into Italian.

Line 21. Making him a "Kawwád"—leader, i.e., pimp; a true piece of feminine spite. But the Caliph prized Al-Hajjaj too highly to treat him as in the text.

PAGE 2460—Line 18. i.e., "The overflowing," with benefits; on account of his generosity.

Line 20. The seventh Ommiade A.H. 96-99 (715-719). He died of his fine appetite after eating at a sitting a lamb, six fowls, seventy pomegranates, and 11¼ lbs. of currants. He was also proud of his youth and beauty and was wont to say, "Mohammed was the Apostle and Abu Bakr witness to the Truth; Omar the Discriminator and Othman the Bashful, Mu'awiyah the Mild and Yazid the Patient; Abd al-Malik the Administrator and Walid the Tyrant; but I am the Young King!"

PAGE 2461—Line 1. Arab. Al-Jazírah, "the Island"; name of the region and the capital.

Line 22. i.e., "Repairer of the Slips of the Generous," an evasive reply, which of course did not deceive the questioner.

Notes

PAGE 2462—*Line 5.* Arab. "Falastín," now obsolete. The word has echoed far west and the name of the noble race has been degraded to "Philister," a bourgeois, a greasy burgher.

Line 9. Saying, "The Peace be with thee, O Prince of True Believers!"

Line 20. Arab. "Mutanakkir," which may also mean proud or in disguise.

Line 25. On appointment as viceroy. See vol. ii. 1153.

Line 31. The custom with outgoing Governors. It was adopted by the Spaniards and Portuguese especially in America. The generosity of Ikrimah without the slightest regard to justice or common honesty is characteristic of the Arab in story-books.

PAGE 2464—*Line 20.* The celebrated half-way house between Jaffa and Jerusalem.

PAGE 2465—*Line 3.* Alias the Kohistan or mountain region, Susiana (Khuzistan) whose capital was Susa; and the headquarters of fire-worship. Azar (fire) was the name of Abraham's father whom Eusebius calls "Athar." (*Pilgrimage*, iii. 336.)

Line 11. Tenth Ommiade A.H. 105-125 (=724-743), a wise and discreet ruler with an inclination to avarice and asceticism. According to some, the Ommiades produced only three statesmen, Mu'awayah, Abd al-Malik and Hisham; and the reign of the latter has been considered the end of sage government and wise administration.

PAGE 2466—*Line 7.* About £1,250, which seems a long price; but in those days Damascus had been enriched with the spoils of the world adjacent.

Line 38. Eleventh Ommiade dynasty, A.H. 125-126 (=743-744). Ibn Sahl (son of ease, i.e., free and easy) was a nickname; he was the son of Yazíd II. and brother of Hishám. He scandalized the lieges by his profligacy, wishing to make the pilgrimage in order to drink upon the Ka'abah-roof; so they attacked the palace and lynched him. His death is supposed to have been brought about (27th of Jamáda al-Akhirah=April 16, 744) by his cousin and successor Yazíd (No. iii.) surnamed the Retrencher. The tale in the text speaks well for him; but generosity amongst the Arabs covers a multitude of sins, and people say, "Better a liberal sinner than a stingy saint."

PAGE 2470—*Line 13.* The tents of black wool woven by the

Badawi women are generally supported by three parallel rows of poles lengthways and crossways (the highest line being the central) and the covering is pegged down. Thus the outline of the roofs forms two or more hanging curves, and these characterize the architecture of the Tartars and Chinese; they are still preserved in the Turkish (and sometimes in the European) "Kiosk," and they have extended to the Brazil where the upturned eaves, often painted vermilion below, at once attract the traveller's notice.

PAGE 2471—*Line 27.* See vol. iii., 1398, note. The author of "Antar," known to Englishmen by the old translation of Mr. Terrick Hamilton, at one time secretary of Legation at Constantinople. There is an abridgement of the forty-five volumes of Al-Asma'i's "Antar" which mostly supplies or rather supplied the "Antariyyah" or professional tale-tellers, whose theme was the heroic Mulatto lover.

PAGE 2472—*Line 27.* The "Dakkah" or long wooden sofa, as opposed to the "mastabah" or stone bench, is often a tall platform and in mosques is a kind of ambo railed round and supported by columns. Here readers recite the Koran: Lane (*M. E.* chap. iii.), sketches it in the "Interior of a Mosque."

Line 31. Alif, Ha and Waw, the first, twenty-seventh and twenty-sixth letters of the Arabic alphabet: No. 1 is the most simple and difficult to write calligraphically.

PAGE 2473—*Line 1.* Reeds washed with gold and used for love-letters, etc.

PAGE 2474—*Line 16.* Lane introduced this tale into vol. i., p. 223, notes on chap. iii., apparently not knowing that it was in *The Nights*. He gives a mere abstract, omitting all the verse, and he borrowed it either from the *Halbat al-Kumayt* (chap. xiv.) or from *Al-Mas'ûdî* (chap. cxi.). See the French translation, vol. vi. p. 340. I am at pains to understand why M. C. Barbier de Maynard writes "Réchid" with an accented vowel; although French delicacy made him render, by "fils de courtisane," the expression in the text, "O biter of thy mother's enlarged (or uncircumcised) clitoris" (Bazar).

Line 25. In *Al-Mas'ûdî* the Devil is "a young man fair of favour and formous of figure," which is more appropriate to a "Tempter." He also wears light stuffs of dyed silks.

PAGE 2475—*Line 3.* It would have been more courteous in an utter stranger to say, O my lord.

Line 38. The Arab Tempe (of fiction, not of grisly fact).

PAGE 2476—*Line 17.* These four lines are in Al-Mas'ûdi, chap. cxviii. Fr. trans. vii. 313, but that author does not tell us who wrote them.

Line 34. i.e., Father of Bitterness=the Devil. This legend of the Foul Fiend appearing to Ibrahim of Mosul (and also to Isam, the 695th night) seems to have been accepted by contemporaries and reminds us of similar visitations in Europe—notably to Dr. Faust. One can only exclaim, "Lor', papa, what nonsense you are talking!" the words of a small girl whose father thought proper to indoctrinate her into certain Biblical stories. I once began to write a biography of the Devil; but I found that European folklore had made such an unmitigated fool of the grand old Typhon-Ahriman as to take away from him all human interest.

PAGE 2477—*Line 2.* In Al-Mas'ûdi the Caliph exclaims, "Verily thou hast received a visit from Satan!"

Line 5. Al-Mas'ûdi, chap. cxix. (Fr. transl. vii., 351) mentions the Banu Odhrah as famed for lovers and tells the pathetic tale of 'Orwah and 'Afrá.

Line 9. Jamil bin Ma'amar, the poet, has been noticed in vol. i. 543; and he has no business here as he died years before Al-Rashid was born. The tale begins like that of Ibn Mansûr and the Lady Budûr (the 327th night), except that Mansur does not offer his advice.

Line 21. Arab. "Halumma," an interjection=bring! a congener of the Heb. "Halûm"; the grammarians of Kufah and Bassorah are divided concerning its origin.

Line 35. Arab. "Nafs-i" which here corresponds with our canting "the flesh" the "Old Adam," etc.

Line 37. Arab. "Atmâri" used for travel. The Anglo-Americans are the only people who have the common sense to travel (where they are not known) in their "store clothes" and reserve the worst for where they are known.

PAGE 2478—*Line 9. e.g.,* a branch or bough.

Line 20. Arab. "Râyah kâimah," which Lane translates, a "beast standing"!

PAGE 2479—*Line 11.* Tying up the near foreleg just above the

knee; and even with this a camel can hop over sundry miles of ground in the course of a night. The hobbling is shown in Lane, (*Nights*, vol. ii., p. 46.)

PAGE 2480—Line 15. As opposed to "Severance" in the old knightly language of love, which is now apparently lost to the world. I tried it in the Lyrics of Camoens and found that I was speaking a forgotten tongue, which mightily amused the common sort of critic and reviewer.

PAGE 2481—Line 7. More exactly three days and eight hours, after which the guest becomes a friend, and as in the Argentine prairies is expected to do friend's duty. The popular saying is, "The entertainment of a guest is three days; the viaticum (*jáizah*) is a day and a night, and whatso exceedeth this is alms."

Line 26. Arab. "'Ashírah." Books tell us there are seven degrees of connection among the Badawin: Sha'ab, tribe or rather race; nation (as the Anazah) descended from a common ancestor; Kabílah, the tribe proper (whence *les Kabyles*); Fasílah (sept), Imárah; Ashirah (all a man's connections); Fakhiz (lit. the thigh, i.e., his blood relations) and Batn (belly), his kith and kin. Practically Kabílah is the tribe, Ashírah the clan, and Bayt the household; while Hayy may be anything between tribe and kith and kin.

Line 32. This is the true platonic love of noble Arabs, the Ishk 'uzrí, noted in vol. ii., 773, note.

Line 35. Arab. "'Alà raghm," a favourite term. It occurs in theology; for instance, when the Shí'ahs are asked the cause of such and such a ritual distinction they will reply, "Ala raghmi 'l-Tasannum": lit.=to spite the Sunnis.

PAGE 2483—Line 5. In the text "Al-Kaus" for which Lane and Payne substitute a shield. The bow had not been mentioned but—*n'importe*, the Arab reader would say. In the text it is left at home because it is a cowardly, far-killing weapon compared with sword and lance. Hence the Spaniard calls and justly calls the knife the "bravest of arms" as it wants a man behind it.

Line 19. Arab. "Rahim" or "Rihm"—womb, uterine relations, pity or sympathy, which may here be meant.

Line 37. Reciting Fátihahs and so forth, as I have described in the Cemetery of *Al-Medínah* (ii. 300). Moslems do not pay for prayers to benefit the dead like the majority of Christendom and, according to Calvinistic Wahhábism, their prayers and blessings

are of no avail. But the mourner's heart loathes reason and he prays for his dead instinctively like the so-termed "Protestant." Amongst the latter, by the bye, I find four great *Sommités*, (1) Paul of Tarsus who protested against the Hebraism of Peter; (2) Mohammed who protested against the perversions of Christianity; (3) Luther who protested against Italian rule in Germany, and lastly (4) one (who shall be nameless) that protests against the whole business.

PAGE 2484—Line 3. Lane transfers this to vol. i. 520 (notes to chap. vii.); and gives a mere abstract as of that preceding.

Line 4. We learn from Ibn Batutah that it stood South of the Great Mosque and afterwards became the Coppermiths' Bazar. The site was known as Al-Khazrá (the Green) and the building was destroyed by the Abbasides. See Defrémery and Sanguinetti, i. 206.

Line 28. This great tribe or rather nation has been noticed before (vol. i. 608, note). The name means "Strong," and derives from one Tamim bin Murr of the race of Adnan, nat. circ. A.D. 121. They hold the North-Eastern uplands of Najd, comprising the great desert Al-Dahná and extend to Al-Bahrayn. They are split up into a multitude of clans and septs; and they can boast of producing two famous sectarians. One was Abdullah bin Suffár, head of the Suffriyah; and the other Abdullah bin Ibáz (Ibadh) whence the Ibáziyah heretics of Oman who long included her princes. Mr. Palgrave wrongly writes Abadeeyah and Biadeeyah and my "Bayázi" was an Arab vulgarism used by the Zanzibarians. Dr. Badger rightly prefers Ibáziyah which he writes Ibâdhiyah (*Hist. of the Imams*, etc.).

Line 31. Governor of Al-Medinah under Mu'awiyah and afterwards (A.H. 64-65=683-4) fourth Ommiade. Al-Siyúti (p. 216) will not account him amongst the princes of the Faithful, holding him a rebel against Al-Zubayr. Ockley makes Ibn al-Zubayr ninth and Marwán tenth Caliph.

Line 33. The address, without the vocative particle, is more emphatic; and the p.n. Mu'awiyah seems to court the omission.

PAGE 2486—Line 6. This may also mean that the £500 were the woman's "mahr" or marriage dowry and the £250 a present to buy the father's consent.

Line 28. Quite true to nature. See an account of the quasi-

epileptic fits to which Syrians are subject and by them called Al-Wahtah in *The Inner Life of Syria*, i. 233.

PAGE 2487—Line 10. Arab. "Wayha-k" here equivalent to Wayla-k. M. C. Barbier de Meynard renders the first "mon ami" and the second "misérable."

Line 25. This is an instance when the article (Al) is correctly used with one proper name and not with another. Al-Kumayt (p. n. of poet) lit. means a bay horse with black points: Nasr is victory.

PAGE 2489—Line 21. This anecdote, which reads like truth, is ample set-off for a cart-load of abuse of women. But even the Hindus, determined misogynists in books, sometimes relent. Says the *Katha Sarit Sagara*: "So you see, King, honourable matrons are devoted to their husbands, and it is not the case that all women are always bad" (ii. 624). Let me hope that after all this Mistress Su'ad did not lead her husband a hardish life.

Line 24. Al-Khalī'a has been explained in vol. i. 365, note: the translation of Al-Mas'udi (vi. 10) renders it "scélérat." Abū Alī al-Husayn the Wag was a Bassorite and a worthy companion of Abu Nowas the Debauchee; but he adorned the Court of Al-Amin the son, not of Al-Rashid the father.

Line 28. Governor of Bassorah, but not in Al-Husayn's day.

Line 30. The famous market-place where poems were recited; mentioned by Al-Hariri.

Line 31. A quarter of Bassorah.

Line 36. Capital of Al-Yaman, and then famed for its leather and other work (vol. iii. 1583, note).

PAGE 2490—Line 1. The creases in the stomach like the large navel are always insisted upon. Says the *Kathá* (ii. 525), "And he looked on that torrent river of the elixir of beauty, adorned with a waist made charming by those wave-like wrinkles," etc.

Line 4. Arab. Sabaj (not Sabah, as the Mac. Edit. misprints it): I am not sure of its meaning.

Line 9. A truly Arab conceit, suggesting—

The mind, the music breathing from her face;
her calves moved rhythmically, suggesting the movement and consequent sound of a musical instrument.

PAGE 2491—Line 25. The *morosa voluptas* of the Catholic divines. The Sapphist described in the text would procure an

orgasm (*in gloria*, as the Italians call it) by biting and rolling over the girl she loved; but by loosening the trouser-string she evidently aims at a closer tribadism—the Arab “Musáhikah.”

Line 26. We drink (or drank) after dinner; Easterns before the meal and half-Easterns (like the Russians) before and after. We talk of liquor being unwholesome on an empty stomach; but the truth is that all is purely habit. And as the Russian accompanies his Vodki with caviare, etc., so the Oriental drinks his Raki or Mahayá (Ma al-hayát—aqua vitæ) alternately with a Salátah, for whose composition see *Pilgrimage*, i. 198. The Eastern practice has its advantages: it awakens the appetite, stimulates digestion and, what Easterns greatly regard, it is economical, half a bottle doing the work of a whole. Bhang and Kusumbá (opium dissolved and strained through a pledget of cotton) are always drunk before dinner and thus the “jolly” time is the preprandial, not the postprandial.

PAGE 2492—Line 24. “Abu al-Sakhá” (pronounced Abusakhá) = Father of munificence.

Line 26. Arab. “Shammara,” also used for gathering up the gown, so as to run the faster.

Line 28. *i.e.*, blessing the Prophet and all True Believers (herself included).

PAGE 2493—Line 5. The style of this letter is that of a public scribe in a Cairo market-place thirty years ago.

Line 13. *i.e.*, she could not help falling in love with this beauty man.

PAGE 2494—Line 8. “Kudrat,” used somewhat in the sense of our vague “Providence.” The sentence means, leave Omnipotence to manage him. Mr. Redhouse, who forces a likeness between Moslem and Christian theology, tells us that “Qader is unjustly translated by Fate and Destiny, an old pagan idea abhorrent to Al-Islam which reposes on God’s providence.” He makes Kazá and Kismet quasi synonyms of “Qazá” and “Qader,” the former signifying God’s decree, the latter our allotted portion; and he would render both by dispensation. Of course it is convenient to forget the Guarded Tablet of the learned and the Night of Power and skull-lectures of the vulgar. The eminent Turkish scholar would also translate Salát by worship (du’á being prayer) because it signifies a simple act of adoration without entreaty. If he will

read the Opener of the Koran, recited in every set of prayers, he will find an especial request to be "led to the path which is straight." These vagaries are seriously adopted by Mr. E. J. W. Gibb in his *Ottoman Poems* (p. 245, etc.), London: Trübner and Co., 1882; and they deserve, I think, reprehension, because they serve only to mislead; and the high authority of the source whence they come necessarily recommends them to many.

Line 27. The reader will have noticed the likeness of this tale to that of Ibn Mansûr and the Lady Budûr (vol. iii., 1477 *et seq.*). For this reason Lane leaves it untranslated (iii. 252).

Line 29. Lane also omits this tale (iii. 252). See the 688th night, *et seq.*, for a variant of the story.

PAGE 2495—*Line 3.* Third Abbaside, A.H. 158-169 (=775-785), and father of Harun al-Rashid. He is known chiefly for his eccentricities, such as cutting the throats of all his carrier-pigeons, making a man dine off marrow and sugar, and having snow sent to him at Meccah, a distance of 700 miles.

Line 11. Arab. "Mirt"; the dictionaries give a short shift, cloak or breeches of wool or coarse silk.

Line 14. Arab. "Mayázib" plur. of the Pers. Mizáb (orig. Míz-i-áb=channel of water), a spout for roof-rain. That which drains the Ka'abah on the N.-W. side is called Mizab al-Rahmah (Gargoyle of Mercy) and pilgrims stand under it for a douche of holy water. It is supposed to be of gold, but really of silver, gold-plated, and is described by Burckhardt and myself. (*Pilgrimage*, iii. 164.) The length is 4 feet 10 in.; width 9 in.; height of sides 8 in.; and slope at mouth 1 foot 6 in. long.

PAGE 2498—*Line 7.* The Mac. and Bul. Edits. have by mistake "Son of Ishak." Lane has "Is-hak the son of Ibrahim" following Trébutien (iii. 483), but suggests the right reading as above.

Line 26. Again masculine for feminine.

PAGE 2499—*Line 10.* There are two of this name. The Upper Al-Akík contains the whole site of Al-Medinah; the Lower is on the Meccan road about four miles S.W. of the city. The Prophet called it "blessed" because ordered by an angel to pray therein. The poets have said pretty things about it, e.g.,

O friend, this is the vale Akík; here stand and strive in thought:

If not a very lover, strive to be by love distraught!

The 699th Night

for whose esoteric meaning see *Pilgrimage*, ii. 24. I passed through Al-Akik in July when it was dry as summer dust and its "beautiful trees" were mere vegetable mummies.

Line 20. Those who live in the wet climates of the Northern temperates can hardly understand the delight of a shower in rainless lands, like Arabia and Nubia. In Sind we used to strip and stand in the downfall and raise faces skywards to get the full benefit of the douche. In Southern Persia food is hastily cooked at such times, wine strained, Kaliums made ready and horses saddled for a ride to the nearest gardens and a happy drinking-bout under the cypresses. If a man refused, his friends would say of him, "See how he turns his back upon the blessing of Allah!" (like an ass which presents its tail to the weather).

PAGE 2500—*Line 28.* Referring to the destruction of the Barmecides.

Line 33. He was Wazir to the Great "Saladin" (Saláh al-Din = one conforming with the Faith): see vol. iii. 1535, note, where Saladin is also entitled Al-Malik al-Nasir = the Conquering King. He was a Kurd and therefore fond of boys (like Virgil, Horace, etc.), but that perversion did not prevent his being one of the noblest of men. He lies in the Great Amawi Mosque of Damascus and I never visited a tomb with more reverence.

PAGE 2502—*Line 10.* Arab. "Ahassa bi 'l-Shurbah"; in our idiom "he smelt a rat."

And they also tell a tale of

The Rogueries of Dalilah the Crafty and her Daughter Zaynab⁺

There lived in the time of Harun al-Rashid a man named Ahmad al-Danaf and another Hasan Shúmán⁺ hight, the twain past masters in fraud and feints, who had done rare things in their day; wherefore the Caliph invested them with caftans of honour and made them Captains of the Watch for Baghdad (Ahmad of the right hand and Hasan of the left hand); and appointed to each of them a stipend of a thousand dinars a month and forty

The Rogueries of Dalilah and her Daughter Zaynab

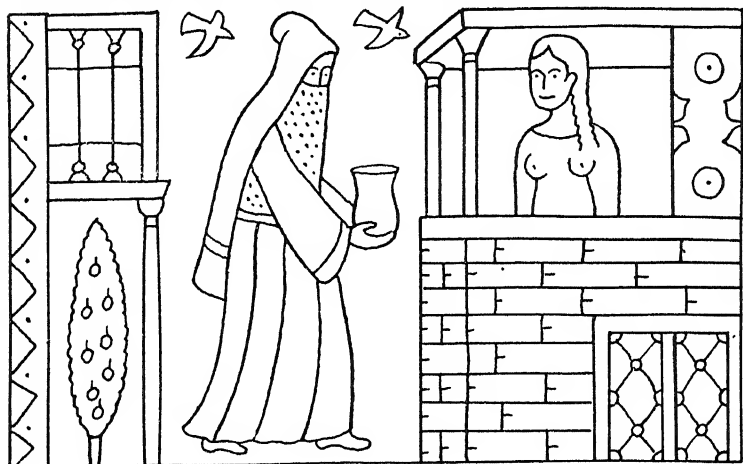
stalwart men to be at their bidding. Moreover to Calamity Ahmad was committed the watch of the district outside the walls. So Ahmad and Hasan went forth in company of the Emir Khalid, the Wali or Chief of Police, attended each by his forty followers on horseback, and preceded by the Crier, crying aloud and saying, "By command of the Caliph! None is captain of the watch of the right hand but Ahmad al-Danaf and none is captain of the watch of the left hand but Hasan Shuman, and both are to be obeyed when they bid and are to be held in all honour and worship." Now there was in the city an old woman called Dalilah the Wily, who had a daughter by name Zaynab the Coney-catcher. They heard the proclamation made and Zaynab said to Dalilah, "See, O my mother, this fellow, Ahmad al-Danaf! He came hither from Cairo, a fugitive, and played the double-dealer in Baghdad, till he got into the Caliph's company and is now become captain of the right hand, whilst that mangy chap Hasan Shuman is captain of the left hand, and each hath a table spread morning and evening and a monthly wage of a thousand dinars; whereas we abide unemployed and neglected in this house, without estate and without honour, and have none to ask of us." Now Dalilah's husband had been town-captain of Baghdad with a monthly wage of one thousand dinars; but he died leaving two daughters, one married and with a son by name Ahmad al-Lakít⁺ or Ahmad the Abortion; and the other called Zaynab, a spinster. And this Dalilah was a past mistress in all manner of craft and trickery and double-dealing; she could wile the very dragon out of his den and Iblis himself might have learnt deceit of her. Her father⁺ had also been governor of the carrier-pigeons to the Caliph with a solde of one thousand dinars a month. He used to rear the birds to carry letters and messages, wherefore in time of need each was dearer to the Caliph than one of his own sons. So Zaynab said to her mother, "Up and play off some feint and fraud that may haply make us notorious."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 699th night, she resumed,

It hath reached me, O auspicious King, that Zaynab thus addressed her dam, "Up and play off some feint and fraud which may haply make us notorious in Baghdad, so perchance we shall win our father's stipend for ourselves." Replied the old trot, "As

The 699th Night

thy head liveth, O my daughter, I will play off higher-class rogueries in Baghdad than ever played Calamity Ahmad or Hasan the Pestilent." So saying, she rose and threw over her face the Lisám-veil and donned clothes such as the poorer Sufis wear, petticoat-trousers falling over her heels, and a gown of white wool with a broad girdle. She also took a pitcher⁺ and filled it with water to the neck; after which she set three dinars in the mouth and stopped it up with a plug of palm-fibre. Then she



threw round her shoulder, baldrick-wise, a rosary as big as a load of firewood, and taking in her hand a flag, made of parti-coloured rags, red and yellow and green, went out, crying, "Allah! Allah!" with tongue celebrating the praises of the Lord, whilst her heart galloped in the Devil's race-course, seeking how she might play some sharpening trick upon town. She walked from street to street, till she came to an alley swept and watered and marble-paved, where she saw a vaulted gateway, with a threshold of alabaster, and a Moorish porter standing at the door, which was of sandal-wood plated with brass and furnished with a ring of silver for knocker. Now this house belonged to the Chief of the Caliph's Serjeant-ushers, a man of great wealth in fields, houses and allowances, called the Emir Hasan Sharr al-Tarík, or Evil of the Way, and therefor called because his blow forewent his word. He was married to a fair damsel, Khátún⁺ hight, whom he loved and who had made him swear, on the night of his going in unto her, that

The Rogueries of Dalilah and her Daughter Zaynab

he would take none other to wife over her nor lie abroad for a single night. And so things went on till one day he went to the Divan and saw that each Emir had with him a son or two. Then he entered the Hammam-bath and looking at his face in the mirror, noted that the white hairs in his beard overlay its black, and he said in himself, "Will not He who took thy sire bless thee with a son?" So he went in to his wife, in angry mood, and she said to him, "Good evening to thee"; but he replied, "Get thee out of my sight"; from the day I saw thee I have seen naught of good." "How so?" quoth she. Quoth he, "On the night of my going in unto thee, thou madest me swear to take no other wife over thee, and this very day I have seen each Emir with a son and some with two. So I minded me of death;⁺ and also that to me hath been vouchsafed neither son nor daughter and that whoso leaveth no male hath no memory. This, then, is the reason of my anger, for thou art barren; and knowing thee is like planing a rock." Cried she, "Allah's name upon thee. Indeed, I have worn out the mortars with beating wool and pounding drugs,⁺ and I am not to blame; the barrenness is with thee, for that thou art a snub-nosed mule and thy sperm is weak and watery and impregnateth not neither getteth children." Said he, "When I return from my journey, I will take another wife"; and she, "My luck is with Allah!" Then he went out from her and both repented of the sharp words spoken each to other. Now as the Emir's wife looked forth of her lattice, as she were a Bride of the Hoards⁺ for the jewellery upon her, behold, there stood Dalilah espying her and seeing her clad in costly clothes and ornaments, said to herself, "'Twould be a rare trick, O Dalilah, to entice yonder young lady from her husband's house and strip her of all her jewels and clothes and make off with the whole lot." So she took up her stand under the windows of the Emir's house, and fell to calling aloud upon Allah's name and saying, "Be present, O ye Walis, ye friends of the Lord!" Whereupon every woman in the street looked from her lattice and, seeing a matron clad, after Sufi fashion, in clothes of white wool, as she were a pavilion of light, said, "Allah bring us a blessing by the aidance of this pious old person, from whose face issueth light!" And Khatun, the wife of the Emir Hasan, burst into tears and said to her handmaid, "Get thee down, O Makbúlah, and kiss the hand of Shaykh Abú Alí, the porter, and say

The 700th Night

to him, 'Let yonder Religious enter to my lady, so haply she may get a blessing of her.' " So she went down to the porter and kissing his hand, said to him, "My mistress telleth thee, 'Let yonder pious old woman come in to me, so may I get a blessing of her'; and belike her benediction may extend to us likewise."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 700th night, she said,

It hath reached me, O auspicious King, that when the handmaid went down and said to the porter, "Suffer yonder Religious enter to my lady so haply she may get a blessing of her, and we too may be blessed, one and all," the gate-keeper went up to Dalilah and kissed her hand, but she forbade him, saying, "Away from me, lest my ablution be made null and void.⁺ Thou, also, art of the attracted God-wards and kindly looked upon by Allah's Saints and under His especial guardianship. May He deliver thee from this servitude, O Abu Ali!" Now the Emir owed three months' wage to the porter who was straitened thereby, but knew not how to recover his due from his lord; so he said to the old woman, "O my mother, give me to drink from thy pitcher, so I may win a blessing through thee." She took the ewer from her shoulder and whirled it about in air, so that the plug flew out of its mouth and the three dinars fell to the ground. The porter saw them and picked them up, saying in his mind, "Glory to God! This old woman is one of the Saints that have hoards at their command! It hath been revealed to her of me that I am in want of money for daily expenses; so she hath conjured me these three dinars out of the air." Then said he to her, "Take, O my aunt, these three dinars which fell from thy pitcher"; and she replied, "Away with them from me! I am of the folk who occupy not themselves with the things of the world, no never! Take them and use them for thine own benefit, in lieu of those the Emir oweth thee." Quoth he, "Thanks to Allah for succour! This is of the chapter of revelation!" Thereupon the maid accosted her and kissing her hand, carried her up to her mistress. She found the lady as she were a treasure, whose guardian talisman had been loosed; and Khatun bade her welcome and kissed her hand. Quoth she, "O my daughter, I come not to thee save for thy weal and by Allah's will." Then Khatun set food before her; but she said, "O my daughter, I eat naught except of the food of Paradise and I keep continual

The Rogueries of Dalilah and her Daughter Zaynab

fast breaking it but five days in the year. But, O my child, I see thee chagrined and desire that thou tell me the cause of thy concern." "O my mother," replied Khatun, "I made my husband swear, on my wedding-night, that he would wive none but me, and he saw others with children and longed for them and said to me, 'Thou art a barren thing!' I answered, 'Thou art a mule which begetteth not'; so he left me in anger, saying, 'When I come back from my journey, I will take another wife,' for he hath villages and lands and large allowances, and if he begat children by another, they will possess the money and take the estates from me." Said Dalilah, "O my daughter, knowest thou not of my master, the Shaykh Abú al-Hamlát,⁺ whom if any debtor visit, Allah quitteth him his debt, and if a barren woman, she conceiveth?" Khatun replied, "O my mother, since the day of my wedding I have not gone forth the house, no, not even to pay visits of condolence or congratulation." The old woman rejoined, "O my child, I will carry thee to him and do thou cast thy burden on him and make a vow to him: haply when thy husband shall return from his journey and lie with thee thou shalt conceive by him and bear a girl or a boy: but, be it female or male, it shall be a dervish of the Shaykh Abu al-Hamlat." Thereupon Khatun rose and arrayed herself in her richest raiment, and donning all her jewellery said, "Keep thou an eye on the house," to her maid, who replied, "I hear and obey, O my lady." Then she went down and the porter Abu Ali met her and asked her, "Whither away, O my lady?" "I go to visit the Shaykh Abu al-Hamlat," answered she; and he, "Be a year's fast incumbent on me! Verily yon Religious is of Allah's saints and full of holiness, O my lady, and she hath hidden treasure at her command, for she gave me three dinars of red gold and divined my case, without my asking her, and knew that I was in want." Then the old woman went out with the young lady Khatun, saying to her, "Inshallah, O my daughter, when thou hast visited the Shaykh Abu al-Hamlat, there shall betide thee solace of soul and by leave of Almighty Allah thou shalt conceive, and thy husband the Emir shall love thee by the blessing of the Shaykh and shall never again let thee hear a despitel word." Quoth Khatun, "I will go with thee to visit him, O my mother!" But Dalilah said to herself, "Where shall I strip her and take her clothes and jewellery, with the folk coming and going?" Then

The 701st Night

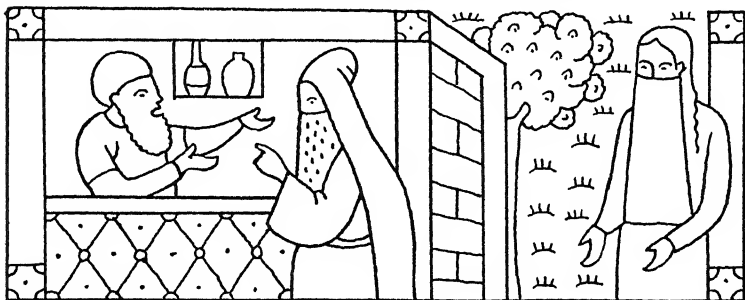
she said to her, "O my daughter, walk thou behind me, within sight of me, for this thy mother is a woman sorely burdened; everyone who hath a burden casteth it on me and all who have pious offerings⁺ to make give them to me and kiss my hand." So the young lady followed her at a distance, whilst her anklets tinkled and her hair-coins⁺ clinked as she went, till they reached the bazar of the merchants. Presently, they came to the shop of a young merchant, by name Sidi Hasan, who was very handsome⁺ and had no hair on his face. He saw the lady approaching and fell to casting stolen glances at her, which when the old woman saw, she beckoned to her and said, "Sit down in this shop, till I return to thee." Khatun obeyed her and sat down in the shop-front of the young merchant, who cast at her one glance of eyes that cost him a thousand sighs. Then the old woman accosted him and saluted him, saying, "Tell me, is not thy name Sidi Hasan, son of the merchant Mohsin?" He replied, "Yes, who told thee my name?" Quoth she, "Folk of good repute direct me to thee. Know that this young lady is my daughter and her father was a merchant, who died and left her much money. She is come of marriageable age and the wise say, 'Offer thy daughter in marriage and not thy son'; and all her life she hath not come forth the house till this day. Now a divine warning and a command given in secret bid me wed her to thee; so, if thou art poor, I will give thee capital and will open for thee instead of one shop two shops." Thereupon quoth the young merchant to himself, "I asked Allah for a bride, and He hath given me three things, to wit, coin, clothing, and coyn⁺te." Then he continued to the old trot, "O my mother, that whereto thou directest me is well; but this long while my mother saith to me, 'I wish to marry thee, but I object replying, 'I will not marry except on the sight of my own eyes.''" Said Dalilah, "Rise and follow my steps, and I will show her to thee, naked."⁺ So he rose and took a thousand dinars, saying in himself, "Haply we may need to buy somewhat"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 701st night, she continued,

It hath reached me, O auspicious King, that the old woman said to Hasan, son of Mohsin the merchant, "Rise up and follow me, and I will show her naked to thee." So he rose and took with him a thousand dinars, saying in himself, "Haply we may need to buy

The Rogueries of Dalilah and her Daughter Zaynab

somewhat or pay the fees for drawing up the marriage contract." The old woman bade him walk behind the young lady at a distance but within shot of sight and said to herself, "Where wilt thou carry the young lady and the merchant that thou mayest strip them both whilst his shop is still shut?" Then she walked on and Khatun after her, followed by the young merchant, till she came to a dyery, kept by a master dyer, by name Hajj Mohammed, a man of ill-repute; like the colocasia⁺ seller's knife cutting male and female, and loving to eat both figs and pomegranates.⁺ He



heard the tinkle of the ankle rings and, raising his head, saw the lady and the young man. Presently the old woman came up to him and, after salaming to him and sitting down opposite him, asked him, "Art thou not Hajj Mohammed the dyer?" He answered, "Yes, I am he: what dost thou want?" Quoth she, "Verily, folks of fair repute have directed me to thee. Look at yonder handsome girl, my daughter, and that comely beardless youth, my son; I brought them both up and spent much money on both of them. Now, thou must know that I have a big old ruinous house which I have shored up with wood, and the builder saith to me, 'Go and live in some other place, lest belike it fall upon thee; and when this is repaired return hither.' So I went forth to seek me a lodging, and people of worth directed me to thee, and I wish to lodge my son and daughter with thee." Quoth the dyer in his mind, "Verily, here is fresh butter upon cake come to thee." But he said to the old woman, "'Tis true I have a house and saloon and upper floor; but I cannot spare any part thereof, for I want it all for guests and for the indigo-growers my clients." She replied, "O my son, 'twill be only for a month or two at the most, till our house be repaired, and we are strange folk. Let the guest-chamber

The 702nd Night

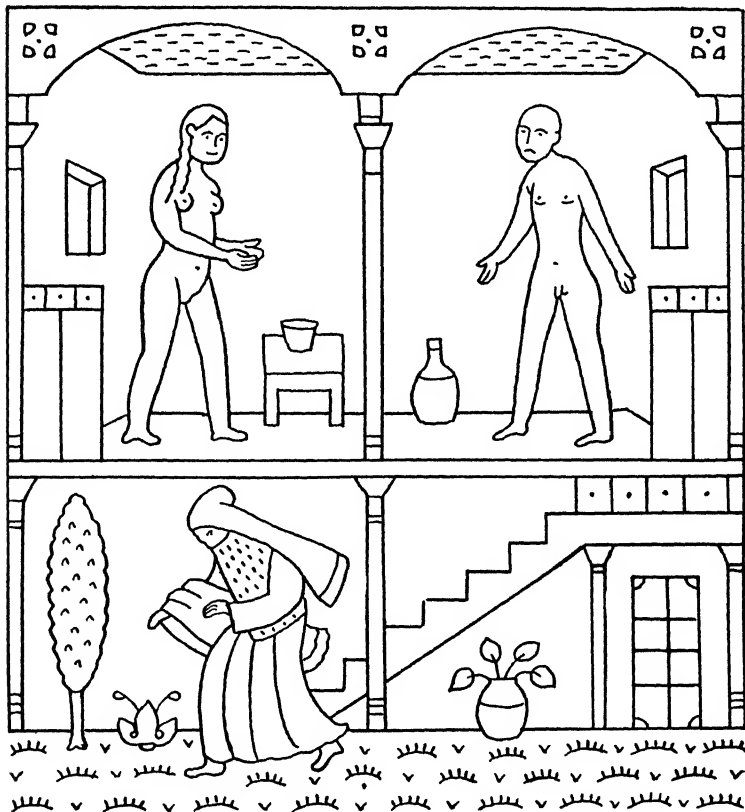
be shared between us and thee, and by thy life, O my son, an thou desire that thy guests be ours, we will welcome them and eat with them and sleep with them." Then he gave her the keys, one big and one small and one crooked, saying to her, "The big key is that of the house, the crooked one that of the saloon and the little one that of the upper floor." So Dalilah took the keys and fared on, followed by the lady who forewent the young merchant, till she came to the lane wherein was the house. She opened the door and entered, introducing the damsel to whom said she, "O my daughter, this (pointing to the saloon) is the lodging of the Shaykh Abu al-Hamlat; but go thou into the upper floor and loose thy outer veil and wait till I come to thee." So she went up and sat down. Presently appeared the young merchant, whom Dalilah carried into the saloon, saying, "Sit down, whilst I fetch my daughter and show her to thee." So he sat down and the old trot went up to Khatun who said to her, "I wish to visit the Shaykh, before the folk come." Replied the beldame, "O my daughter, we fear for thee." Asked Khatun, "Why so?" and Dalilah answered, "Because here is a son of mine, a natural who knoweth not summer from winter, but goeth ever naked. He is the Shaykh's deputy and, if he saw a girl like thee come to visit his chief, he would snatch her earrings and tear her ears and rend her silken robes.[†] So do thou doff thy jewellery and clothes and I will keep them for thee, till thou hast made thy pious visitation." Accordingly the damsel did off her outer dress and jewels and gave them to the old woman, who said, "I will lay them for thee on the Shaykh's curtain, that a blessing may betide thee." Then she went out, leaving the lady in her shift and petticoat-trousers, and hid the clothes and jewels in a place on the staircase; after which she betook herself to the young merchant, whom she found impatiently awaiting the girl, and he cried, "Where is thy daughter, that I may see her?" But she smote palm on breast and he said, "What aileth thee?" Quoth she, "Would there were no such thing as the ill neighbour and the envious! They saw thee enter the house with me and asked me of thee; and I said, 'This is a bridegroom I have found for my daughter.' So they envied me on thine account and said to my girl, 'Is thy mother tired of keeping thee, that she marrieth thee to a leper?' Thereupon I swore to her that she should not see thee save naked." Quoth he,

The Rogueries of Dalilah and her Daughter Zaynab

"I take refuge with Allah from the envious," and baring his forearm, showed her that it was like silver. Said she, "Have no fear; thou shalt see her naked, even as she shall see thee naked"; and he said, "Let her come and look at me." Then he put off his pelisse and sables and his girdle and dagger and the rest of his raiment, except his shirt and bag-trousers, and would have laid the purse of a thousand dinars with them, but Dalilah cried, "Give them to me, that I may take care of them." So she took them and fetching the girl's clothes and jewellery shouldered the whole and locking the door upon them went her ways.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 702nd night, she pursued,

It hath reached me, O auspicious King, that when the old woman had taken the property of the young merchant and the



The 703rd Night

damsel and wended her ways, having locked the door upon them, she deposited her spoils with a druggist of her acquaintance and returned to the dyer, whom she found sitting, awaiting her. Quoth he, "Inshallah, the house pleaseth thee?" and quoth she, "There is a blessing in it; and I go now to fetch porters to carry hither our goods and furniture. But my children would have me bring them a *panade* with meat; so do thou take this dinar and buy the dish and go and eat the morning meal with them." Asked the dyer, "Who shall guard the dyery meanwhile and the people's goods that be therein?" and the old woman answered, "Thy lad!" "So be it," rejoined he, and taking a dish and cover, went out to do her bidding. So far concerning the dyer who will again be mentioned in the tale; but as regards the old woman, she fetched the clothes and jewels she had left with the druggist and going back to the dyery, said to the lad, "Run after thy master, and I will not stir hence till you both return." "To hear is to obey," answered he and went away, while she began to collect all the customers' goods. Presently, there came up an 'ass-driver, a scavenger, who had been out of work for a week and who was an Hashish-eater to boot; and she called him, saying, "Hither, O donkey-boy!" So he came to her and she asked, "Knowest thou my son the dyer?" whereto he answered, "Yes, I know him." Then she said, "The poor fellow is insolvent and loaded with debts, and as often as he is put in prison, I set him free. Now we wish to see him declared bankrupt and I am going to return the goods to their owners; so do thou lend me thine ass to carry the load and receive this dinar to its hire. When I am gone, take the handsaw and empty out the vats and jars and break them, so that if there come an officer from the Kazi's court, he may find nothing in the dyery." Quoth he, "I owe the Hajj a kindness and will do something for Allah's love." So she laid the things on the ass and, the Protector protecting her, made for her own house; so that she arrived there in safety and went in to her daughter Zaynab, who said to her, "O my mother, my heart hath been with thee! What hast thou done by way of roguery?" Dalilah replied, "I have played off four tricks on four wights; the wife of the Serjeant-usher, a young merchant, a dyer and an ass-driver, and have brought thee all their spoil on the donkey-boy's beast." Cried Zaynab, "O my mother, thou wilt never more be able to go about

The Rogueries of Dalilah and her Daughter Zaynab

the town, for fear of the Serjeant-usher, whose wife's raiment and jewellery thou hast taken, and the merchant whom thou hast stripped naked, and the dyer whose customers' goods thou hast stolen and the owner of the ass." Rejoined the old woman, "Pooh, my girl! I reckon not of them, save the donkey-boy, who knoweth me." Meanwhile the dyer bought the meat-panade and set out for the house, followed by his servant with the food on head. On his way thither, he passed his shop, where he found the donkey-boy breaking the vats and jars and saw that there was neither stuff nor liquor left in them and that the dyery was in ruins. So he said to him, "Hold thy hand, O ass-driver"; and the donkey-boy desisted and cried, "Praised be Allah for thy safety, O master! Verily my heart was with thee." "Why so?" "Thou art become bankrupt and they have filed a docket of thine insolvency." "Who told thee this?" "Thy mother told me, and bade me break the jars and empty the vats, that the Kazi's officers might find nothing in the shop, if they should come." "Allah confound the far One!"⁺ cried the dyer; "My mother died long ago." And he beat his breast, exclaiming, "Alas, for the loss of my goods and those of the folk!" The donkey-boy also wept and ejaculated, "Alas, for the loss of my ass!" and he said to the dyer, "Give me back my beast which thy mother stole from me." The dyer laid hold of him by the throat and fell to buffeting him, saying, "Bring me the old woman"; whilst the other buffeted him in return, saying, "Give me back my beast." So they beat and cursed each other, till the folk collected around them——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 703rd night, she resumed,

It hath reached me, O auspicious King, that the dyer caught hold of the donkey-boy and the donkey-boy caught hold of the dyer and they beat and cursed each other till the folk collected round them and one of them asked, "What is the matter, O Master Mohammed?" The ass-driver answered, "I will tell thee the tale," and related to them his story, saying, "I deemed I was doing the dyer a good turn; but, when he saw me he beat his breast and said, 'My mother is dead.' And now, I for one require my ass of him, it being he who hath put this trick on me, that he might make me lose my beast." Then said the folk to the dyer, "O Master Mohammed, dost thou know this matron, that thou didst

The 703rd Night

entrust her with the dyery and all therein?" And he replied, "I know her not; but she took lodgings with me to-day, she and her son and daughter." Quoth one, "In my judgment, the dyer is bound to indemnify the ass-driver." Quoth another, "Why so?" "Because," replied the first, "he trusted not the old woman nor gave her his ass save only because he saw that the dyer had entrusted her with the dyery and its contents." And a third said, "O master, since thou hast lodged her with thee, it behoveth thee to get the man back his ass." Then they made for the house, and the tale will come round to them again. Meanwhile, the young merchant remained awaiting the old woman's coming with her daughter, but she came not nor did her daughter; whilst the young lady in like manner sat expecting her return with leave from her son, the God-attended one, the Shaykh's deputy, to go in to the holy presence. So weary of waiting, she rose to visit the Shaykh by herself, and went down into the saloon, where she found the young merchant, who said to her, "Come hither! where is thy mother, who brought me to marry thee?" She replied, "My mother is dead; art thou the old woman's son, the ecstatic, the deputy of the Shaykh Abu al-Hamlat?" Quoth he, "The swindling old trot is no mother of mine; she hath cheated me and taken my clothes and a thousand dinars." Quoth Khatun, "And



The Rogueries of Dalilah and her Daughter Zaynab

me also hath she swindled for she brought me to see the Shaykh Abu al-Hamlat and in lieu of so doing she hath stripped me." Thereupon he, "I look to thee to make good my clothes and my thousand dinars"; and she, "I look to thee to make good my clothes and jewellery." And, behold, at this moment in came the dyer and seeing them both stripped of their raiment, said to them, "Tell me where your mother is." So the young lady related all that had befallen her and the young merchant related all that had betided him, and the Master-dyer exclaimed, "Alas, for the loss of my goods and those of the folk!" and the ass-driver ejaculated, "Alas, for my ass! Give me, O dyer, my ass!" Then said the dyer, "This old woman is a sharper. Come forth, that I may lock the door." Quoth the young merchant, "'Twere a disgrace to thee that we should enter thy house dressed and go forth from it undressed." So the dyer clad him and the damsel and sent her back to her house where we shall find her after the return of her husband. Then he shut the dyery and said to the young merchant, "Come, let us go and search for the old woman and hand her over to the Wali,⁺ the Chief of Police." So they and the ass-man repaired to the house of the master of police and made their complaint to him. Quoth he, "O folk, what want ye?" and when they told him he rejoined, "How many old women are there not in the town! Go ye and seek for her and lay hands on her and bring her to me, and I will torture her for you and make her confess." So they sought for her all round the town; and an account of them will presently be given.⁺ As for old Dalilah the Wily, she said, "I have a mind to play off another trick," to her daughter who answered, "O my mother, I fear for thee"; but the beldame cried, "I am like the bean husks which fall, proof against fire and water." So she rose, and donning a slave-girl's dress of such as serve people of condition, went out to look for some one to defraud. Presently she came to a by-street, spread with carpets and lighted with hanging lamps, and heard a noise of singing-women and drumming of tambourines. Here she saw a handmaid bearing on her shoulder a boy, clad in trousers laced with silver and a little Abá-cloak of velvet, with a pearl embroidered Tarbush-cap on his head, and about his neck a collar of gold set with jewels. Now the house belonged to the Provost of the Merchants of Baghdad, and the boy was his son. He had a virgin daughter, to boot, who was

The 704th Night

promised in marriage, and it was her betrothal they were celebrating that day. There was with her mother a company of noble dames and singing-women, and whenever she went upstairs or down, the boy clung to her. So she called the slave-girl and said to her, "Take thy young master and play with him, till the company break up." Seeing this, Dalilah asked the handmaid, "What festivities are these in your mistress's house?" and was answered, "She celebrates her daughter's betrothal this day, and she hath singing-women with her." Quoth the old woman to herself, "O Dalilah, the thing to do is to spirit away this boy from the maid!"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 704th night, she said,

It hath reached me, O auspicious King, that when the old trot said to herself, "O Dalilah, the thing to do is to spirit away this boy from the maid!" she began crying out, "O disgrace! O ill luck!" Then pulling out a brass token, resembling a dinar, she said to the maid, who was a simpleton, "Take this ducat and go in to thy mistress and say to her, 'Umm al-Khayr rejoiceth with thee and is beholden to thee for thy favours, and on the day of assembly she and her daughters will visit thee and handsel the tiring-women with the usual gifts.'" Said the girl, "O my mother, my young master here catcheth hold of his mamma, whenever he seeth her"; and she replied, "Give him to me, whilst thou goest in and comest back." So she gave her the child and taking the token, went in; whereupon Dalilah made off with the boy to a by-lane, where she stripped him of his clothes and jewels, saying to herself, "O Dalilah, 'twould indeed be the finest of tricks, even as thou hast cheated the maid and taken the boy from her, so now to carry on the game and pawn him for a thousand dinars." So she repaired to the jewel-bazar, where she saw a Jew goldsmith seated with a cage full of jewellery before him, and said to herself, "'Twould be a rare trick to chouse this Jew fellow and get a thousand gold pieces' worth of jewellery from him and leave the boy in pledge for it." Presently the Jew looked at them and seeing the boy with the old woman, knew him for the son of the Provost of the Merchants. Now the Israelite was a man of great wealth, but would envy his neighbour if he sold and himself did not sell; so espying Dalilah, he said to her, "What seekest thou,

The Rogueries of Dalilah and her Daughter Zaynab



O my mistress?" She asked, "Art thou Master Azariah⁺ the Jew?" having first enquired his name of others; and he answered, "Yes." Quoth she, "This boy's sister, daughter of the Shahbandar of the Merchants, is a promised bride, and to-day they celebrate her betrothal; and she hath need of jewellery. So give me two pair of gold ankle-rings, a brace of gold bracelets, and pearl ear-drops, with a girdle, a poignard and a seal-ring." He brought them out and she took of him a thousand dinars' worth of jewellery, saying, "I will take these ornaments on approval; and whatso pleaseth them, they will keep and I will bring thee the price and leave this boy with thee till then." He said, "Be it as thou wilt!" So she took the jewellery and made off to her own house, where her daughter asked her how the trick had sped. She told her how she had taken and stripped the Shahbandar's boy, and Zaynab said, "Thou wilt never be able to walk abroad again in the town." Meanwhile, the maid went in to her mistress and said to her, "O my lady, Umm al-Khayr saluteth thee and rejoiceth with thee and on assembly-day she will come, she and her daughters, and give the customary presents." Quoth her mistress, "Where is thy young master?" Quoth the slave-girl, "I left him with her lest he cling to thee, and she gave me this, as largess for the singing-women." So the lady said to the chief of the singers, "Take thy money"; and she took it and found it a brass counter; whereupon the lady cried to the maid, "Get thee down, O whore, and look to thy young master." Accordingly, she went down and finding neither boy nor old woman, shrieked aloud and fell on her face. Their joy was changed into annoy, and behold, the Provost came in, when his wife told him all that had befallen and he went out in quest of the child, whilst the other merchants also fared forth and each sought his own road. Presently, the Shahbandar, who had looked everywhere, espied his son seated, naked, in the Jew's shop, and said to the owner, "This is my son." "'Tis

The 704th Night

well," answered the Jew. So he took him up, without asking for his clothes, of the excess of his joy at finding him; but the Jew laid hold of him, saying, "Allah succour the Caliph against thee!"⁺ The Provost asked, "What aileth thee, O Jew?" and he answered, "Verily the old woman took of me a thousand dinars' worth of jewellery for thy daughter, and left this lad in pledge for the price; and I had not trusted her, but that she offered to leave the child whom I knew for thy son." Said the Provost, "My daughter needeth no jewellery, give me the boy's clothes." Thereupon the Jew shrieked out, "Come to my aid, O Moslems!" but at that moment up came the dyer and the ass-man and the young merchant, who were going about, seeking the old woman, and enquired the cause of their jangle. So they told them the case and they said, "This old woman is a cheat, who hath cheated us before you." Then they recounted to them how she had dealt with them, and the Provost said, "Since I have found my son, be his clothes his ransom! If I come upon the old woman, I will require them of her." And he carried the child home to his mother, who rejoiced in his safety. Then the Jew said to the three others, "Whither go ye?" and they answered, "We go to look for her." Quoth the Jew, "Take me with you," presently adding, "Is there any one of you knoweth her?" The donkey-boy cried, "I know her"; and the Jew said, "If we all go forth together, we shall never catch her; for she will flee from us. Let each take a different road, and be our rendezvous at the shop of Hajj Mas'úd, the Moorish barber." They agreed to this and set off, each in a different direction. Presently, Dalilah sallied forth again to play her tricks and the ass-driver met her and knew her. So he caught hold of her and said to her, "Woe to thee! Hast thou been long at this trade?" She asked, "What aileth thee?" and he answered, "Give me back my ass." Quoth she, "Cover what Allah covereth, O my son! Dost thou seek thine ass and the people's things?" Quoth he, "I want my ass; that's all"; and quoth she, "I saw that thou wast poor: so I deposited thine ass for thee with the Moorish barber. Stand off, whilst I speak him fair, that he may give thee the beast." So she went up to the Maghribi and kissed his hand and shed tears. He asked her what ailed her and she said, "O my son, look at my boy who standeth yonder. He was ill and exposed himself to the air, which injured his intellect. He used to buy

The Rogueries of Dalilah and her Daughter Zaynab

asses and now, if he stand he saith nothing but, My ass! if he sit he crieth, My ass! and if he walk he crieth, My ass! Now I have been told by a certain physician that his mind is disordered and that nothing will cure him but drawing two of his grinders and cauterizing him twice on either temple. So do thou take this dinar and call him to thee, saying, 'Thine ass is with me.' " Said the barber, "May I fast for a year, if I do not give him his ass in his fist!" Now he had with him two journeymen, so he said to one of them, "Go, heat the irons." Then the old woman went her way and the barber called to the donkey-boy,⁺ saying, "Thine ass is with me, good fellow! come and take him, and as thou livest, I will give him into thy palm." So he came to him and the barber carried him into a dark room, where he knocked him down and the journeymen bound him hand and foot. Then the Maghribi arose and pulled out two of his grinders and fired him on either temple; after which he let him go, and he rose and said, "O Moor, why hast thou used me with this usage?" Quoth the barber, "Thy mother told me that thou hadst taken cold whilst ill, and hadst lost thy reason, so that, whether sitting or standing or walking, thou wouldst say nothing but My ass! So here is thine ass in thy fist." Said the other, "Allah requite thee for pulling out my teeth." Then the barber told him all that the old woman had related and he exclaimed, "Allah torment her!" and the twain left the shop and went out, disputing. When the barber returned, he found his booth empty, for, whilst he was absent, the old woman had taken all that was therein and made off with it to her daughter, whom she acquainted with all that had befallen and all she had done. The barber, seeing his place plundered, caught hold of the donkey-boy and said to him, "Bring me thy mother." But he answered, saying, "She is not my mother; she is a sharper who hath cozened much people and stolen my ass." And lo! at this moment up came the dyer and the Jew and the young merchant, and seeing the Moorish barber holding on to the ass-driver who was fired on both temples, they said to him, "What hath befallen thee, O donkey-boy?" So he told them all that had betided him and the barber did the like; and the others in turn related to the Moor the tricks the old woman had played them. Then he shut up his shop and went with them to the office of the Police-master to whom they said, "We look to thee for our case and our coin."⁺

The 705th Night

Quoth the Wali, "And how many old women are there not in Baghdad! Say me, doth any of you know her?" Quoth the ass-man, "I do; so give me ten of thine officers." He gave them half a score archers and they all five went out, followed by the sergeants, and patrolled the city, till they met the old woman, when they laid hands on her and carrying her to the house of the Chief of Police, stood waiting under his office windows till he should come forth. Presently, the warders fell asleep, for excess of watching with their chief, and old Dalilah feigned to follow their example, till the ass-man and his fellows slept likewise, when she stole away from them and, going in to the Wali's Harim, kissed the hand of the mistress of the house and asked her, "Where is the Chief of Police?" The lady answered, "He is asleep; what wouldst thou with him?" Quoth Dalilah, "My husband is a merchant of chattels and gave me five Mamelukes to sell, whilst he went on a journey. The Master of Police met me and bought them of me for a thousand dinars and two hundred for myself, saying, 'Bring them to my house.' So I have brought them."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 705th night, she continued,

It hath reached me, O auspicious King, that the old woman, entering the Harim of the Police-Master, said to his wife, "Verily the Wali bought of me five slaves for one thousand ducats and two hundred for myself, saying, 'Bring them to my quarters.' So I have brought them." Hearing the old woman's story she believed it and asked her, "Where are the slaves?" Dalilah replied, "O my lady, they are asleep under the palace window"; whereupon the dame looked out and seeing the Moorish barber clad in a Mameluke habit and the young merchant as he were a drunken Mameluke⁺ and the Jew and the dyer and the ass-driver as they were shaven Mamelukes, said in herself, "Each of these white slaves is worth more than a thousand dinars." So she opened her chest and gave the old woman the thousand ducats, saying, "Fare thee forth now and come back anon; when my husband waketh, I will get thee the other two hundred dinars from him." Answered the old woman, "O my lady, an hundred of them are thine, under the sherbet-gugglet whereof thou drinkest,⁺ and the other hundred do thou keep for me against I come back," presently adding, "Now let me out by the private door." So she let her out, and the

The Rogueries of Dalilah and her Daughter Zaynab

Protector protected her and she made her way home to her daughter, to whom she related how she had gotten a thousand gold pieces and sold her five pursuers into slavery, ending with, "O my daughter, the one who troubleth me most is the ass-driver, for he knoweth me." Said Zaynab, "O my mother, abide quiet awhile and let what thou hast done suffice thee, for the crock shall not always escape the shock." When the Chief of Police awoke, his wife said to him, "I give thee joy of the five slaves thou hast bought of the old woman." Asked he, "What slaves?" And she answered, "Why dost thou deny it to me? Allah willing, they shall become like thee people of condition." Quoth he, "As my head liveth, I have bought no slaves! Who saith this?" Quoth she, "The old woman, the brokeress, from whom thou boughtest them; and thou didst promise her a thousand dinars for them and two hundred for herself." Cried he, "Didst thou give her the money?" And she replied, "Yes; for I saw the slaves with my own eyes, and on each is a suit of clothes worth a thousand dinars; so I sent out to bid the serjeants have an eye to them." The Wali went out and, seeing the five plaintiffs, said to the officers, "Where are the five slaves we bought for a thousand dinars of the old woman?" Said they, "There are no slaves here; only these five men, who found the old woman, and seized her and brought her hither. We fell asleep, whilst waiting for thee, and she stole away and entered the Harim. Presently out came a maid and asked us, 'Are the five with you with whom the old woman came?' and we answered, 'Yes.'" Cried the Master of Police, "By Allah, this is the biggest of swindles!" and the five men said, "We look to thee for our goods." Quoth the Wali, "The old woman, your mistress, sold you to me for a thousand gold pieces." Quoth they, "That were not allowed of Allah; we are free-born men and may not be sold, and we appeal from thee to the Caliph." Rejoined the Master of Police, "None showed her the way to the house save you, and I will sell you to the galleys for two hundred dinars apiece." Just then, behold, up came the Emir Hasan Sharr al-Tarik who, on his return from his journey, had found his wife stripped of her clothes and jewellery and heard from her all that had passed, whereupon quoth he, "The Master of Police shall answer me this"; and repairing to him, said, "Dost thou suffer old women to go round about the town and cozen folk of their goods? This is

The 706th Night

thy duty and I look to thee for my wife's property." Then said he to the five men, "What is the case with you?" So they told him their stories and he said, "Ye are wronged men," and turning to the Master of Police, asked him, "Why dost thou arrest them?" Answered he, "None brought the old wretch to my house save these five, so that she took a thousand dinars of my money and sold them to my women." Whereupon the five cried, "O Emir Hasan, be thou our advocate in this cause." Then said the Master of Police to the Emir, "Thy wife's goods are at my charge and I will be surety for the old woman. But which of you knoweth her?" They cried, "We all know her: send ten apparitors with us, and we will take her." So he gave them ten men, and the ass-driver said to them, "Follow me, for I should know her with blue eyes."† Then they fared forth and lo! they meet old Dalilah coming out of a by-street: so they at once laid hands on her and brought her to the office of the Wali who asked her, "Where are the people's goods?" But she answered, saying, "I have neither gotten them nor seen them." Then he cried to the jailor, "Take her with thee and clap her in jail till the morning"; but he replied, "I will not take her nor will I imprison her lest she play a trick on me and I be answerable for her." So the Master of Police mounted and rode out with Dalilah and the rest to the bank of the Tigris, where he bade the lamp-lighter crucify her by her hair. He drew her up by the pulley and bound her on the cross; after which the Master of Police set ten men to guard her and went home. Presently, the night fell down and sleep overcame the watchmen. Now a certain Badawi had heard one man say to a friend, "Praise be to Allah for thy safe return! Where hast thou been all this time?" Replied the other, "In Baghdad where I broke my fast on honey-fritters."† Quoth the Badawi to himself, "Needs must I go to Baghdad and eat honey-fritters therein"; for in all his life he had never entered Baghdad nor seen fritters of the sort. So he mounted his stallion and rode on towards Baghdad, saying in his mind, "'Tis a fine thing to eat honey-fritters! On the honour of an Arab, I will break my fast with honey-fritters and naught else!"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 706th night, she pursued,

It hath reached me, O auspicious King, that the wild Arab

The Rogueries of Dalilah and her Daughter Zaynab

mounted horse and made for Baghdad saying in his mind, "'Tis a fine thing to eat honey-fritters! On the honour of an Arab I will break my fast with honey-fritters and naught else"; and he rode on till he came to the place where Dalilah was crucified and she heard him utter these words. So he went up to her and said to her, "What art thou?" Quoth she, "I throw myself on thy protection, O Shaykh of the Arabs!" and quoth he, "Allah indeed protect thee! But what is the cause of thy crucifixion?" Said she,



"I have an enemy, an oilman, who frieth fritters, and I stopped to buy some of him, when I chanced to spit and my spittle fell on the fritters. So he complained of me to the Governor, who commanded to crucify me, saying, 'I adjudge that ye take ten pounds of honey-fritters and feed her therewith upon the cross. If she eat them, let her go, but if not, leave her hanging.' And my stomach will not brook sweet things." Cried the Badawi, "By the honour of the Arabs, I departed not the camp but that I might taste of honey-fritters! I will eat them for thee." Quoth she, "None may eat them, except he be hung up in my place." So he fell into the trap and unbound her; whereupon she bound him in her stead, after she had stripped him of his clothes and turband and put them on; then covering herself with his burnouse and mounting his horse, she rode to her house, where Zaynab asked her, "What meaneth this plight?" and she answered, "They crucified me"; and told her all that had befallen her with the Badawi. This is how it fared with her; but as regards the watchmen, the first who woke roused his companions and they saw that the day had broken.

The 707th Night

So one of them raised his eyes and cried, "Dalilah." Replied the Badawi, "By Allah! I have not eaten all night. Have ye brought the honey-fritters?" All exclaimed, "This is a man and a Badawi," and one of them asked him, "O Badawi, where is Dalilah and who loosed her?" He answered, "'Twas I; she shall not eat the honey-fritters against her will; for her soul abhorreth them." So they knew that the Arab was ignorant of her case, whom she had cozened, and said to one another, "Shall we flee or abide the accomplishment of that which Allah hath written for us?" As they were talking, up came the Chief of Police, with all the folk whom the old woman had cheated, and said to the guards, "Arise, loose Dalilah." Quoth the Badawi, "We have not eaten to-night. Hast thou brought the honey-fritters?" Whereupon the Wali raised his eyes to the cross and seeing the Badawi hung up in the stead of the old woman, said to the watchmen, "What is this?" "Pardon, O our lord!" "Tell me what hath happened." "We were weary with watching with thee on guard and said, 'Dalilah is crucified.' So we fell asleep, and when we awoke, we found the Badawi hung up in her room; and we are at thy mercy." "O folk, Allah's pardon be upon you! She is indeed a clever cheat!" Then they unbound the Badawi, who laid hold of the Master of Police, saying, "Allah succour the Caliph against thee! I look to none but thee for my horse and clothes!" So the Wali questioned him and he told him what had passed between Dalilah and himself. The magistrate marvelled and asked him, "Why didst thou release her?" and the Badawi answered, "I knew not that she was a felon." Then said the others, "O Chief of Police, we look to thee in the matter of our goods; for we delivered the old woman into thy hands and she was in thy guard; and we cite thee before the Divan of the Caliph." Now the Emir Hasan had gone up to the Divan, when in came the Wali with the Badawi and the five others, saying, "Verily, we are wronged men!" "Who hath wronged you?" asked the Caliph; so each came forward in turn and told his story, after which said the Master of Police, "O Commander of the Faithful, the old woman cheated me also and sold me these five men as slaves for a thousand dinars, albeit they are free-born." Quoth the Prince of True Believers, "I take upon myself all that you have lost"; adding to the Master of Police, "I charge thee with the old woman." But he shook his collar, saying,

The Rogueries of Dalilah and her Daughter Zaynab

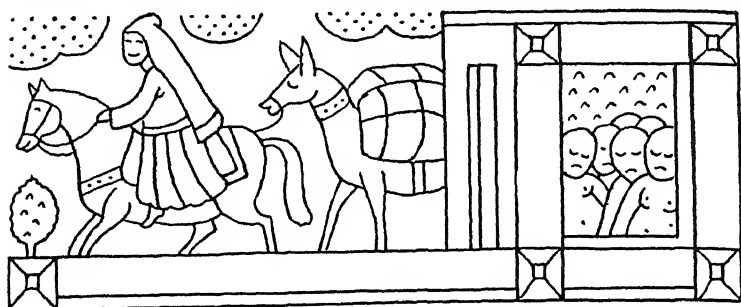
"O Commander of the Faithful, I will not answer for her; for, after I had hung her on the cross, she tricked this Badawi and, when he loosed her, she tied him up in her room and made off with his clothes and horse." Quoth the Caliph, "Whom but thee shall I charge with her?" and quoth the Wali, "Charge Ahmad al-Danaf, for he hath a thousand dinars a month and one-and-forty followers, at a monthly wage of an hundred dinars each." So the Caliph said, "Harkye, Captain Ahmad!" "At thy service, O Commander of the Faithful," said he; and the Caliph cried, "I charge thee to bring the old woman before us." Replied Ahmad, "I will answer for her." Then the Caliph kept the Badawi and the five with him,——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 707th night, she resumed,

It hath reached me, O auspicious King, that when the Caliph said to Calamity Ahmad, "I charge thee to bring the old woman before us," he said, "I will answer for her, O Commander of the Faithful!" Then the Caliph kept the Badawi and the five with him, whilst Ahmad and his men went down to their hall,⁺ saying to one another, "How shall we lay hands on her, seeing that there are many old women in the town?" And quoth Ahmad to Hasan Shuman, "What counselest thou?" Whereupon quoth one of them, by name Ali Kitf al-Jamal,⁺ to Al-Danaf, "Of what dost thou take counsel with Hasan Shuman? Is the Pestilent one any great shakes?" Said Hasan, "O Ali, why dost thou disparage me? By the Most Great Name, I will not company with thee at this time!" and he rose and went out in wrath. Then said Ahmad, "O my braves, let every serjeant take ten men, each to his own quarter and search for Dalilah." All did his bidding, Ali included, and they said, "Ere we disperse let us agree to rendezvous in the quarter Al-Kalkh." It was noised abroad in the city that Calamity Ahmad had undertaken to lay hands on Dalilah the Wily, and Zaynab said to her, "O my mother, an thou be indeed a trickstress, do thou befool Ahmad al-Danaf and his company." Answered Dalilah, "I fear none save Hasan Shuman"; and Zaynab said, "By the life of my browlock, I will assuredly get thee the clothes of all the one-and-forty." Then she dressed and veiled herself and going to a certain druggist, who had a saloon with two doors, salamed to him and gave him an ashrafi and said to him,

The 707th Night

"Take this gold piece as a *douceur* for thy saloon and let it to me till the end of the day." So he gave her the keys and she fetched carpets and so forth on the stolen ass and furnishing the place, set on each raised pavement a tray of meat and wine. Then she went out and stood at the door, with her face unveiled and behold, up came Ali Kitf al-Jamal and his men. She kissed his hand; and he fell in love with her, seeing her to be a handsome girl, and said to her, "What dost thou want?" Quoth she, "Art thou Captain Ahmad al-Danaf?" and quoth he, "No, but I am of his company



and my name is Ali Camel-shoulder." Asked she, "Whither fare you?" and he answered, "We go about in quest of a sharkish old woman, who hath stolen folk's good, and we mean to lay hands on her. But who art thou and what is thy business?" She replied, "My father was a taverner at Mosul and he died and left me much money. So I came hither, for fear of the Dignities, and asked the people who would protect me, to which they replied, 'None but Ahmad al-Danaf.'" Said the men, "From this day forth, thou art under his protection"; and she replied, "Hearten me by eating a bit and drinking a sup of water."⁺ They consented and entering, ate and drank till they were drunken, when she drugged them with Bhang and stripped them of their clothes and arms; and on like wise she did with the three other companions. Presently, Calamity Ahmad went out to look for Dalilah, but found her not, neither set eyes on any of his followers, and went on till he came to the door where Zaynab was standing. She kissed his hand and he looked on her and fell in love with her. Quoth she, "Art thou Captain Ahmad al-Danaf?" and quoth he, "Yes: who art thou?" She replied, "I am a stranger from Mosul. My father was a vintner at that place and he died and left me

The Rogueries of Dalilah and her Daughter Zaynab

much money wherewith I came to this city, for fear of the powers that be, and opened this tavern. The Master of Police hath imposed a tax on me, but it is my desire to put myself under thy protection and pay thee what the police would take of me, for thou hast the better right to it." Quoth he, "Do not pay him aught: thou shalt have my protection and welcome." Then quoth she, "Please to heal my heart and eat of my victual." So he entered and ate and drank wine, till he could not sit upright, when she drugged him and took his clothes and arms. Then she loaded her purchase on the Badawi's horse and the donkey-boy's ass and made off with it, after she had aroused Ali Kitf al-Jamal. Camel-shoulder awoke and found himself naked and saw Ahmad and his men drugged and stripped: so he revived them with the counter-drug and they awoke and found themselves naked. Quoth Calamity Ahmad, "O lads, what is this? We were going to catch her, and lo! this strumpet hath caught us! How Hasan Shuman will rejoice over us! But we will wait till it is dark and then go away." Meanwhile Pestilence Hasan said to the hall-keeper, "Where are the men?" and as he asked, up they came naked; and he recited these two couplets,[†]

*Men in their purposes are much alike,
But in their issues difference comes to light:
Of men some wise are, others simple souls;
As of the stars some dull, some pearly bright.*

Then he looked at them and asked, "Who hath played you this trick and made you naked?" and they answered, "We went in quest of an old woman, and a pretty girl stripped us." Quoth Hasan, "She hath done right well." They asked, "Dost thou know her?" and he answered, "Yes, I know her and the old trot too." Quoth they, "What shall we say to the Caliph?" and quoth he, "O Danaf, do thou shake thy collar before him, and he will say, 'Who is answerable for her?' and if he ask why thou hast not caught her, say thou, 'We know her not; but charge Hasan Shuman with her.' And if he give her into my charge, I will lay hands on her." So they slept that night and on the morrow they went up to the Caliph's Divan and kissed ground before him. Quoth he, "Where is the old woman, O Captain Ahmad?" But he shook his collar. The Caliph asked him why he did so, and he answered, "I know her not; but do thou charge Hasan Shuman to

The 708th Night

lay hands on her, for he knoweth her and her daughter also." Then Hasan interceded for her with the Caliph, saying, "Indeed, she hath not played off these tricks, because she coveted the folk's stuff, but to show her cleverness and that of her daughter, to the intent that thou shouldst continue her husband's stipend to her and that of her father to her daughter. So an thou wilt spare her life I will fetch her to thee." Cried the Caliph, "By the life of my ancestors, if she restore the people's goods, I will pardon her on thine intercession!" And said the Pestilence, "Give me a pledge, O Prince of True Believers!" Whereupon Al-Rashid gave him the kerchief of pardon. So Hasan repaired to Dalilah's house and called to her. Her daughter Zaynab answered him and he asked her, "Where is thy mother?" "Upstairs," she answered; and he said, "Bid her take the people's goods and come with me to the presence of the Caliph; for I have brought her the kerchief of pardon, and if she will not come with a good grace, let her blame only herself." So Dalilah came down and tying the kerchief about her neck gave him the people's goods on the donkey-boy's ass and the Badawi's horse. Quoth he, "There remain the clothes of my Chief and his men"; and quoth she, "By the Most Great Name, 'twas not I who stripped them!" Rejoined Hasan, "Thou sayst sooth, it was thy daughter Zaynab's doing, and this was a good turn she did thee." Then he carried her to the Divan and laying the people's goods and stuff before the Caliph, set the old trot in his presence. As soon as he saw her, he bade throw her down on the carpet of blood, whereat she cried, "I cast myself on thy protection, O Shuman!" So he rose and kissing the Caliph's hands, said, "Pardon, O Commander of the Faithful! Indeed, thou gavest me the kerchief of pardon." Said the Prince of True Believers, "I pardon her for thy sake: come hither, O old woman; what is thy name?" "My name is Wily Dalilah," answered she, and the Caliph said, "Thou art indeed crafty and full of guile." Whence she was dubbed Dalilah the Wily One. Then quoth he, "Why hast thou played all these tricks on the folk and wearied our hearts?" and quoth she, "I did it not of lust for their goods, but because I had heard of the tricks which Ahmad al-Danaf and Hasan Shuman played in Baghdad and said to myself, 'I too will do the like.' And now I have returned the folk their goods." But the ass-driver rose and said, "I invoke Allah's law⁺ between me

The Rogueries of Dalilah and her Daughter Zaynab



and her; for it sufficed her not to take my ass, but she must needs egg on the Moorish barber to tear out my eye-teeth and fire me on both temples.”—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 708th night, she said,

It hath reached me, O auspicious King, that when the donkey-boy rose and cried out, “I invoke Allah’s law between me and her; for it sufficed her not to take my ass, but she must needs egg on the barber to tear out my eye-teeth and fire me on both temples”; thereupon the Caliph bade give him an hundred dinars and ordered the dyer the like, saying, “Go; set up thy dyery again.” So they called down blessings on his head and went away. The Badawi also took his clothes and horse and departed, saying, “’Tis henceforth unlawful and forbidden me to enter Baghdad and eat honey-fritters.” And the others took their goods and went away. Then said the Caliph, “Ask a boon of me, O Dalilah!” and she said, “Verily, my father was governor of the carrier-pigeons to thee and I know how to rear the birds; and my husband was town-captain of Baghdad. Now I wish to have the reversion of my husband and my daughter wisheth to have that of her father.” The Caliph granted both their requests and she said, “I ask of thee that I may be portress of thy Khan.” Now he had built a Khan of three stories, for the merchants to lodge in, and had assigned to its service forty slaves and also forty dogs he had brought from the King of the Sulaymáníyah,[†] when he deposed him; and there was in the Khan a cook-slave, who cooked for the chattels and fed the hounds for which he let make collars. Said the Caliph, “O Dalilah, I will write thee a patent of guardianship of the Khan, and if aught be lost therefrom, thou shalt be answerable for it.” “’Tis well,” replied she; “but do thou lodge my daughter in the pavilion over the door of the Khan, for it hath terraced roofs, and carrier-pigeons may not be reared to advantage save in an open space.” The Caliph granted her this also and

The 709th Night

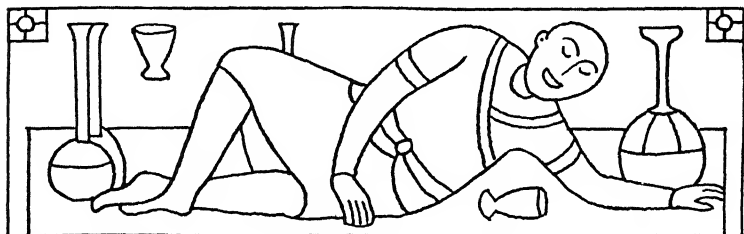
she and her daughter removed to the pavilion in question, where Zaynab hung up the one-and-forty dresses of Calamity Ahmad and his company. Moreover, they delivered to Dalilah the forty pigeons which carried the royal messages, and the Caliph appointed the Wily One mistress over the forty slaves and charged them to obey her. She made the place of her sitting behind the door of the Khan, and every day she used to go up to the Caliph's Divan, lest he should need to send a message by pigeon-post, and stay there till eventide whilst the forty slaves stood on guard at the Khan; and when darkness came on they loosed the forty dogs that they might keep watch over the place by night. Such were the doings of Dalilah the Wily One in Baghdad. And much like them were

The Adventures of Mercury Ali of Cairo⁺

Now as regards the works of Mercury Ali; there lived once at Cairo,⁺ in the days of Saláh the Egyptian, who was Chief of the Cairo Police and had forty men under him, a sharper named Ali, for whom the Master of Police used to set snares and think that he had fallen therein; but, when they sought for him, they found that he had fled like zaybak, or quicksilver, wherefore they dubbed him Ali Zaybak or Mercury Ali of Cairo. Now one day, as he sat with his men in his hall, his heart became heavy within him and his breast was straitened. The hall-keeper saw him sitting with frowning face and said to him, "What aileth thee, O my Chief? If thy breast be straitened take a turn in the streets of Cairo, for assuredly walking in her markets will do away with thy irk." So he rose up and went out and threaded the streets awhile, but only increased in cark and care. Presently, he came to a wine-shop and said to himself, "I will go in and drink myself drunken." So he entered and seeing seven rows of people in the shop, said, "Harkye, taverner! I will not sit except by myself." Accordingly, the vintner placed him in a chamber alone and set strong pure wine before him whereof he drank till he lost his senses. Then he sallied forth again and walked till he came to the road called Red, whilst the people left the street clear before him, out of fear of him. Presently, he turned and saw a water-carrier trudging along, with his skin and gugglet, crying out and saying, "O exchange! There is no drink but what raisins make, there is no love-delight but what

The Adventures of Mercury Ali of Cairo

of the lover we take and none sitteth in the place of honour save the sensible freke!"⁺ So he said to him, "Here, give me to drink!" The water-carrier looked at him and gave him the gugglet, which he took, and gazing into it, shook it up and lastly poured it out on the ground. Asked the water-carrier, "Why dost thou not drink?" and he answered, saying, "Give me to drink." So the man filled the cup a second time and he took it and shook it and emptied it on the ground; and thus he did a third time. Quoth the water-carrier, "An thou wilt not drink, I will be off." And



Ali said, "Give me to drink." So he filled the cup a fourth time and gave it to him; and he drank and gave the man a dinar. The water-carrier looked at him with disdain and said, belittling him, "Good luck to thee! Good luck to thee, my lad! Little folk are one thing and great folk another!"—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 709th night, she continued,

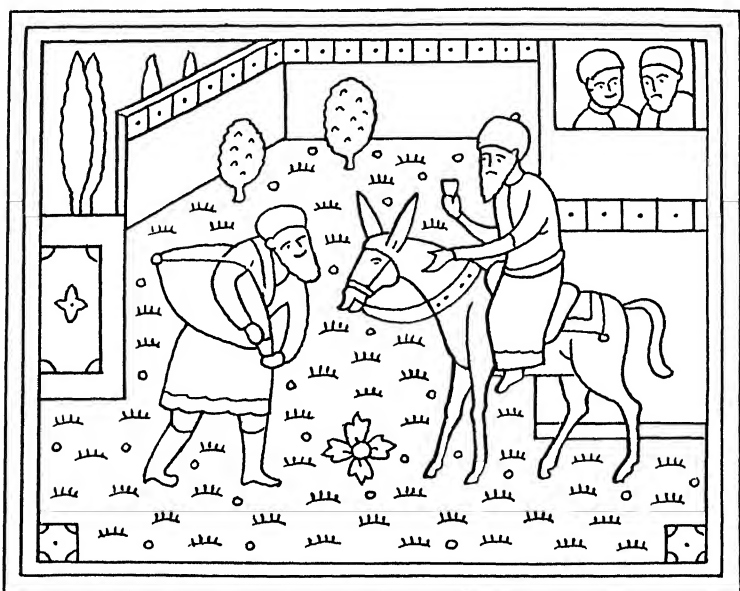
It hath reached me, O auspicious King, that the water-carrier receiving the dinar, looked at the giver with disdain and said, "Good luck to thee! Good luck to thee! Little folk are one thing and great folk another." Now when Mercury Ali heard this, he caught hold of the man's gaberdine and drawing on him a poignard of price, such an one as that whereof the poet speaketh in these two couplets,

*Watered steel-blade, the world perfection calls,
Drunk with the viper poison foes appals,
Cuts lively, burns the blood whene'er it falls;
And picks up gems from pave of marble halls;⁺*

cried to him, "O Shaykh, speak reasonably to me! Thy water-skin is worth if dear three dirhams, and the gugglets I emptied on the ground held a pint or so of water." Replied the water-carrier, "'Tis well," and Ali rejoined, "I gave thee a golden ducat: why,

The 709th Night

then dost thou belittle me? Say me, hast thou ever seen any more valiant than I or more generous than I?" Answered the water-carrier, "I have indeed seen one more valiant than thou and eke more generous than thou; for, never, since women bare children, was there on earth's face a brave men who was not generous." Quoth Ali, "And who is he thou deemest braver and more generous than I?" Quoth the other, "Thou must know that I have had a strange adventure. My father was a Shaykh of the Water-carriers who give drink in Cairo and, when he died, he left me five male camels, a he-mule, a shop and a house; but the poor man is never satisfied; or, if he be satisfied he dieth. So I said to myself, 'I will go up to Al-Hijaz'; and, taking a string of camels, bought goods on tick, till I had run in debt for five hundred ducats, all of which I lost in the pilgrimage. Then I said in my mind, 'If I return to Cairo the folk will clap me in jail for their goods.' So I fared with the pilgrims-caravan of Damascus to Aleppo and thence I went on to Baghdad, where I sought out the Shaykh of the Water-carriers of the city and finding his house I went in and repeated the opening chapter of the Koran to him. He questioned me of my case and I told him all that had betided me, whereupon



The Adventures of Mercury Ali of Cairo

he assigned me a shop and gave me a water-skin and gear. So I sallied forth a-morn trusting in Allah to provide, and went round about the city. I offered the gugglet to one, that he might drink; but he cried, 'I have eaten naught whereon to drink; for a niggard invited me this day and set two gugglets before me; so I said to him, "O son of the sordid, hast thou given me aught to eat that thou offerest me drink after it?" Wherefore wend thy ways, O water-carrier, till I have eaten somewhat: then come and give me to drink.' Thereupon I accosted another and he said, 'Allah provide thee!' And so I went on till noon, without taking handsel, and I said to myself, 'Would Heaven I had never come to Baghdad!' Presently, I saw the folk running as fast as they could; so I followed them and behold, a long file of men riding two and two and clad in steel, with double neck-rings and felt bonnets and burnouses and swords and bucklers. I asked one of the folk whose suite this was, and he answered, 'That of Captain Ahmad al-Danaf.' Quoth I, 'And what is he?' and quoth the other, 'He is town-captain of Baghdad and her Divan, and to him is committed the care of the suburbs. He getteth a thousand dinars a month from the Caliph and Hasan Shuman hath the like. Moreover, each of his men draweth an hundred dinars a month; and they are now returning to their barrack from the Divan.' And lo! Calamity Ahmad saw me and cried out, 'Come give me drink.' So I filled the cup and gave it him, and he shook it and emptied it out, like unto thee; and thus he did a second time. Then I filled the cup a third time and he took a draught as thou diddest; after which he asked me, 'O water-carrier, whence comest thou?' And I answered, 'From Cairo,' and he, 'Allah keep Cairo and her citizens! What may bring thee thither?' So I told him my story and gave him to understand that I was a debtor fleeing from debt and distress. He cried, 'Thou art welcome to Baghdad'; then he gave me five dinars and said to his men, 'For the love of Allah be generous to him.' So each of them gave me a dinar and Ahmad said to me, 'O Shaykh, what while thou abidest in Baghdad thou shalt have of us the like every time thou givest us to drink.' Accordingly, I paid them frequent visits and good ceased not to come to me from the folk till, one day, reckoning up the profit I had made of them, I found it a thousand dinars and said to myself, 'The best thing thou canst do is to return to Egypt.' So I

The 710th Night

went to Ahmad's house and kissed his hand, and he said, 'What seekest thou?' Quoth I, 'I have a mind to depart'; and I repeated these two couplets,

Sojourn of stranger, in whatever land,

Is like castle based upon the wind:

The breaths of breezes level all he raised.

And so on homeward-way's the stranger's mind.

I added, 'The caravan is about to start for Cairo and I wish to return to my people.' So he gave me a she-mule and an hundred dinars and said to me, 'I desire to send somewhat by thee, O Shaykh! Dost thou know the people of Cairo?' 'Yes,' answered I";—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 710th night, she pursued,

It hath reached me, O auspicious King, that when Ahmad al-Danaf had given the water-carrier a she-mule and an hundred dinars and said to him, "I desire to send a trust by thee. Dost thou know the people of Cairo?" "I answered" (quoth the water-carrier), " 'Yes'; and he said, 'Take this letter and carry it to Ali Zaybak of Cairo and say to him, 'Thy Captain saluteth thee and he is now with the Caliph.' So I took the letter and journeyed back to Cairo, where I paid my debts and plied my water-carrying trade; but I have not delivered the letter, because I know not the abode of Mercury Ali." Quoth Ali, "O elder, be of good cheer and keep thine eyes cool and clear: I am that Ali, the first of the lads of Captain Ahmad: here with the letter!" So he gave him the missive and he opened it and read these two couplets,

O adornment of beauties to thee write I

On a paper that flies as the winds go by:

Could I fly, I had flown to their arms in desire,

But a bird with cut wings; how shall ever he fly?

"But after salutation from Captain Ahmad al-Danaf to the eldest of his sons, Mercury Ali of Cairo. Thou knowest that I tormented Salah al-Din the Cairene and befooled him till I buried him alive and reduced his lads to obey me, and amongst them Ali Kitf al-Jamal; and I am now become town-captain of Baghdad in the Divan of the Caliph who hath made me overseer of the suburbs. An thou be still mindful of our covenant, come to me; haply thou shalt play some trick in Baghdad which may promote thee to the

The Adventures of Mercury Ali of Cairo

Caliph's service, so he may appoint thee stipends and allowances and assign thee a lodging, which is what thou wouldst see and so peace be on thee." When Ali read this letter, he kissed it and laying it on his head, gave the water-carrier ten dinars; after which he returned to his barracks and told his comrades and said to them, "I commend you one to other." Then he changed all his clothes and, donning a travelling cloak and a tarbush, took a case, containing a spear of bamboo-cane, four-and-twenty cubits long, made in several pieces, to fit into one another. Quoth his lieutenant, "Wilt thou go a journey when the treasury is empty?" and quoth Ali, "When I reach Damascus I will send you what shall suffice you." Then he set out and fared on, till he overtook a caravan about to start, whereof were the Shah-bandar, or Provost of the Merchants, and forty other traders. They had all loaded their beasts, except the Provost, whose loads lay upon the ground, and Ali heard his caravan-leader, who was a Syrian, say to the muleteers, "Bear a hand, one of you!" But they reviled him and abused him. Quoth Ali in himself, "None will suit me so well to travel withal as this leader." Now Ali was beardless and well-favoured; so he went up to and saluted the leader who welcomed him and said, "What seekest thou?" Replied Ali, "O my uncle, I see thee alone with forty mule-loads of goods; but why hast thou not brought hands to help thee?" Rejoined the other, "O my son, I hired two lads and clothed them and put in each one's pocket two hundred dinars; and they helped me till we came to the Dervishes' Convent,[†] when they ran away." Quoth Ali, "Whither are you bound?" and quoth the Syrian, "To Aleppo," when Ali said, "I will lend thee a hand." Accordingly they loaded the beasts and the Provost mounted his she-mule and they set out, he rejoicing in Ali; and presently he loved him and made much of him and on this wise they fared on till nightfall, when they dismounted and ate and drank. Then came the time of sleep and Ali lay down on his side and made as if he slept; whereupon the Syrian stretched himself near him and Ali rose from his stead and sat down at the door of the merchant's pavilion. Presently the Syrian turned over and would have taken Ali in his arms, but found him not and said to himself, "Haply he hath promised another and he hath taken him; but I have the first right and another night I will keep him." Now Ali continued sitting at the

The 710th Night

door of the tent till nigh upon daybreak, when he returned and lay down near the Syrian, who found him by his side, when he awoke, and said to himself, "If I ask him where he hath been, he will leave me and go away." So he dissembled with him and they went on till they came to a forest, in which was a cave, where dwelt a rending lion. Now whenever a caravan passed, they would draw lots among themselves and him on whom the lot fell they would throw to the beast. So they drew lots and the lot fell not save upon the Provost of the Merchants. And lo! the lion cut off their way awaiting his prey, wherefore the Provost was sore distressed and said to the leader, "Allah disappoint the fortunes^t of the far one and bring his journey to naught! I charge thee, after my death, give my loads to my children." Quoth Ali the Clever One, "What meaneth all this?" So they told him the case and he said, "Why do ye run from the tom-cat of the desert? I warrant you I will kill him." So the Syrian went to the Provost and told him of this and he said, "If he slay him, I will give him a thousand dinars," and said the other merchants, "We will reward him likewise one and all." With this Ali put off his mantle and there appeared upon him a suit of steel; then he took a chopper of steel^t and opening it turned the screw; after which he went forth alone and standing in the road before the lion, cried out to him. The lion ran at him, but Ali of Cairo smote him between the eyes with his chopper and cut him in sunder, whilst the caravan-leader and the merchants looked on. Then said he to the leader, "Have no fear, O nuncle!" and the Syrian answered, saying, "O my son, I am thy servant for all future time." Then the Provost embraced him and kissed him between the eyes and gave him the thousand dinars, and each of the other merchants gave him twenty dinars. He deposited all the coin with the Provost and they slept that night till the morning, when they set out again, intending for Baghdad, and fared on till they came to the Lion's Clump and the Wady of Dogs, where lay a villain Badawi, a brigand and his tribe, who sallied forth on them. The folk fled from the highway-men, and the Provost said, "My monies are lost!" when, lo! up came Ali in a buff coat hung with bells, and bringing out his long lance, fitted the pieces together. Then he seized one of the Arab's horses and mounting it cried out to the Badawi Chief, saying, "Come out to fight me with spears!" Moreover he shook his bells

The Adventures of Mercury Ali of Cairo

and the Arab's mare took fright at the noise and Ali struck the Chief's spear and broke it. Then he smote him on the neck and cut off his head.⁺ When the Badawin saw their chief fall, they ran at Ali, but he cried out, saying, "Allaho Akbar—God is Most Great!"—and, falling on them broke them and put them to flight. Then he raised the Chief's head on his spear-point and returned to the merchants, who rewarded him liberally and continued their journey, till they reached Baghdad. Thereupon Ali took his money



from the Provost and committed it to the Syrian caravan-leader, saying, "When thou returnest to Cairo, ask for my barracks and give these monies to my deputy." Then he slept that night and on the morrow he entered the city and threading the streets enquired for Calamity Ahmad's quarters; but none would direct him thereto.⁺ So he walked on, till he came to the square Al-Nafz, where he saw children at play, and amongst them a lad called Ahmad al-Lakit,⁺ and said to himself, "O my Ali, thou shalt not get news of them but from their little ones." Then he turned and seeing a sweetmeat-seller bought Halwá of him and called to the children; but Ahmad al-Lakit drove the rest away and coming up to him, said, "What seekest thou?" Quoth Ali, "I had a son and he died and I saw him in a dream asking for sweetmeats: wherefore I have bought them and wish to give each child a bit." So saying, he gave Ahmad a slice, and he looked at it and seeing a dinar sticking to it, said, "Begone! I am no catamite: seek another than I." Quoth Ali, "O my son, none but a sharp fellow taketh the hire,

The 711th Night

even as he is a sharp one who giveth it. I have sought all day for Ahmad al-Danaf's barrack, but none would direct me thereto; so this dinar is thine an thou wilt guide me thither." Quoth the lad, "I will run before thee and do thou keep up with me, till I come to the place, when I will catch up a pebble with my foot^t and kick it against the door; and so shalt thou know it." Accordingly he ran on and Ali after him, till they came to the place, when the boy caught up a pebble between his toes and kicked it against the door so as to make the place known.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 711th night, she resumed,

It hath reached me, O auspicious King, that when Ahmad the Abortion had made known the place, Ali laid hold of him and would have taken the dinar from him, but could not; so he said to him, "Go: thou deservest largess for thou art a sharp fellow, whole of wit and stout of heart. Inshallah, if I become a captain to the Caliph, I will make thee one of my lads." Then the boy made off and Ali Zaybak went up to the door and knocked; whereupon quoth Ahmad al-Danaf, "O doorkeeper, open the door; that is the knock of Quicksilver Ali the Cairene." So he opened the door and Ali entered and saluted with the salam Ahmad who embraced him, and the Forty greeted him. Then Calamity Ahmad gave him a suit of clothes, saying, "When the Caliph made me captain, he clothed my lads and I kept this suit^t for thee." Then they seated him in the place of honour and setting on meat they ate well and drink they drank hard and made merry till the morning, when Ahmad said to Ali, "Beware thou walk not about the streets of Baghdad, but sit thee still in this barrack." Asked Ali, "Why so? Have I come hither to be shut up? No, I came to look about me and divert myself." Replied Ahmad, "O my son, think not that Baghdad be like Cairo. Baghdad is the seat of the Caliphate; sharpeners abound therein and rogueries spring therefrom as worts spring out of earth." So Ali abode in the barrack three days when Ahmad said to him, "I wish to present thee to the Caliph, that he may assign thee an allowance." But he replied, "When the time cometh." So he let him go his own way. One day, as Ali sat in the barrack, his breast became straitened and his soul troubled and he said in himself, "Come, let us up and thread the ways of Baghdad and broaden my bosom." So he went out and

The Adventures of Mercury Ali of Cairo

walked from street to street, till he came to the middle bazar, where he entered a cook-shop and dined;⁺ after which he went out to wash his hands. Presently he saw forty slaves, with felt bonnets and steel cutlasses, come walking, two by two; and last of all came Dalilah the Wily, mounted on a she-mule, with a gilded helmet which bore a ball of polished steel, and clad in a coat of mail, and such like. Now she was returning from the Divan to the Khan of which she was portress; and when she espied Ali, she looked at him fixedly and saw that he resembled Calamity Ahmad in height and breadth. Moreover, he was clad in a striped Abá-cloak and a burnous, with a steel cutlass by his side and similar gear, while valour shone from his eyes, testifying in favour of him and not in disfavour of him. So she returned to the Khan and going in to her daughter, fetched a table of sand, and struck a geomantic figure, whereby she discovered that the stranger's name was Ali of Cairo and that his fortune overcame her fortune and that of her daughter. Asked Zaynab, "O my mother, what hath befallen thee that thou hast recourse to the sand-table?" Answered Dalilah, "O my daughter, I have seen this day a young man who resembleth Calamity Ahmad, and I fear lest he come to hear how thou didst strip Ahmad and his men and enter the Khan and play us a trick, in revenge for what we did with his chief and the forty; for methinks he has taken up his lodging in Al-Danaf's barrack." Zaynab rejoined, "What is this? Methinks thou hast taken his measure." Then she donned her fine clothes and went out into the streets. When the people saw her, they all made love to her and she promised and sware and listened and coquetted and passed from market to market, till she saw Ali the Cairene coming, when she went up to him and rubbed her shoulder against him. Then she turned and said, "Allah give long life to folk of discrimination!" Quoth he, "How goodly is thy form! To whom dost thou belong?" and quoth she, "To the gallant⁺ like thee"; and he said, "Art thou wife or spinster?" "Married," said she. Asked Ali, "Shall it be in my lodging or thine?"⁺ and she answered, "I am a merchant's daughter and a merchant's wife and in all my life I have never been out of doors till to-day, and my only reason was that when I made ready food and thought to eat, I had no mind thereto without company. When I saw thee, love of thee entered my heart: so wilt thou deign solace my soul

The 712th Night

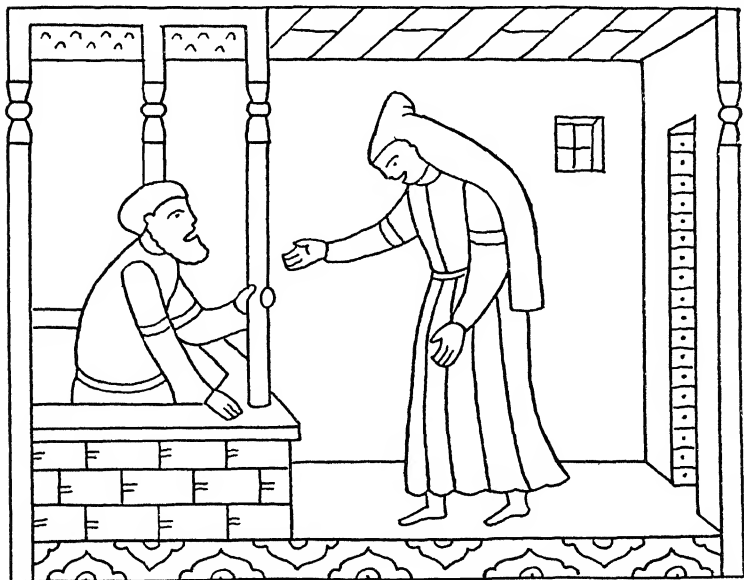
and eat a mouthful with me?" Quoth he, "Whoso is invited, let him accept." Thereupon she went on and he followed her from street to street, but presently he bethought himself and said, "What wilt thou do and thou a stranger? Verily 'tis said, 'Whoso doth whoredom in his strangerhood, Allah will send him back disappointed.' But I will put her off from thee with fair words." So he said to her, "Take this dinar and appoint me a day other than this"; and she said, "By the Mighty Name, it may not be but thou shalt go home with me as my guest this very day and I will take thee to fast friend." So he followed her till she came to a house with a lofty porch and a wooden bolt on the door and said to him, "Open this lock."⁺ Asked he "Where is the key?" and she answered, "'Tis lost." Quoth he, "Whoso openeth a lock without a key is a knave whom it behoveth the ruler to punish, and I know not how to open doors without keys."⁺ With this she raised her veil and showed him her face, whereat he took one glance of eyes that cost him a thousand sighs. Then she let fall her veil on the lock and repeating over it the names of the mother of Moses, opened it without a key and entered. He followed her and saw swords and steel-weapons hanging up; and she put off her veil and sat down with him. Quoth he to himself, "Accomplish what Allah hath decreed to thee," and bent over her, to take a kiss of her cheek; but she caught the kiss upon her palm, saying, "This beseemeth not but by night." Then she brought a tray of food and wine, and they ate and drank; after which she rose and drawing water from the well, poured it from the ewer over his hands, whilst he washed them. Now whilst they were on this wise, she cried out and beat upon her breast, saying, "My husband had a signet-ring of ruby, which was pledged to him for five hundred dinars, and I put it on; but 'twas too large for me, so I straitened it with wax, and when I let down the bucket,⁺ that ring must have dropped into the well. So turn thy face to the door, the while I doff my dress and go down into the well and fetch it." Quoth Ali, "'Twere shame on me that thou shouldst go down there I being present; none shall do it save I." So he put off his clothes and tied the rope about himself and she let him down into the well. Now there was much water therein and she said to him, "The rope is too short; loose thyself and drop down." So he did himself loose from the rope and dropped into the water, in which

The Adventures of Mercury Ali of Cairo

he sank fathoms deep without touching bottom; whilst she donned her mantilla and taking his clothes, returned to her mother——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 712th night, she said,

It hath reached me, O auspicious King, that when Ali of Cairo was in the well, Zaynab donned her mantilla and, taking his clothes, returned to her mother and said, "I have stripped Ali the Egyptian and cast him into the Emir Hasan's well, whence alas for his chance of escaping!"⁺ Presently, the Emir Hasan, the master of the house, who had been absent at the Divan, came home and, finding the door open, said to his Syce, "Why didst thou not draw the bolt?" "O my lord," replied the groom, "indeed I locked it with my own hand." The Emir cried, "As my head liveth, some robber hath entered my house!" Then he went in and searched, but found none and said to the groom, "Fill the ewer, that I may make the Wuzu-ablution." So the man lowered the bucket into the well but, when he drew it up, he found it heavy and looking down, saw something therein sitting; whereupon he let it fall into the water and cried out, saying, "O my lord, an Ifrit came up to me out of the well!" Replied the Emir, "Go and fetch four doctors of the law, that they may read the



The 713th Night

Koran over him, till he go away." So he fetched the doctors and the Emir said to them, "Sit round this well and exorcise me this Ifrit." They did as he bade them; after which the groom and another servant lowered the bucket again and Ali clung to it and hid himself under it patiently till he came near the top, when he sprang out and landed among the doctors, who fell a-cuffing one another and crying out, "Ifrit! Ifrit!" The Emir looked at Ali and seeing him a young man, said to him, "Art thou a thief?" "No," replied Ali; "Then what dost thou in the well?" asked the Emir; and Ali answered, "I was asleep and dreamt a wet dream;⁺ so I went down to the Tigris to wash myself and dived, whereupon the current carried me under the earth and I came up in this well." Quoth the other, "Tell the truth."⁺ So Ali told him all that had befallen him, and the Emir gave him an old gown and let him go. He returned to Calamity Ahmad's lodging and related to him all that had passed. Quoth Ahmad, "Did I not warn thee that Baghdad is full of women who play tricks upon men?" And quoth Ali Kitf al-Jamal, "I conjure thee by the Mighty Name, tell me how it is that thou art the chief of the lads of Cairo and yet hast been stripped by a girl?" This was grievous to Ali and he repented him of not having followed Ahmad's advice. Then the Calamity gave him another suit of clothes and Hasan Shuman said to him, "Dost thou know the young person?" "No," replied Ali; and Hasan rejoined, "'Twas Zaynab, the daughter of Dalilah the Wily, the portress of the Caliph's Khan; and hast thou fallen into her toils, O Ali?" Quoth he, "Yes," and quoth Hasan, "O Ali, 'twas she who took thy Chief's clothes and those of all his men." "This is a disgrace to you all!" "And what thinkest thou to do?" "I purpose to marry her." "Put away that thought far from thee, and console thy heart of her." "O Hasan, do thou counsel me how I shall do to marry her." "With all my heart: if thou wilt drink from my hand and march under my banner, I will bring thee to thy will of her." "I will well." So Hasan made Ali put off his clothes; and, taking a cauldron heated therein somewhat as it were pitch, wherewith he anointed him and he became like unto a blackamoor slave. Moreover, he smeared his lips and cheeks and pencilled his eyes with red Kohl.⁺ Then he clad him in a slave's habit and giving him a tray of kabobs and wine, said to him, "There is a black cook in the Khan

The Adventures of Mercury Ali of Cairo

who requires from the bazar only meat; and thou art now become his like; so go thou to him civilly and accost him in friendly fashion and speak to him in the blacks' lingo, and salute him, saying, 'Tis long since we met in the beer-ken.' He will answer thee, 'I have been too busy: on my hands be forty slaves, for whom I cook dinner and supper, besides making ready a tray for Dalilah and the like for her daughter Zaynab and the dogs' food.' And do thou say to him, 'Come, let us eat kabobs and lush swipes.'⁺ Then go with him into the saloon and make him drunken and question him of his service, how many dishes and what dishes he hath to cook, and ask him of the dogs' food and the keys of the kitchen and the larder; and he will tell thee; for a man, when he is drunken, telleth all he would conceal were he sober. When thou hast done this drug him and don his clothes and sticking the two knives in thy girdle, take the vegetable-basket and go to the market and buy meat and greens, with which do thou return to the Khan and enter the kitchen and the larder and cook the food. Dish it up and put Bhang in it, so as to drug the dogs and the slaves and Dalilah and Zaynab and lastly serve up. When all are asleep, hie thee to the upper chamber and bring away every suit of clothes thou wilt find hanging there. And if thou have a mind to marry Zaynab, bring with thee also the forty carrier-pigeons." So Ali went to the Khan and, going in to the cook, saluted him and said, "'Tis long since I have met thee in the beer-ken." The slave replied, "I have been busy cooking for the slaves and the dogs." Then he took him and making him drunken, questioned him of his work. Quoth the kitchener, "Every day I cook five dishes for dinner and the like for supper; and yesterday they sought of me a sixth dish,⁺ yellow rice,⁺ and a seventh, a mess of cooked pomegranate seed." Ali asked, "And what is the order of thy service?" and the slave answered, "First I serve up Zaynab's tray, next Dalilah's; then I feed the slaves and give the dogs their sufficiency of meat, and the least that satisfies them is a pound each." But, as fate would have it, he forgot to ask him of the keys. Then he drugged him and donned his clothes; after which he took the basket and went to the market. There he bought meat and greens.—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 713th night, she continued,

The 713th Night

It hath reached me, O auspicious King, that Ali of Cairo, after drugging the cook-slave with Bhang, took the two knives which he stuck in his belt and, carrying the vegetable-basket, went to the market where he bought meat and greens; and, presently returning to the Khan, he saw Dalilah seated at the gate, watching those who went in and came out, and the forty slaves with her, armed. So he heartened his heart and entered; but Dalilah knew him and said to him, "Back, O captain of thieves! Wilt thou play a trick on me in the Khan?" Thereupon he (dressed as a slave) turned and said to her, "What sayest thou, O portress?" She asked, "What hast thou done with the slave, our cook? say me if thou hast killed or drugged him?" He answered, "What cook? Is there here another slave-cook than I?" She rejoined, "Thou liest, thou art Mercury Ali the Cairene." And he said to her, in slaves' patois, "O portress, are the Cairenes black or white? I will slave for you no longer." Then said the slaves to him, "What is the matter with thee, O our cousin?" Cried Dalilah, "This is none of your uncle's children, but Ali Zaybak the Egyptian; and meseems he hath either drugged your cousin or killed him." But they said, "Indeed this is our cousin Sa'adu'llah the cook"; and she, "Not so, 'tis Mercury Ali, and he hath dyed his skin." Quoth the sharper, "And who is Ali? I am Sa'adu'llah." Then she fetched unguent of proof, with which she anointed Ali's forearm and rubbed it; but the black did not come off; whereupon quoth the slaves, "Let him go and dress us our dinner." Quoth Dalilah, "If he be indeed your cousin, he knoweth what you sought of him yesternight⁺ and how many dishes he cooketh every day." So they asked him of this and he said, "Every day I cook you five dishes for the morning and the like for the evening meal, lentils and rice and broth and stew⁺ and sherbet of roses; and yesternight ye sought of me a sixth dish and a seventh, to wit yellow rice and cooked pomegranate seed." And the slaves said "Right!" Then quoth Dalilah, "In with him and if he know the kitchen and the larder, he is indeed your cousin; but, if not, kill him." Now the cook had a cat which he had brought up, and whenever he entered the kitchen it would stand at the door and spring to his back, as soon as he went in. So, when Ali entered, the cat saw him and jumped on his shoulders; but he threw it off and it ran before him to the door of the kitchen and stopped there. He guessed that

The Adventures of Mercury Ali of Cairo



this was the kitchen door; so he took the keys and seeing one with traces of feathers thereon, knew it for the kitchen key and therewith opened the door. Then he entered and setting down the greens, went out again, led by the cat, which ran before him and stopped at another door. He guessed that this was the larder and seeing one of the keys marked with grease, knew it for the key and opened the door therewith; whereupon quoth the slaves, "O Dalilah, were he a stranger, he had not known the kitchen and the larder, nor had he been able to distinguish the keys thereof from the rest; verily, he is our cousin Sa'adu'llah." Quoth she, "He learned the places from the cat and distinguished the keys one from the other by the appearance: but this cleverness imposeth not upon *me*." Then he returned to the kitchen where he cooked the dinner and, carrying Zaynab's tray up to her room, saw all the stolen clothes hanging up; after which he went down and took Dalilah her tray and gave the slaves and the dogs their rations. The like he did at sundown and drugged Dalilah's food and that of Zaynab and the slaves. Now the doors of the Khan were opened and shut with the sun. So Ali went forth and cried out, saying, "O dwellers in the Khan, the watch is set and we have loosed the dogs; whoso stirreth out after this can blame none save himself." But he had delayed the dogs' supper and put poison therein; consequently when he set it before them, they ate of it and died while the slaves and Dalilah and Zaynab still slept under

The 714th Night

Bhang. Then he went up and took all the clothes and the carrier-pigeons and, opening the gate, made off to the barrack of the Forty, where he found Hasan Shuman the Pestilence who said to him, "How hast thou fared?" Thereupon he told him what had passed and he praised him. Then he caused him to put off his clothes and boiled a decoction of herbs wherewith he washed him, and his skin became white as it was; after which he donned his own dress and going back to the Khan, clad the cook in the habit he had taken from him and made him smell to the counter-drug; upon which the slave awoke and going forth to the greengrocer's, bought vegetables and returned to the Khan. Such was the case with Al-Zaybak of Cairo; but as regards Dalilah the Wily, when the day broke, one of the lodgers in the Khan came out of his chamber and, seeing the gate open and the slaves drugged and the dogs dead, he went in to her and found her lying drugged, with a scroll on her neck and at her head a sponge steeped in the counter-drug. He set the sponge to her nostrils and she awoke and asked, "Where am I?" The merchant answered, "When I came down from my chamber I saw the gate of the Khan open and the dogs dead and found the slaves and thee drugged." So she took up the paper and read therein these words, "None did this deed save Ali the Egyptian." Then she awoke the slaves and Zaynab by making them smell the counter-Bhang and said to them, "Did I not tell you that this was Ali of Cairo?" presently adding to the slaves, "But do ye conceal the matter." Then she said to her daughter, "How often have I warned thee that Ali would not forego his revenge? He hath done this deed in requital of that which thou diddest with him and he had it in his power to do with thee other than this thing; but he refrained therefrom out of courtesy and a desire that there should be love and friendship between us." So saying, she doffed her man's gear and donned woman's attire⁺ and, tying the kerchief of peace about her neck, repaired to Ahmad al-Danaf's barrack. Now when Ali entered with the clothes and the carrier-pigeons, Hasan Shuman gave the hall-keeper the price of forty pigeons and he bought them and cooked them amongst the men. Presently there came a knock at the door and Ahmad said, "That is Dalilah's knock: rise and open to her, O hall-keeper." So he admitted her and asked her, "What bringeth thee hither"—

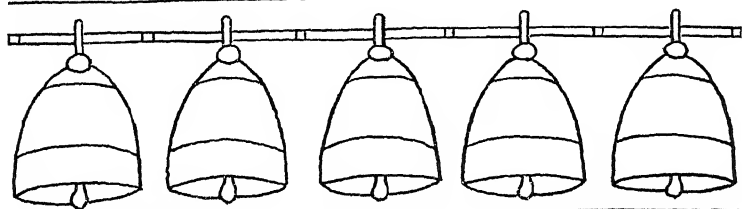
The Adventures of Mercury Ali of Cairo

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 714th night, she said,

It hath reached me, O auspicious King, that when Dalilah was admitted, Hasan asked her, "What bringeth thee hither, O ill-omened old woman? Verily, thou and thy brother Zurayk the fishmonger are of a piece!" and she answered, "O captain, I am in the wrong and this my neck is at thy mercy; but tell me which of you it was that played me this trick?" Quoth Calamity Ahmad, "'Twas the first of my lads." Rejoined Dalilah, "For the sake of Allah intercede with him to give me back the carrier-pigeons and what not, and thou wilt lay me under great obligation." When Hasan heard this he said, "Allah requite thee, O Ali! Why didst thou cook the pigeons?" and Ali answered, "I knew not that they were carrier-pigeons." Then said Ahmad, "O hall-keeper, bring us the cooked pigeons." So he brought them and Dalilah took a piece and tasting it, said, "This is none of the carrier-pigeons' flesh, for I fed them on grains of musk and their meat is become even as musk." Quoth Shuman, "An thou desire to have the carrier-pigeons, comply with Ali's will." Asked she, "What is that?" And Hasan answered, "He would have thee marry him to thy daughter Zaynab." She said, "I have not command over her except of affection"; and Hasan said to Ali the Cairene, "Give her the pigeons." So he gave them to her, and she took them and rejoiced in them. Then quoth Hasan to her, "There is no help but thou return us a sufficient reply"; and Dalilah rejoined, "If it be indeed his wish to marry her, it availed nothing to play this clever trick upon us: it behoveth him rather to demand her in marriage of her mother's brother and her guardian, Captain Zurayk, him who crieth out, saying, 'Ho! a pound of fish for two farthings!' and who hangeth up in his shop a purse containing two thousand dinars." When the Forty heard this, they all rose and cried out, saying, "What manner of blather is this, O harlot? Dost thou wish to bereave us of our brother Ali of Cairo?" Then she returned to the Khan and said to her daughter, "Ali the Egyptian seeketh thee in marriage." Whereat Zaynab rejoiced, for she loved him because of his chaste forbearance towards her,[†] and asked her mother what had passed. So she told her, adding, "I made it a condition that he should demand thy hand of thine uncle, so I might make him fall into destruction." Meanwhile Ali turned to

The 714th Night

his fellows and asked them, "What manner of man is this Zurayk?" and they answered, "He was chief of the sharpers of Al-Irak land and could all but pierce mountains and lay hold upon the stars. He would steal the Kohl from the eye and, in brief, he had not his match for roguery; but he hath repented his sins and forsworn his old way of life and opened him a fishmonger's shop. And now he hath amassed two thousand dinars by the sale of fish and laid them in a purse with strings of silk, to which he hath tied bells and rings and rattles of brass, hung on a peg within the doorway. Every time he openeth his shop he suspendeth the said purse and crieth out, saying, 'Where are ye, O sharpers of Egypt,



O prigs of Al-Irak, O tricksters of Ajam-land? Behold, Zurayk the fishmonger hath hung up a purse in front of his shop, and whoso pretendeth to craft and cunning, and can take it by sleight, it is his.' So the long-fingered and greedy-minded come and try to take the purse, but cannot; for, whilst he frieth his fish and tendeth the fire, he layeth at his feet scone-like circles of lead; and whenever a thief thinketh to take him unawares and maketh a snatch at the purse he casteth at him a load of lead and slayeth him or doeth him a damage. So, O Ali, wert thou to tackle him, thou wouldst be as one who jostleth a funeral cortège, unknowing who is dead;† for thou art no match for him, and we fear his mischief for thee. Indeed, thou hast no call to marry Zaynab, and he who leaveth a thing alone liveth without it." Cried Ali, "This were shame, O comrades; needs must I take the purse: but bring me a young lady's habit." So they brought him women's clothes and he clad himself therein and stained his hands with Henna, and modestly hung down his veil. Then he took a lamb and killing it, cut out the long intestine† which he cleaned and tied up below; moreover he filled it with the blood and bound it between his thighs; after which he donned petticoat-trousers and walking boots. He also made himself a pair of false breasts with birds'

The Adventures of Mercury Ali of Cairo

crops and filled them with thickened milk and tied round his hips and over his belly a piece of linen, which he stuffed with cotton, girding himself over all with a kerchief of silk well starched. Then he went out, whilst all who saw him exclaimed, "What a fine pair of hind cheeks!" Presently he saw an ass-driver coming, so he gave him a dinar and mounting, rode till he came to Zurayk's shop, where he saw the purse hung up and the gold glittering through it. Now Zurayk was frying fish, and Ali said, "O ass-man, what is that smell?" Replied he, "It's the smell of Zurayk's fish." Quoth Ali, "I am a woman with child and the smell harmeth me; go, fetch me a slice of the fish." So the donkey-boy said to Zurayk, "What aileth thee to fry fish so early and annoy pregnant women with the smell? I have here the wife of the Emir Hasan Sharr al-Tarik, and she is with child; so give her a bit of fish, for the babe stirreth in her womb. O Protector, O my God, avert from us the mischief of this day!" Thereupon Zurayk took a piece of fish and would have fried it, but the fire had gone out and he went in to rekindle it. Meanwhile Ali dismounted and sitting down, pressed upon the lamb's intestine till it burst and the blood ran out from between his legs. Then he cried aloud, saying, "O my back! O my side!" Whereupon the driver turned and seeing the blood running, said, "What aileth thee, O my lady?" Replied Ali, "I have miscarried"; whereupon Zurayk looked out and seeing the blood fled affrighted into the inner shop. Quoth the donkey-driver, "Allah torment thee, O Zurayk! The lady hath miscarried and thou art no match for her husband. Why must thou make a stench so early in the morning? I said to thee, 'Bring her a slice,' but thou wouldst not." Thereupon, he took his ass and went his way and, as Zurayk still did not appear, Ali put out his hand to the purse; but no sooner had he touched it than the bells and rattles and rings began to jingle and the gold to chink. Quoth Zurayk, who returned at the sound, "Thy perfidy hath come to light, O gallows-bird! Wilt thou put a cheat on me and thou in a woman's habit? Now take what cometh to thee!" And he threw a cake of lead at him, but it went agley and lighted on another; whereupon the people rose against Zurayk and said to him, "Art thou a tradesman, or a swashbuckler? An thou be a tradesman, take down thy purse and spare the folk thy mischief." He replied, "Bismillah, in the name of Allah! On my head be it." As for Ali,

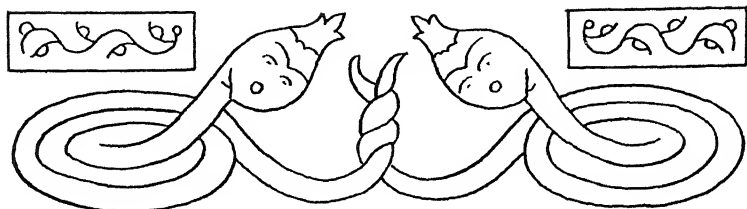
The 715th Night

he made off to the barrack and told Hasan Shuman what had happened, after which he put off his woman's gear and donning a groom's habit which was brought to him by his chief took a dish and five dirhams. Then he returned to Zurayk's shop and the fish-monger said to him, "What dost thou want, O my master?"⁺ He showed him the dirhams and Zurayk would have given him of the fish in the tray, but he said, "I will have none save hot fish." So he set fish in the earthen pan and finding the fire dead, went in to relight it; whereupon Ali put out his hand to the purse and caught hold of the end of it. The rattles and rings and bells jingled and Zurayk said, "Thy trick hath not deceived me. I knew thee for all thou art disguised as a groom by the grip of thy hand on the dish and the dirhams."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 715th night, she resumed,

It hath reached me, O auspicious King, that when Ali of Egypt put out his hand to the purse, the bells and rings jingled and Zurayk said, "Thy trick hath not deceived me for all thou comest disguised as a groom; I knew thee by the grip of thy hand on the dish and the dirhams!" So saying, he threw the lead at him, but he avoided it and it fell into the pan full of hot fish and broke it and overturned it, fat and all, upon the breast and shoulders of the Kazi, who was passing. The oil ran down inside his clothes to his privy parts and he cried out, "O my privities! What a sad pickle you are in! Alas, unhappy I! Who hath played me this trick?" Answered the people, "O our lord, it was some small boy that threw a stone into the pan: but for Allah's ward, it had been worse." Then they turned and seeing the loaf of lead and that it was Zurayk who had thrown it, rose against him and said to him, "O Zurayk, this is not allowed of Allah! Take down the purse or it shall go ill for thee." Answered he, "I will take it down, In-shallah!" Meanwhile Ali returned to the barrack and told his comrades who cried, "Where is the purse?" all that had passed and they said, "Thou hast exhausted two-thirds of his cunning." Then he changed his groom's dress for the garb of a merchant and going out, met a snake-charmer with a bag of serpents and a wallet containing his kit, to whom said he, "O charmer, come and amuse my lads, and thou shalt have largess." So he accompanied him to the barrack, where he fed him and drugging him with

The Adventures of Mercury Ali of Cairo



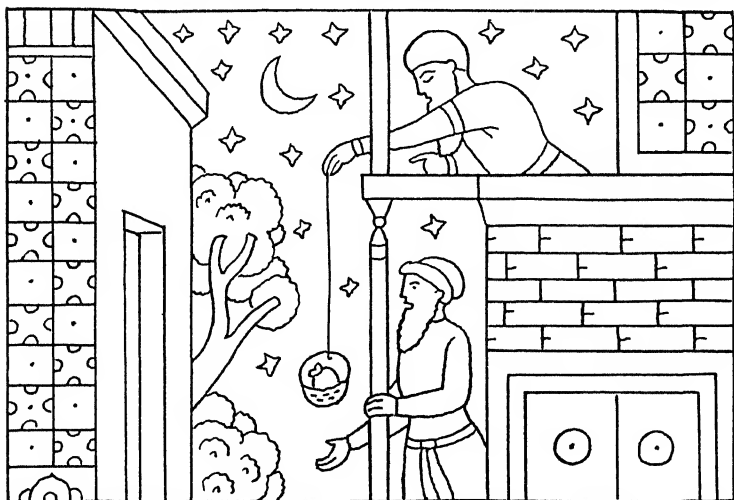
Bhang, doffed his clothes and put them on. Then he took the bags and repairing to Zurayk's shop began to play the reed-pipe. Quoth Zurayk, "Allah provide thee!" But Ali pulled out the serpents and cast them down before him; whereat the fishseller, who was afraid of snakes, fled from them into the inner shop. Thereupon Ali picked up the reptiles and, thrusting them back into the bag, stretched out his hand and caught hold of the end of the purse. The rings again rang and the bells and rattles jangled, and Zurayk cried, "Wilt thou never cease to play me tricks? Now thou feignest thyself a serpent-charmer!" So saying, he took up a piece of lead, and hurled it at Ali; but it missed him and fell on the head of a groom, who was passing by, following his master, a trooper, and knocked him down. Quoth the soldier, "Who felled him?" and the folk said, "'Twas a stone fell from the roof." So the soldier passed on and the people, seeing the piece of lead, went up to Zurayk and cried to him, "Take down the purse!" and he said, "Inshallah, I will take it down this very night!" Ali ceased not to practise upon Zurayk till he had made seven different attempts but without taking the purse. Then he returned the snake-charmer his clothes and kit and gave him due benevolence; after which he went back to Zurayk's shop and heard him say, "If I leave the purse here to-night, he will dig through the shop-wall and take it; I will carry it home with me." So he arose and shut the shop; then he took down the purse and putting it in his bosom set out home, till he came near his house, when he saw a wedding in a neighbour's lodging and said to himself, "I will hie me home and give my wife the purse and don my fine clothes and return to the marriage." And Ali followed him. Now Zurayk had married a black girl, one of the freed women of the Wazir Ja'afar, and she had born him a son, whom he named Abdallah, and he had promised her to spend the money in the purse on the occasion of the boy's circumcision and of his marriage-procession. So he went

The 715th Night

into his house and, as he entered, his wife saw that his face was overcast and asked him, "What hath caused thy sadness?" Quoth he, "Allah hath afflicted me this day with a rascal who made seven attempts to get the purse, but without avail"; and quoth she, "Give it to me, that I may lay it up against the boy's festival-day." (Now Ali, who had followed him, lay hidden in a closet whence he could see and hear all.) So he gave her the purse and changed his clothes, saying, "Keep the purse safely, O Umm Abdallah, for I am going to the wedding." But she said, "Take thy sleep awhile." So he lay down and fell asleep. Presently, Ali rose and going on tiptoe to the purse, took it and went to the house of the wedding and stood there, looking on at the fun. Now meanwhile, Zurayk dreamt that he saw a bird fly away with the purse and awaking in affright, said to his wife, "Rise; look for the purse." So she looked and finding it gone, buffeted her face and said, "Alas the blackness of thy fortune, O Umm Abdallah! A sharper hath taken the purse." Quoth Zurayk, "By Allah it can be none other than rascal Ali who hath plagued me all day! He hath followed me home and seized the purse; and there is no help but that I go and get it back." Quoth she, "Except thou bring it, I will lock on thee the door and leave thee to pass the night in the street." So he went up to the house of the wedding, and seeing Ali looking on, said to himself, "This is he who took the purse; but he lodgeth with Ahmad al-Danaf." So he forewent him to the barrack and, climbing up at the back, dropped down into the saloon, where he found every one asleep. Presently there came a rap at the door and Zurayk asked, "Who is there!" "Ali of Cairo," answered the knocker; and Zurayk said, "Hast thou brought the purse?" So Ali thought it was Hasan Shuman and replied, "I have brought it;† open the door." Quoth Zurayk, "Impossible that I open to thee till I see the purse; for thy chief and I have laid a wager about it." Said Ali, "Put out thy hand." So he put out his hand through the hole in the side-door and Ali laid the purse in it; whereupon Zurayk took it and going forth, as he had come in, returned to the wedding. Ali stood for a long while at the door, but none opened to him; and at last he gave a thundering knock that awoke all the men and they said, "That is Ali of Cairo's peculiar rap." So the hall-keeper opened to him and Hasan Shuman said to him, "Hast thou brought the purse?" Replied Ali,

The Adventures of Mercury Ali of Cairo

"Enough of jesting, O Shuman: didst thou not swear that thou wouldest not open to me till I showed thee the purse, and did I not give it thee through the hole in the side-door? And didst thou not say to me, 'I am sworn never to open the door till thou show me the purse?'" Quoth Hasan, "By Allah, 'twas not I who took it, but Zurayk!" Quoth Ali, "Needs must I get it again," and repaired to the house of the wedding, where he heard the buffoon⁺ say, "Bravo,⁺ O Abu Abdallah! Good luck to thee with thy son!" Said Ali, "My luck is in the ascendant," and going to the fishmonger's lodging, climbed over the back wall of the house and found his wife asleep. So he drugged her with Bhang and clad himself in her clothes. Then he took the child in his arms and went round, searching, till he found a palm-leaf basket containing buns,⁺ which Zurayk, of his niggardliness, had kept from the Greater Feast. Presently, the fishmonger returned and knocked at the door, whereupon Ali imitated his wife's voice and asked, "Who is at the door?" "Abu Abdallah," answered Zurayk and Ali said, "I swore that I would not open the door to thee, except thou broughtest back the purse." Quoth the fishmonger, "I have brought it." Cried Ali, "Here with it into my hand before I open the door"; and Zurayk answered, saying, "Let down the basket and take it therein." So Sharper Ali let down the basket and the other put the purse therein, whereupon Ali took it and drugged



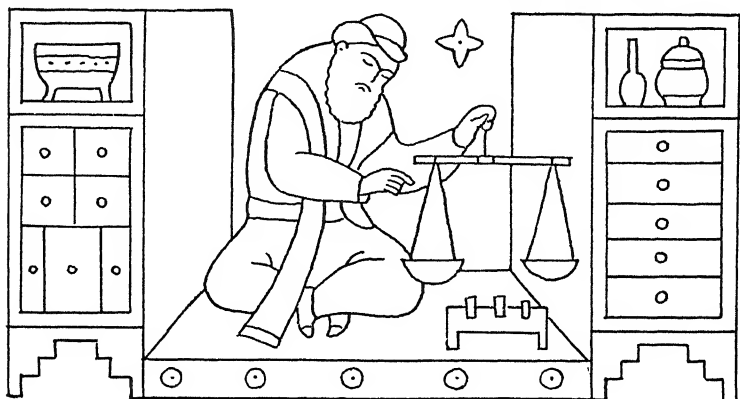
The 716th Night

the child. Then he aroused the woman and making off by the back way as he had entered, returned with the child and the purse and the basket of cakes to the barrack and showed them all to the Forty, who praised his dexterity. Thereupon he gave them cakes, which they ate, and made over the boy to Hasan Shuman, saying, "This is Zurayk's child; hide it by thee." So he hid it and fetching a lamb, gave it to the hall-keeper who cooked it whole, wrapped in a cloth, and laid it out shrouded as it were a dead body. Meanwhile Zurayk stood awhile, waiting at the door, then gave a knock like thunder and his wife said to him, "Hast thou brought the purse?" He replied, "Didst thou not take it up in the basket thou diddest let down but now?" and she rejoined, "I let no basket down to thee, nor have I set eyes on the purse." Quoth he, "By Allah, the sharper hath been beforehand with me and hath taken the purse again!" Then he searched the house and found the basket of cakes gone and the child missing and cried out, saying, "Alas, my child!" Whereupon the woman beat her breast and said, "I and thee to the Wazir, for none hath killed my son save this sharper, and all because of thee." Cried Zurayk, "I will answer for him." So he tied the kerchief of truce about his neck and going to Ahmad al-Danaf's lodging, knocked at the door. The hall-keeper admitted him and as he entered Hasan Shuman asked him, "What bringeth thee here?" He answered, "Do ye intercede with Ali the Cairene to restore me my child and I will yield to him the purse of gold." Quoth Hasan, "Allah requite thee, O Ali! Why didst thou not tell me it was his child?" "What hath befallen him?" cried Zurayk, and Hasan replied, "We gave him raisins to eat, and he choked and died; and this is he." Quoth Zurayk, "Alas, my son! What shall I say to his mother?" Then he rose and opening the shroud, saw it was a lamb barbecued and said, "Thou makest sport of me, O Ali!" Then they gave him the child and Calamity Ahmad said to him, "Thou didst hang up the purse, proclaiming that it should be the property of any sharper who should be able to take it, and Ali hath taken it; so 'tis the very property of our Cairene." Zurayk answered, "I make him a present of it"; but Ali said to him, "Do thou accept it on account of thy niece Zaynab." And Zurayk replied, "I accept it." Then quoth the Forty, "We demand of thee Zaynab in marriage for Ali of Cairo"; but quoth he, "I have no control over her save of kind-

The Adventures of Mercury Ali of Cairo

ness." Hasan asked, "Dost thou grant our suit?" and he answered, "Yes, I will grant her in marriage to him who can avail to her mahr or marriage-settlement." "And what is her dowry?" enquired Hasan; and Zurayk replied, "She hath sworn that none shall mount her breast save the man who bringeth her the robe of Kamar, daughter of Azariah the Jew, and the rest of her gear."

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 716th night, she said,



It hath reached me, O auspicious King, that when Zurayk replied to Shuman, "She hath sworn that none shall ride astraddle upon her breast save the man who bringeth her the clothes of Kamar, daughter of Azariah the Jew, and her crown and girdle and pantoufle^t of gold," Ali cried, "If I do not bring her the clothes this very night, I renounce my claim to her." Rejoined Zurayk, "O Ali, thou art a dead man if thou play any of thy pranks on Kamar." "Why so?" asked Ali and the other answered, "Her father, Jew Azariah, is a skilful, wily, perfidious magician who hath the Jinn at his service. He owneth without the city a castle, whose walls are one brick of gold and one of silver and which is visible to the folk only whilst he is therein: when he goeth forth, it disappeareth. He brought his daughter this dress I speak of from an enchanted treasure, and every day he layeth it in a charger of gold and, opening the windows of the palace, crieth out, 'Where are the sharpeners of Cairo, the prigs of Al-Irak, the master-thieves of Ajam-land? Whoso prevaieth to take this dress, 'tis his.' So all the long-fingered ones essayed the adventure, but

The 716th Night

failed to take it, and he turned them by his magic into apes and asses." But Ali said, "I will assuredly take it, and Zaynab shall be displayed therein."⁺ So he went to the shop of the Jew and found him a man of stern and forbidding aspect, seated with scales and stone-weights and gold and silver and nests of drawers and so forth before him, and a she-mule tethered hard by. Presently he rose and shutting his shop, laid the gold and silver in two purses, which he placed in a pair of saddle-bags and set on the she-mule's back. Then he mounted and rode till he reached the city-outskirts, followed without his knowledge by Ali, when he took out some dust from a pocket-purse and, muttering over it, sprinkled it upon the air. No sooner had he done this than sharper Ali saw a castle which had not its like, and the Jew mounted the steps upon his beast, which was a subject Jinni; after which he dismounted and taking the saddle-bags off her back, dismissed the she-mule and she vanished. Then he entered the castle and sat down. Presently, he arose and opening the lattices, took a wand of gold, which he set up in the open window and, hanging thereto a golden charger by chains of the same metal, laid in it the dress, whilst Ali watched him from behind the door, and presently he cried out, saying, "Where are the sharpers of Cairo? Where are the prigs of Al-Irak, the master-thieves of the Ajam-land? Whoso can take this dress by his sleight, 'tis his!" Then he pronounced certain magical words and a tray of food spread itself before him. He ate and conjured a second time, whereupon the tray disappeared; and yet a third time, when a table of wine was placed between his hands and he drank. Quoth Ali, "I know not how I am to take the dress except if he be drunken." Then he stole up behind the Jew whinger in grip; but the other turned and conjured, saying to his hand, "Hold with the sword"; whereupon Ali's right arm was held and abode half-way in the air hending the hanger. He put out his left hand to the weapon, but it also stood fixed in the air, and so with his right foot, leaving him standing on one foot. Then the Jew dispelled the charm from him and Ali became as before. Presently Azariah struck a table of sand and found that the thief's name was Mercury Ali of Cairo; so he turned to him and said, "Come nearer! Who art thou and what dost thou here?" He replied, "I am Ali of Cairo, of the band of Ahmad al-Danaf. I sought the hand of Zaynab, daughter of Dalilah the

The Adventures of Mercury Ali of Cairo

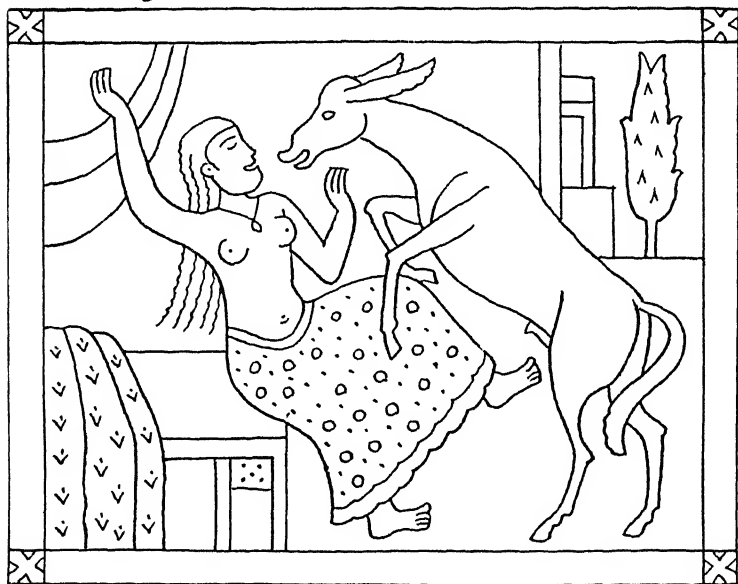
Wily, and she demanded thy daughter's dress to her dowry; so do thou give it to me and become a Moslem, an thou wouldst save thy life." Rejoined the Jew, "After thy death! Many have gone about to steal the dress, but failed to take it from me; wherefore an thou deign be advised, thou wilt begone and save thyself; for they only seek the dress of thee, that thou mayst fall into destruction; and indeed, had I not seen by geomancy that thy fortune overrideth my fortunes I had smitten thy neck." Ali rejoiced to hear that his luck overcame that of the Jew and said to him, "There is no help for it but I must have the dress and thou must become a True Believer." Asked the Jew, "Is this thy will and last word," and Ali answered, "Yes." So the Jew took a cup and filling it with water, conjured over it and said to Ali, "Come forth from this shape of a man into the form of an ass." Then he sprinkled him with the water and straightway he became a donkey, with hoofs and long ears, and fell to braying after the manner of asinines. The Jew drew round him a circle which became a wall over against him, and drank on till the morning, when he said to Ali, "I will ride thee to-day and give the she-mule a rest." So he locked up the dress, the charger, the rod and the charms in a cupboard⁺ and conjured over Ali, who followed him. Then he set the saddle-bags on his back and mounting, fared forth of the Castle, whereupon it disappeared from sight and he rode into Baghdad, till he came to his shop, where he alighted and emptied the bags of gold and silver into the trays before him. As for Ali, he was tied up by the shop-door, where he stood in his asinine form hearing and understanding all that passed, without being able to speak. And behold, up came a young merchant with whom fortune had played the tyrant and who could find no easier way of earning his livelihood than water-carrying. So he brought his wife's bracelets to the Jew and said to him, "Give me the price of these bracelets, that I may buy me an ass." Asked the Jew, "What wilt thou do with him?" and the other answered, "O master, I mean to fetch water from the river on his back, and earn my living thereby." Quoth the Jew, "Take this ass of mine." So he sold him the bracelets and received the ass-shaped Ali of Cairo in part payment and carried him home. Quoth Ali to himself, "If the Ass-man clap the pannel on thee and load thee with water-skins and go with thee half a score journeys a day he will ruin thy health and thou wilt die." So, when the

The 717th Night

water-carrier's wife came to bring him his fodder, he butted her with his head and she fell on her back; whereupon he sprang on her and smiting her brow with his mouth, put out and displayed that which his begetter left him. She cried aloud and the neighbours came to her assistance and beat him and raised him off her breast. When her husband the intended water-carrier came home, she said to him, "Now either divorce me or return the ass to his owner." He asked, "What hath happened?" and she answered, "This is a devil in the guise of a donkey. He sprang upon me, and had not the neighbours beaten him off my bosom he had done with me a foul thing." So he carried the ass back to the Jew, who said to him, "Wherefore hast thou brought him back?" and he replied, "He did a foul thing with my wife." So the Jew gave him his money again and he went away; and Azariah said to Ali, "Hast thou recourse to knavery, unlucky wretch that thou art, in order that he may return thee to me?"—

And Shahrazad perceived the approach of day and ceased saying her permitted say. When it was the 717th night, she resumed her story, saying,

It hath reached me, O auspicious King, that when the water-carrier brought back the ass, its Jew owner returned to him the



The Adventures of Mercury Ali of Cairo

monies and turning to Ali of Cairo said, "Hast thou recourse to knavery, unlucky wretch that thou art, in order that he may return thee to me? But since it pleaseth thee to be an ass, I will make thee a spectacle and a laughing stock to great and small." Then he mounted him and rode till he came without the city, when he brought out the ashes in powder and conjuring over it sprinkled it upon the air and immediately the Castle appeared. He entered and taking the saddle-bags off the ass's back set up the rod and hung to it the charger wherein were the clothes, proclaiming aloud, "Where be the clever ones of all quarters who may avail to take this dress?" Then he conjured as before and meat was set before him and he ate and then wine when he drank; after which he took a cup of water and muttering certain words thereover, sprinkled it on the ass Ali, saying, "Quit this form and return to thy former shape." Ali straightway became a man once more and Azariah said to him, "O Ali, take good advice and be content with my mischief. Thou hast no call to marry Zaynab nor to take my daughter's dress, for 'tis no easy matter for thee: so leave greed and 'twill be better for thee; else will I turn thee into a bear or an ape or set on thee an Ifrit, who will cast thee behind the Mountain Kaf." He replied, "I have engaged to take the dress and needs must I have it and thou must Islamize or I will slay thee." Rejoined the Jew, "O Ali, thou art like a walnut; unless it be broken it cannot be eaten." Then he took a cup of water and conjuring over it, sprinkled Ali with somewhat thereof, saying, "Take thou shape of bear"; whereupon he instantly became a bear and the Jew put a collar about his neck, muzzled him and chained him to a picket of iron. Then he sat down and ate and drank, now and then throwing him a morsel of his orts and emptying the dregs of the cup over him, till the morning, when he rose and laid by the tray and the dress and conjured over the bear, which followed him to the shop. There the Jew sat down and emptied the gold and silver into the trays before Ali, after binding him by the chain; and the bear there abode seeing and comprehending but not able to speak. Presently up came a man and a merchant, who accosted the Jew and said to him, "O Master, wilt thou sell me yonder bear? I have a wife who is my cousin and is sick; and they have prescribed for her to eat bears' flesh and anoint herself with bears' grease." At this the Jew rejoiced and said to himself, "I will sell him to this

The 717th Night

merchant, so he may slaughter him and we be at peace from him." And Ali also said in his mind, "By Allah, this fellow meaneth to slaughter me; but deliverance is with the Almighty." Then said the Jew, "He is a present from me to thee." So the merchant took him and carried him to the butcher, to whom he said, "Bring thy tools and company me." The butcher took his knives and followed the merchant to his house, where he bound the beast and fell to sharpening his blade: but, when he went up to him to slaughter him, the bear escaped from his hands and rising into the air, disappeared from sight between heaven and earth; nor did he cease flying till he alighted at the Jew's castle. Now the reason thereof was on this wise. When the Jew returned home, his daughter questioned him of Ali and he told her what had happened; whereupon she said, "Summon a Jinni and ask him of the youth, whether he be indeed Mercury Ali or another who seeketh to put a cheat on thee." So Azariah called a Jinni by conjurations and questioned him of Ali; and he replied, "'Tis Ali of Cairo himself. The butcher hath pinioned him and whetted his knife to slaughter him." Quoth the Jew, "Go, snatch him up and bring him hither, ere the butcher cut his throat." So the Jinni flew off and, snatching Ali out of the butcher's hands, bore him to the palace and set him down before the Jew, who took a cup of water and conjuring over it, sprinkled him therewith, saying, "Return to thine own shape." And he straightway became a man again as before. The Jew's daughter Kamar,⁺ seeing him to be a handsome young man, fell in love with him and he fell in love with her; and she said to him, "O unlucky one, why dost thou go about to take my dress, enforcing my father to deal thus with thee?" Quoth he, "I have engaged to get it for Zaynab the Coney-catcher, that I may wed her therewith." And she said, "Others than thou have played pranks with my father to get my dress, but could not win to it," presently adding, "So put away this thought from thee." But he answered, "Needs must I have it, and thy father must become a Moslem, else I will slay him." Then said the Jew, "See, O my daughter, how this unlucky fellow seeketh his own destruction," adding, "Now I will turn thee into a dog." So he took a cup graven with characters and full of water and conjuring over it, sprinkled some of it upon Ali, saying, "Take thou form of dog." Whereupon he straightway became a dog, and the Jew and his

The Adventures of Mercury Ali of Cairo

daughter drank together till the morning, when the father laid up the dress and charger and mounted his mule. Then he conjured over the dog, which followed him, as he rode towards the town, and all dogs barked at Ali⁺ as he passed, till he came to the shop of a broker, a seller of second-hand goods, who rose and drove away the dogs, and Ali lay down before him. The Jew turned and looked for him, but finding him not, passed onwards. Presently, the broker shut up his shop and went home, followed by the dog,



which, when his daughter saw enter the house, she veiled her face and said, "O my papa, dost thou bring a strange man in to me?" He replied, "O my daughter, this is a dog." Quoth she, "Not so, 'tis Ali the Cairene, whom the Jew Azariah hath enchanted"; and she turned to the dog and said to him, "Art not Ali of Cairo?" And he signed to her with his head, "Yes." Then her father asked her, "Why did the Jew enchant him?" and she answered, "Because of his daughter Kamar's dress; but I can release him." Said the broker, "An thou canst indeed do him this good office, now is the time," and she, "If he will marry me, I will release him." And he signed to her with his head, "Yes." So she took a cup of water, graven with certain signs, and conjuring over it, was about to sprinkle Ali therewith, when lo and behold! she heard a great cry and the cup fell from her hand. She turned and found that it was her father's handmaid who had cried out; and she said to her, "O my mistress, is't thus thou keepest the covenant between me and thee? None taught thee this art save I, and thou didst agree with

The 718th Night

me that thou wouldst do naught without consulting me and that whoso married thee should marry me also, and that one night should be mine and one night thine." And the broker's daughter said, "'Tis well." When the broker heard the maid's words, he asked his daughter, "Who taught the maid?" and she answered, "O my papa, enquire of herself." So he put the question and she replied, "Know, O my lord, that, when I was with Azariah the Jew, I used to spy upon him and listen to him, when he performed his gramarye; and when he went forth to his shop in Baghdad, I opened his books and read in them, till I became skilled in the Cabbala-science. One day, he was warm with wine and would have me lie with him, but I objected, saying, 'I may not grant thee this except thou become a Moslem.' He refused and I said to him, 'Now for the Sultan's market.'⁺ So he sold me to thee and I taught my young mistress, making it a condition with her that she should do naught without my counsel, and that whoso might wed her should wed me also, one night for me and one night for her." Then she took a cup of water and conjuring over it, sprinkled the dog therewith; saying, "Return thou to form of man." And he straightway was restored to his former shape; whereupon the broker saluted him with the salam and asked him the reason of his enchantment. So Ali told him all that had passed——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 718th night, she resumed,

It hath reached me, O auspicious King, that the broker, having saluted Ali of Cairo with the salam, asked him the reason of his enchantment and what had befallen him; and he answered by telling him all that had passed, when the broker said to him, "Will not my daughter and the handmaid suffice thee?" but he answered, "Needs must I have Zaynab also." Now suddenly there came a rap at the door and the maid said, "Who is at the door?" The knocker replied, "Kamar, daughter of Azariah the Jew; say me, is Ali of Cairo with you?" Replied the broker's daughter, "O thou daughter of a dog! If he be with us, what wilt thou with him? Go down, O maid, and open to her." So the maid let her in, and when she looked upon Ali and he upon her, he said, "What bringeth thee hither, O dog's daughter?" Quoth she, "I testify that there is no god but *the* God and I testify that Mohammed is the Apostle of God." And, having thus Islamized, she asked him,

The Adventures of Mercury Ali of Cairo

"Do men in the Faith of Al-Islam give marriage portions to women or do women dower men?" Quoth he, "Men endow women." "Then," said she, "I come and dower myself for thee, bringing thee, as my marriage-portion, my dress together with the rod and charger and chains and the head of my father, the enemy of thee and the foeman of Allah." And she threw down the Jew's head before him. Now the cause of her slaying her sire was as follows. On the night of his turning Ali into a dog, she saw, in a dream, a speaker who said to her, "Become a Moslemah." She did so; and as soon as she awoke next morning she expounded Al-Islam to her father who refused to embrace the Faith; so she drugged him with Bhang and killed him. As for Ali, he took the gear and said to the broker, "Meet we to-morrow at the Caliph's Divan, that I may take thy daughter and the handmaid to wife." Then he set out rejoicing, to return to the barrack of the Forty. On his way he met a sweetmeat-seller, who was beating hand upon hand and saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Folk's labour hath waxed sinful and man is active only in fraud!" Then said he to Ali, "I conjure thee, by Allah, taste of this confection!" So Ali took a piece and ate it and fell down senseless, for there was Bhang therein; whereupon the sweetmeat-seller seized the dress and the charger and the rest of the gear and thrusting them into the box where he kept his sweetmeats hoisted it up and made off. Presently he met a Kazi, who called to him, saying, "Come hither, O sweetmeat-seller!" So he went up to him and setting down his sack laid the tray of sweetmeats upon it and asked, "What dost thou want?" "Halwá and dragées,"⁺ answered the Kazi and, taking some in his hand, said, "Both of these are adulterated." Then he brought out sweetmeats from his breast-pocket⁺ and gave them to the sweetmeat-seller, saying, "Look at this fashion; how excellent it is! Eat of it and make the like of it." So he ate and fell down senseless, for the sweetmeats were drugged with Bhang, whereupon the Kazi bundled him into the sack and made off with him, charger and chest and all, to the barrack of the Forty. Now the Judge in question was Hasan Shuman and the reason of this was as follows. When Ali had been gone some days in quest of the dress and they heard no news of him, Calamity Ahmad said to his men, "O lads, go and seek for your brother Ali of Cairo." So

The 719th Night

they sallied forth in quest of him and among the rest Hasan Shuman the Pestilence, disguised in a Kazi's gear. He came upon the sweetmeat-seller and, knowing him for Ahmad al-Lakit⁺ suspected him of having played some trick upon Ali; so he drugged him and did as we have seen. Meanwhile, the other Forty fared about the streets and highways making search in different directions, and amongst them Ali Kitf al-Jamal, who, espying a crowd, made towards the people and found the Cairene Ali lying drugged and senseless in their midst. So he revived him and he came to himself and seeing the folk flocking around him asked, "Where am I?" Answered Ali Camel-shoulder and his comrades, "We found thee lying here drugged but know not who drugged thee." Quoth Ali, "'Twas a certain sweetmeat-seller who drugged me and took the gear from me; but where is he gone?" Quoth his comrades, "We have seen nothing of him; but come, rise and go home with us." So they returned to the barrack, where they found Ahmad al-Danaf, who greeted Ali and enquired if he had brought the dress. He replied, "I was coming hither with it and other matters, including the Jew's head, when a sweetmeat-seller met me and drugged me with Bhang and took them from me." Then he told him the whole tale ending with, "If I come across that man of goodies again, I will requite him." Presently Hasan Shuman came out of a closet and said to him, "Hast thou gotten the gear, O Ali?" So he told him what had befallen him and added, "If I knew whither the rascal is gone and where to find the knave, I would pay him out. Knowest thou whither he went?" Answered Hasan, "I know where he is," and opening the door of the closet, showed him the sweetmeat-seller within, drugged and senseless. Then he aroused him and he opened his eyes and finding himself in presence of Mercury Ali and Calamity Ahmad and the Forty, started up and said, "Where am I and who hath laid hands on me?" Replied Shuman, "'Twas I laid hands on thee"; and Ali cried, "O perfidious wretch, wilt thou play thy pranks on me?" And he would have slain him: but Hasan said to him, "Hold thy hand for this fellow is become thy kinsman." "How my kinsman?" quoth Ali; and quoth Hasan, "This is Ahmad al-Lakit, son of Zaynab's sister." Then said Ali to the prisoner, "Why didst thou thus, O Lakit?" and he replied, "My grandmother, Dalilah the Wily, bade me do it; only because Zurayk the fishmonger

The Adventures of Mercury Ali of Cairo

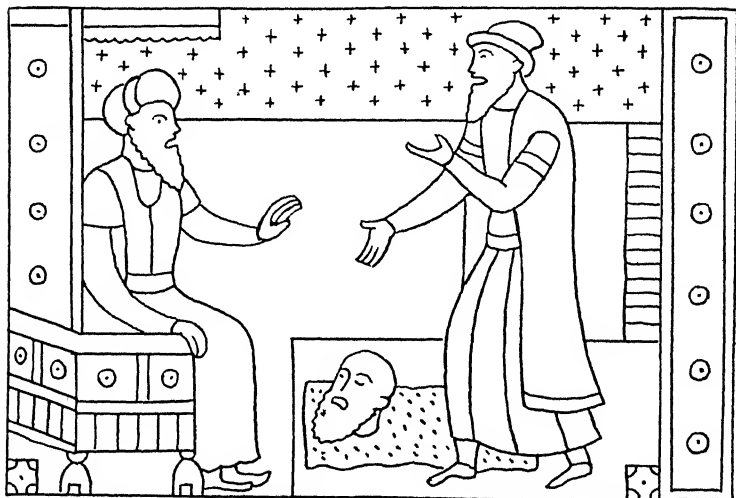
foregathered with the old woman and said, 'Mercury Ali of Cairo is a sharper and a past master in knavery, and he will certainly slay the Jew and bring hither the dress.' So she sent for me and said to me, 'O Ahmad, dost thou know Ali of Cairo?' Answered I, 'Indeed I do and 'twas I directed him to Ahmad al-Danaf's lodging when he first came to Baghdad.' Quoth she, 'Go and set thy nets for him, and if he have brought back the gear, put a cheat on him and take it from him.' So I went round about the highways of the city, till I met a sweetmeat-seller and buying his clothes and stock-in-trade and gear for ten dinars, did what was done." Thereupon quoth Ali, "Go back to thy grandmother and Zurayk, and tell them that I have brought the gear and the Jew's head and tell them to meet me to-morrow at the Caliph's Divan, there to receive Zaynab's dowry." And Calamity Ahmad rejoiced in this and said, "We have not wasted our pains in rearing thee, O Ali!" Next morning Ali took the dress, the charger, the rod and the chains of gold, together with the head of Azariah the Jew mounted on a pike, and went up, accompanied by Ahmad al-Danaf and the Forty, to the Divan, where they kissed ground before the Caliph—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 719th night, she said,

It hath reached me, O auspicious King, that when Ali the Cairene went up to the Caliph's Divan, accompanied by his uncle Ahmad al-Danaf and his lads, they kissed ground before the Caliph who turned and seeing a youth of the most valiant aspect, enquired of Calamity Ahmad concerning him and he replied, "O Commander of the Faithful, this is Mercury Ali the Egyptian captain of the brave boys of Cairo, and he is the first of my lads." And the Caliph loved him for the valour that shone from between his eyes, testifying for him and not against him. Then Ali rose; and, casting the Jew's head down before him, said, "May thine every enemy be like this one, O Prince of True Believers!" Quoth Al-Rashid, "Whose head is this?" and quoth Ali, "'Tis the head of Azariah the Jew." "Who slew him?" asked the Caliph. So Ali related to him all that had passed, from first to last, and the Caliph said, "I had not thought thou wouldst kill him, for that he was a sorcerer." Ali replied, "O Commander of the Faithful, my Lord made me prevail to his slaughter." Then the Caliph sent the

The 719th Night

Chief of Police to the Jew's palace, where he found him lying headless; so he laid the body on a bier,⁺ and carried it to Al-Rashid, who commanded to burn it. Whereat, behold, up came Kamar and kissing the ground before the Caliph, informed him that she was the daughter of Jew Azariah and that she had become a Moslemah. Then she renewed her profession of Faith before the Commander of the Faithful and said to him, "Be thou my intercessor with Sharper Ali that he take me to wife." She also appointed him her guardian to consent to her marriage with the Cairene, to whom he gave the Jew's palace and all its contents, saying, "Ask a boon of me." Quoth Ali, "I beg of thee to let me stand on thy carpet and eat of thy table"; and quoth the Caliph, "O Ali, hast thou any lads?" He replied, "I have forty lads; but they are in Cairo." Rejoined the Caliph, "Send to Cairo and fetch them hither," presently adding, "But, O Ali, hast thou a barrack for them?" "No," answered Ali; and Hasan Shuman said, "I make him a present of my barrack with all that is therein, O Commander of the Faithful." However, the Caliph retorted, saying, "Thy lodging is thine own, O Hasan"; and he bade his treasurer give the court architect ten thousand dinars, that he might build Ali a hall with four daïses and forty sleeping-closets for his lads. Then said he, "O Ali, hast thou any further wish, that we may command its fulfilment?" and said Ali, "O King of the age, be thou my inter-



cessor with Dalilah the Wily that she give me her daughter Zaynab to wife and take the dress and gear of Azariah's girl in lieu of dower." Dalilah accepted the Caliph's intercession and accepted the charger and dress and what not, and they drew up the marriage contracts between Ali and Zaynab and Kamar, the Jew's daughter, and the broker's daughter and the handmaid. Moreover, the Caliph assigned him a solde with a table morning and evening, and stipends and allowances for fodder; all of the most liberal. Then Ali the Cairene fell to making ready for the wedding festivities and, after thirty days, he sent a letter to his comrades in Cairo, wherein he gave them to know of the favours and honours which the Caliph had bestowed upon him and said, "I have married four maidens and needs must ye come to the wedding." So, after a reasonable time the forty lads arrived and they held high festival; he homed them in his barrack and entreated them with the utmost regard and presented them to the Caliph, who bestowed on them robes of honour and largess. Then the tiring-women displayed Zaynab before Ali in the dress of the Jew's daughter, and he went in unto her and found her a pearl unthriden and a filly by all save himself unriden. Then he went in unto the three other maidens and found them accomplished in beauty and loveliness. After this it befel that Ali of Cairo was one night on guard by the Caliph who said to him, "I wish thee, O Ali, to tell me all that hath befallen thee from first to last with Dalilah the Wily and Zaynab the Coney-catcher and Zurayk the Fishmonger." So Ali related to him all his adventures and the Commander of the Faithful bade record them and laid them up in the royal muniment-rooms. So they wrote down all that had befallen him and kept it in store with other histories for the people of Mohammed the Best of Men. And Ali and his wives and comrades abode in all solace of life, and its joyance, till there came to them the Destroyer of Delights and Sunderer of Societies; and Allah (be He extolled and exalted!) is All-knowing!†

FOOTNOTES

PAGE 2514—Line 27. This and the next tale are omitted by Lane (iii. 254) on "account of its vulgarity, rendered more objectionable by indecent incidents." It has been honoured with a lithographed reprint at Cairo A.H. 1278 and the Breslau Edition (ix.

Notes

193) gives it the title "Tale of Ahmad al-Danaf with Dalilah."

Line 29. "Ahmad, the Distressing Sickness," or "Calamity"; Hasan the Pestilent and Dalilah the Bawd. See vol. ii. 796, and vol. ii. 1296, note.

PAGE 2515—*Line 23.* A fœtus, a foundling, a contemptible fellow.

Line 27. In the Mac. Edit. "her husband": the end of the tale shows the error. The Bresl. Edit. (x. 195) informs us that Dalilah was a "Faylasúfiyah"=philosopheress.

PAGE 2516—*Line 6.* Arabic "Ibrík" usually a ewer, a spout-pot, from the Persian Ab-ríz=water-pourer: the old woman thus vaunted her ceremonial purity. The basin and ewer are called in poetry "the two rumourers," because they rattle when borne about.

Line 23. Khátún in Turk. is=a lady, a dame of high degree; at times, as here and elsewhere, it becomes a p. n.

PAGE 2517—*Line 13.* Arab. "Maut," a word mostly avoided in the Koran and by the Founder of Christianity.

Line 18. Arab. "Akákír," drugs, spices, simples which cannot be distinguished without study and practice. Hence the proverb (Burckhardt, 703), "Is this an art of drugs?"—difficult as the druggist's craft?

Line 25. i.e., she was as beautiful as the fairy damsels who guard enchanted treasures, such as that of Al-Shamardal (vol. iv. 2266).

PAGE 2518—*Line 13.* i.e., by contact with a person in a state of ceremonial impurity; servants are not particular upon this point and "Salát mamlúkiyah" (Mameluke's prayers) means praying without ablution.

PAGE 2519—*Line 12.* i.e., Father of assaults, burdens or pregnancies; the last being here the meaning.

PAGE 2520—*Line 4.* Ex votos and so forth.

Line 6. Arab. "Iksah," plaits, braids, also the little gold coins and other ornaments worn in the hair, now mostly by the middle and lower classes. Low Europeans sometimes take advantage of the native prostitutes by detaching these valuables, a form of "bilking" peculiar to the Nile Valley.

Line 8. In Bresl. Edit. Malih Kawí (pron. 'Awi), a Cairene vulgarism.

Notes

Line 31. Meaning without veil or upper clothing.

PAGE 2521—*Line 8.* Arab. "Kallakás" the edible African arum before explained. This Colocasia is supposed to bear, unlike the palm, male and female flowers in one spathe.

Line 9. See vol. ii. 1150. The figs refer to the anus and the pomegranates, like the sycomore, to the female parts. *Me nec fæmina nec puer*, etc., says Horace in pensive mood.

PAGE 2522—*Line 23.* It is in accordance to custom that the Shaykh be attended by a half-witted fanatic who would be made furious by seeing gold and silks in the reverend presence so coyly curtained.

PAGE 2525—*Line 17.* In English, "God damn everything an inch high!"

PAGE 2527—*Line 19.* Burckhardt notes that the Wali, or chief police officer at Cairo, was exclusively termed Al-Aghá, and quotes the proverb (No. 156), "One night the whore repented and cried:—What! no Wali (Al-Aghá) to lay whores by the heels?" Some of these Egyptian bywords are most amusing and characteristic; but they require literal translation, not the timid touch of the last generation. I am preparing, for the use of my friend, Bernard Quaritch, a bona fide version which awaits only the promised volume of Herr Landberg.

Line 26. Literally, "we leave them for the present"; the formula is much used in this tale, showing another hand, author or copyist.

PAGE 2529—*Line 1.* Arab. "Uzrah."

PAGE 2530—*Line 4.* *i.e.*, "Thou art unjust and violent enough to wrong even the Caliph!"

PAGE 2531—*Line 10.* I may note that a "donkey-boy" like our "post-boy" can be of any age in Egypt.

Line 39. They could legally demand to be recouped but the chief would have found some pretext to put off payment. Such at least is the legal process of these days.

PAGE 2532—*Line 30.* *i.e.*, as if drunk with the excess of his beauty.

Line 37. A delicate way of offering a fee. When officers commanding regiments in India contracted for clothing the men, they found these douceurs under their dinner-napkins. All that is now changed; but I doubt whether the change brings about an im-

provement: the public is plundered by a "Board" instead of an individual.

PAGE 2534—Line 14. This may mean, I should know her even were my eyes blue (or blind) with cataract, and the Bresl. Edit., ix. 231, reads "Ayni"—my eye; or it may be, I should know her by her staring, glittering, hungry eyes, as opposed to the "Hawar" soft-black and languishing (*Arab. Prov.* i. 115, and ii. 848). The Prophet said "blue-eyed (women) are of good omen." And when one man reproached another, saying, "Thou art Azrak" (blue-eyed!) he retorted, "So is the falcon!" "Zurk-an" in *Kor.* xx. 102, is translated by Mr. Rodwell "leadens eyes." It ought to be blue-eyed, dim-sighted, purblind.

Line 30. Arab. "Zalábiyah bi-'Asal."

PAGE 2537—Line 19. Arabic "Ká'ah," their mess-room or barracks.

Line 23. *i.e.*, Camel shoulder-blade.

PAGE 2538—Line 19. So in the Brazil you are invited to drink a *copa d'agua* and find a splendid banquet. There is a smack of Chinese ceremony in this practice which lingers throughout southern Europe; but the less advanced society is, the more it is fettered by ceremony and "etiquette."

PAGE 2539—Line 20. The Bresl. Edit. (ix. 239) prefers these lines:—

*Some of us be hawks and some sparrow-hawks,
And vultures some which at carrion pike;
And maidens deem all alike we be
But, save in our turbands, we're not alike.*

PAGE 2540—Line 39. Arab. Shar'a=holy law; here it especially applies to Al-Kisás=*lex talionis*, which would order her eye-teeth to be torn out.

PAGE 2541—Line 25. *i.e.*, of the Afghans. Sulaymání is the Egypt and Hijazi term for an Afghan and the proverb says "Sulaymání harámi"—the Afghan is a villainous man. See *Pilgrimage*, i. 59, which gives them a better character. The Bresl. Edit. simply says, "King Sulaymán."

PAGE 2542—Line 14. This is a sequel to the Story of Dalilah and both are highly relished by Arabs. The Bresl. Edit., ix. 245, runs both into one.

Line 16. Arab. "Misr" (Masr), the Capital, says Savary,

Notes

applied alternately to Memphis, Fostat and Grand Cairo, each of which had a Jízah (pronounced Gízah), skirt, angle, outlying suburb.

PAGE 2543—*Line 2.* For the curious street-cries of old Cairo see Lane (*M. E.* chap. xiv.) and my *Pilgrimage* (i. 120): here the rhymes are of Zabíb (raisins), habíb (lover) and labíb (man of sense).

Line 27. The Mac. and Bul. Edits. give two silly couplets of moral advice:—

*Strike with thy stubborn steel, and never fear
Aught save the Godhead of Almighty Might;
And shun ill practices and never show
Through life but generous gifts to human sight.*

The above is from the Bresl. Edit. ix. 247.

PAGE 2547—*Line 26.* Arab. "Al-Khanakah" now more usually termed a Takíyah. (*Pilgrimage*, i. 124.)

PAGE 2548—*Line 11.* Arab. "Ka'b al-ba'id" (Bresl. Edit. ix. 255)=heel or ankle, metaph. for fortune, reputation: so the Arabs say the "Ka'b of the tribe is gone!" here "the far one"=the caravan-leader.

Line 21. Arab. "Sharít," from Sharata=he scarified; "Mish-rat"=a lancet and "Sharítah"=a mason's rule. Mr. Payne renders "Sharít" by whinyard: it must be a chopper-like weapon, with a pin or screw (laulab) to keep the blade open like the snap of the Spaniard's cuchillo. Dozy explains it=épée, synonyme de Sayf.

PAGE 2549—*Line 3.* This appears in the text as "Dimágh," a Persianism when used for the head: the word properly means brain or meninx.

Line 14. They were afraid even to stand and answer this remarkable ruffian.

Line 16. Ahmad the Abortion, or the Foundling, nephew (sister's son) of Zaynab the Coney-catcher. See *supra*, p. 2515.

PAGE 2550—*Line 5.* Here the sharp lad discovers the direction without pointing it out. I need hardly enlarge upon the prehensile powers of the Eastern foot: the tailor will hold his cloth between his toes and pick up his needle with it, whilst the woman can knead every muscle and at times catch a mosquito between the toes. I knew an officer in India whose mistress hurt his feelings by so

Notes

sibly a clerical error for the wine which he had brought with the kabobs. But beer is the especial tipple of African slaves in Egypt.

Line 29. Arab. "Laun," prop.=colour, hue; but applied to species and genus, our "kind"; and especially to dishes which differ in appearance; whilst in Egypt it means any dish.

Line 29. Arab. "Zardah"—rice dressed with honey and saffron. Vol. ii. 728. The word is still common in Turkey.

PAGE 2556—*Line 27.* Arab. "Laylat Ams," the night of yesterday (Al-bárihah) not our "last night" which would be the night of the day spoken of.

Line 30. Arab. "Yakhní," a word much used in Persia and India and properly applied to the complicated broth prepared for the rice and meat. For good recipe see Herklots, Appendix xxix.

PAGE 2558—*Line 32.* In token of defeat and in acknowledgment that she was no match for men.

PAGE 2559—*Line 36.* This is a neat touch of nature. Many a woman, even of the world, has fallen in love with a man before indifferent to her because he did not take advantage of her when he had the opportunity.

PAGE 2560—*Line 22.* The slightest movement causes a fight at a funeral or a wedding-procession in the East; even amongst the "mild Hindus."

Line 29. Arab. "Al-Musrán" (plur. of "Masír") properly the intestines which contain the chyle. The bag made by Ali was, in fact, a "Cundum" (so called from the inventor, Colonel Cundum of the Guards in the days of Charles Second) or "French letter"; une capote anglaise, a "check upon child." Captain Grose says (*Class. Dict.* etc. s.v. Cundum), "The dried gut of a sheep worn by a man in the act of coition to prevent venereal infection. These machines were long prepared and sold by a matron of the name of Philips at the Green Canister in Half Moon Street in the Strand * * * Also a false scabbard over a sword and the oilskin case for the colours of a regiment." Another account is given in the *Guide Pratique des Maladies Secrètes*, Dr. G. Harris, Bruxelles. Librairie Populaire. He calls these petits sachets de baudruche "Candoms, from the doctor who invented them" (Littre ignores the word) and declares that the famous Ricord compared them with a bad umbrella which a storm can break or burst, while others term them cuirasses against pleasure and cobwebs against infec-

tion. They were much used in the last century. "Those pretended stolen goods were Mr. Wilkes's Papers, many of which tended to prove his authorship of the North Briton, No. 45, April 23, 1763, and some *Cundums* enclosed in an envelope" (Records of C. of King's Bench, London, 1763). "Pour finir l'inventaire de ces curiosités du cabinet de Madame Gourdan, il ne faut pas omettre une multitude de *redingottes* appelées d'Angleterre, je ne sais pourquoi. Vous connoissez, au surplus, ces espèces de boucliers qu'on oppose aux traits empoisonnés de l'amour; et qui n'émous-sent que ceux du plaisir." (*L'Observateur Anglois*, Londres 1778, iii. 69.) Again we read:—

Les capotes mélancoliques

Qui pendent chez les gros Millan (?)

S'enflent d'elles-mêmes, lubriques,

Et déchargent en se gonflant.

Passage Satyrique.

Also in Louis Prolat:—

Il fuyait, me laissant une capote au cul.

The articles are now of two kinds, mostly of baudruche (sheep's gut) and a few of caoutchouc. They are made almost exclusively in the faubourgs of Paris, giving employment to many women and young girls; Grenelle turns out the baudruche and Grenelle and Lilas the India-rubber article; and of the three or four makers M. Deschamps is best known. The sheep's gut is not joined in any way but of single piece as it comes from the animal after, of course, much manipulation to make it thin and supple; the inferior qualities are stuck together at the sides. Prices vary from 4½ to 36 francs per gross. Those of India-rubber are always joined at the side with a solution especially prepared for the purpose. I have also heard of fish-bladders but can give no details on the subject. The Cundum was unknown to the ancients of Europe although syphilis was not: even prehistoric skeletons show traces of its ravages.

PAGE 2562—Line 5. Arab. "Yá Ustá" (for "Ustáz.") The Pers. term is Ustád=a craft-master, an artisan and especially a barber. Here it is merely a polite address.

PAGE 2564—Line 30. In common parlance Arabs answer a question (like the classics of Europe who rarely used Yes and No, Yea and Nay), by repeating its last words. They have, however,

many affirmative particles, e.g., Ni'am which answers a negative "Dost thou not go?"—Ni'am (Yes!); and Ajal, a stronger form following a command, e.g., Sir (go)—Ajal, Yes verily. The popular form is Aywá ('lláhi)=Yes, by Allah. The chief negatives are Má and Lá, and both are often used in the sense of "There is not."

PAGE 2565—*Line 7.* Arab. "Khalbús," prop. the servant of the Almah-girls, who acts buffoon as well as pimp. The "Maskharah" (whence our "mask") corresponds with the fool or jester of mediæval Europe: amongst the Arnauts he is called "Suttari" and is known by his fox's tails: he mounts a mare, tom-toms on the kettle-drum and is generally one of the bravest of the corps. These buffoons are noted for extreme indecency: they generally appear in the ring provided with an enormous phallus of whip-cord and with this they charge man, woman and child, to the infinite delight of the public.

Line 8. Arab. "Shúbash" pronounced in Egypt Shobash: it is the Persian Sháh-básh lit.=be a King, equivalent to our bravo. Here, however, the allusion is to the buffoon's cry at an Egyptian feast, "Shohbash 'alayk, yá Sáhib al-faraj"—a present is due from thee, O giver of the fête! See Lane, *M. E.* xxvii.

Line 14. Arab. "Ka'ak al-I'd": the former is the Arab form of the Persian "Kahk" (still retained in Egypt) whence I would derive our word "cake." It alludes to the sweet cakes which are served up with dates, the quatre mendiants and sherbets during visits of the Lesser (not the greater) Festival, at the end of the Ramazan fast. (Lane, *M. E.*, xxv.)

PAGE 2567—*Line 13.* Arab. "Tásúmah," a rare word for a peculiar slipper. Dozy (*s.v.*) says only, espèce de chaussure, sandale, pantoufle, soulier.

PAGE 2568—*Line 3.* Arab. "Ijtilá"—the displaying of the bride on her wedding night so often alluded to in *The Nights*.

PAGE 2569—*Line 20.* Arab. Khishkánah; a mixed word from Khaysh=canvass or stuffs generally and Pers. Khánah=house room. Dozy (*s.v.*) says *armoire, buffet*.

PAGE 2572—*Line 25.* The Bresl. Edit. "Kamaríyah"—Moon-like (fem.) for Moon.

PAGE 2573—*Line 4.* Every traveller describes the manners and customs of dogs in Eastern cities, where they furiously attack all

The 720th Night

canine intruders. I have noticed the subject in writing of Al-Medinah where the beasts are confined to the suburbs. (*Pilgrimage*, ii. 52-54.)

PAGE 2574—Line 14. She could legally compel him to sell her; because, being an Infidel, he had attempted to debauch a Moslemah.

PAGE 2575—Line 28. Arab. "Haláwat wa Mulabbas"; the latter etymologically means one dressed or clothed. Here it alludes to almonds, etc., clothed or coated with sugar. See Dozy (*s.v.*) "labas."

Line 30. Arab. "'Ubb" from a root=being long: Dozy (*s.v.*), says poche au sein; Habb al-'ubb is a woman's ornament.

PAGE 2576—Line 3. Who, it will be remembered, was Dalilah's grandson.

PAGE 2578—Line 2. Arab. "Tábút," a term applied to the Ark of the Covenant (*Koran*, ii. 349), which contained Moses' rod and shoes, Aaron's mitre, the manna-pot, the broken Tables of the Law, and the portraits of all the prophets which are to appear till the end of time—an extensive list for a box measuring 3 by 2 cubits. Europeans often translate it coffin, but it is properly the wooden case placed over an honoured grave. "Irán" is the Ark of Moses' exposure, also the large hearse on which tribal chiefs were carried to earth.

PAGE 2579—Line 33. *i.e.*, what we have related is not "Gospel Truth."

And men also relate

The Tale of Ardashir and Hayat al-Mufus⁺

There was once in the city of Shíráz a mighty King called Sayf al-A'zam Shah, who had grown old, without being blessed with a son. So he summoned the physicists and physicians and said to them, "I am now in years and ye know my case and the state of the kingdom and its ordinance; and I fear for my subjects after me; for that up to this present I have not been vouchsafed a son."

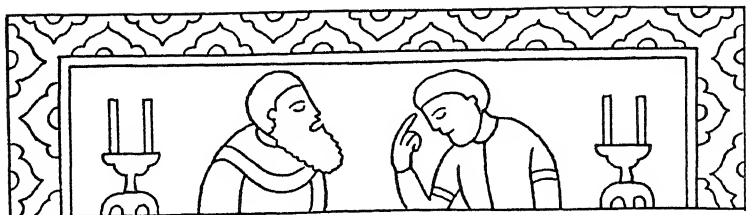
The Tale of Ardashir and Hayat al-Mufus

Thereupon they replied, "We will compound thee a somewhat of drugs wherein shall be efficacy, if it please Almighty Allah!" So they mixed him drugs, which he used and knew his wife carnally, and she conceived by leave of the Most High Lord, who saith to a thing, "Be," and it becometh. When her months were accomplished, she gave birth to a male child like the moon, whom his father named Ardashir,⁺ and he grew up and throve and applied himself to the study of learning and letters, till he attained the age of fifteen. Now there was in Al-Irak a King called Abd al-Kádír who had a daughter, by name Hayát al-Nufús, and she was like the rising full moon; but she had an hatred for men and the folk very hardly dared name mankind in her presence. The Kings of the Chosroës had sought her in marriage of her sire; but, when he spoke with her thereof, she said, "Never will I do this; and if thou force me thereto, I will slay myself." Now Prince Ardashir heard of her fame and fell in love with her and told his father who, seeing his case, took pity on him and promised him day by day that he should marry her. So he despatched his Wazir to demand her in wedlock, but King Abd al-Kadíř refused, and when the Minister returned to King Sayf al-A'azam and acquainted him with what had befallen his mission and the failure thereof, he was wroth with exceeding wrath and cried, "Shall the like of me send to one of the Kings on a requisition and he accomplish it not?" Then he bade a herald make proclamation to his troops, bidding them bring out the tents and equip them for war with all diligence, though they should borrow money for the necessary expenses; and he said, "I will on no wise turn back, till I have laid waste King Abd al-Kadíř's dominions and slain his men and plundered his treasures and blotted out his traces!" When the report of this reached Ardashir he rose from his carpet-bed, and going in to his father, kissed ground⁺ between his hands and said, "O mighty King, trouble not thyself with aught of this thing"——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 720th night, she continued,

It hath reached me, O auspicious King, that when report of this reached the Prince he went in to his sire the King and, kissing ground between his hands, said, "O mighty King, trouble not thy soul with aught of this thing and levy not thy champions and

The 720th Night



armies neither spend thy monies. Thou art stronger than he, and if thou loose upon him this thy host, thou wilt lay waste his cities and dominions and spoil his good and slay his strong men and himself; but when his daughter shall come to know what hath befallen her father and his people by reason of her, she will slay herself, and I shall die on her account; for I can never live after her; no, never." Asked the King, "And what then thinkest thou to do, O my son?" and the Prince answered, "I will don a merchant's habit and cast about how I may win to the Princess and compass my desire of her." Quoth Sayf al-A'azam, "Art thou determined upon this?" and quoth the Prince, "Yes, O my sire"; whereupon the King called to his Wazir, and said to him, "Do thou journey with my son, the core of my heart, and help him to win his will and watch over him and guide him with thy sound judgment, for thou standest to him even in my stead." "I hear and obey," answered the Minister; and the King gave his son three thousand dinars in gold and great store of jewels and precious stones and goldsmiths' ware and stuffs and other things of price. Then Prince Ardashir went in to his mother and kissed her hands and asked her blessing. She blessed him and, forthright opening her treasures, brought out to him necklaces and trinkets and apparel and all manner of other costly objects hoarded up from the time of the bygone Kings, whose price might not be evened with coin. Moreover, he took with him of his Mamelukes and negro-slaves and cattle all that he needed for the road and clad himself and the Wazir and their company in traders' gear. Then he farewelled his parents and kinsfolk and friends; and, setting out, fared on over wolds and wastes all hours of the day and watches of the night; and whenas the way was longsome upon him he improvised these couplets,

*My longing bred of love with mine unease for ever grows;
Nor against all the wrongs of time one succourer arose:*

The Tale of Ardashir and Hayat al-Mufus

*When Pleiads and the Fishes show in sky the rise I watch,
As worshipper within whose breast a pious burning glows:
For Star o' Morn I speer until at last when it is seen,
I'm maddened with my passion and my fancy's woes and throes:*

I swear by you that never from your love have I been loosed;

Naught am I save a watcher who of slumber nothing knows!

Though hard appear my hope to win, though languor aye increase,

*And after thee my patience fails and ne'er a helper shows;
Yet will I wait till Allah shall be pleased to join our loves;
I'll mortify the jealous and I'll mock me of my foes.*

When he ended his verse he swooned away and the Wazir sprinkled rose-water on him, till the Prince came to himself, when the Minister said to him, "O King's son, possess thy soul in patience; for the consequence of patience is consolation, and behold, thou art on the way to whatso thou wishest." And he ceased not to bespeak him fair and comfort him till his trouble subsided; and they continued their journey with all diligence. Presently, the Prince again became impatient of the length of the way and bethought him of his beloved and recited these couplets,

*Longsome is absence, restlessness increaseth and despite;
And burn my vitals in the blaze my love and longings light:
Grows my hair grey from pains and pangs which I am doomèd bear*

For pine, while tear-floods stream from eyes and sore offend my sight:

*I swear, O Hope of me, O End of every wish and will,
By Him who made mankind and every branch with leafage dight,*

*A passion-load for thee, O my Desire, I must endure,
And boast I that to bear such load no lover hath the might.
Question the Night of me and Night thy soul shall satisfy
Mine eyelids never close in sleep throughout the livelong night.*

Then he wept with sore weeping and 'plained of that he suffered for stress of love-longing; but the Wazir comforted him and spoke

The 721st Night

him fair, promising him the winning of his wish; after which they fared on again for a few days, when they drew near to the White City, the capital of King Abd al-Kadir, soon after sunrise. Then said the Minister to the Prince, "Rejoice, O King's son, in all good; for see, yonder is the White City, that which thou seekest." Whereat the Prince rejoiced with exceeding joy and recited these couplets,

*My friends, I yearn in heart distraught for him;
Longing abides and with sore pains I brim:
I mourn like childless mother, nor can find
One to console me when the light grows dim;
Yet when the breezes blow from off thy land,
I feel their freshness shed on heart and limb;
And rail mine eyes like water-laden clouds,
While in a tear-sea shed by heart I swim.*

Now when they entered the White City they asked for the Merchants' Khan, a place of moneyed men; and when shown the hostelry they hired three magazines and on receiving the keys[†] they laid up therein all their goods and gear. They abode in the Khan till they were rested, when the Wazir applied himself to devise a device for the Prince,—

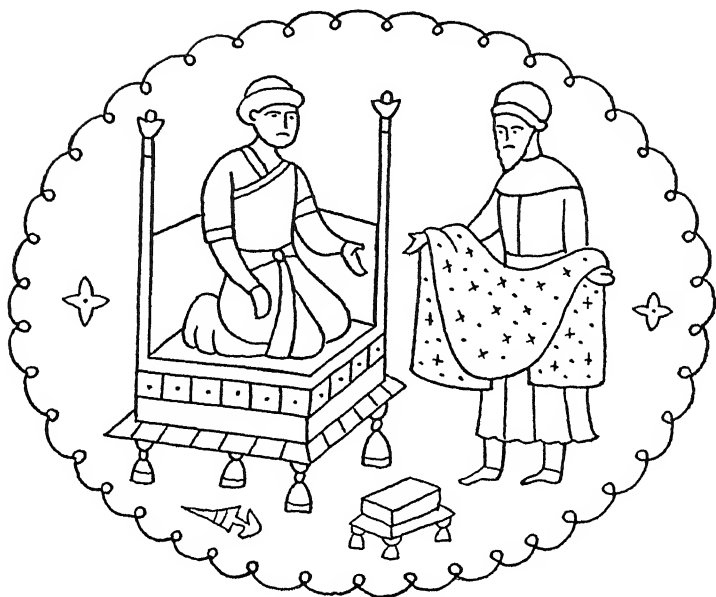
And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 721st night, she pursued,

It hath reached me, O auspicious King, that the Prince and the Minister alighted at the Khan and lodged their goods in the ground-floor magazines and there settled their servants. Then they tarried awhile till they had rested, when the Wazir arose and applied himself to devise a device for the Prince, and said to him, "I have bethought me of somewhat wherein, methinks, will be success for thee, so it please Almighty Allah." Quoth Ardashir, "O thou Wazir of good counsel, do what cometh to thy mind, and may the Lord direct thy rede aright!" Quoth the Minister, "I purpose to hire thee a shop in the market-street of the stuff-sellers and set thee therein; for that all, great and small, have recourse to the bazar and, meseems, when the folk see thee with their own eyes sitting in the shop their hearts will incline to thee and thou wilt thus be enabled to attain thy desire, for thou art fair of favour and souls incline to thee and sight rejoiceth in thee." The other replied, "Do what seemeth good to thee." So

The Tale of Ardashir and Hayat al-Mufus

the Wazir forthright began to robe the Prince and himself in their richest raiment and, putting a purse of a thousand dinars in his breast-pocket, went forth and walked about the city, whilst all who looked upon them marvelled at the beauty of the King's son, saying, "Glory be to Him who created this youth of vile water!+ Blessed be Allah, excellentest of Creators!" Great was the talk anent him and some said, "This is no mortal, 'this is naught save a noble angel'";+ and others, "Hath Rizwán, the door-keeper of the Eden-garden, left the gate of Paradise unguarded, that this youth hath come forth?" The people followed them to the stuff-market, where they entered and stood, till there came up to them an old man of dignified presence and venerable appearance, who saluted them, and they returned his salam. Then the Shaykh said to them, "O my lords, have ye any need, that we may have the honour of accomplishing?" and the Wazir asked him, "Who art thou, O elder?" He answered, "I am the Overseer of the market." Quoth the Wazir, "Know then, O Shaykh, that this youth is my son and I wish to hire him a shop in the bazar, that he may sit therein and learn to sell and buy and take and give, and come to ken merchants' ways and habits." "I hear and I obey," replied the Overseer and brought them without stay or delay the key of a shop, which he caused the brokers sweep and clean. And they did his bidding. Then the Wazir sent for a high mattress, stuffed with ostrich-down, and set it up in the shop, spreading upon it a small prayer-carpet, and a cushion fringed with broidery of red gold. Moreover he brought pillows and transported thither so much of the goods and stuffs that he had brought with him as filled the shop. Next morning the young Prince came and opening the shop, seated himself on the divan, and stationed two Mamelukes clad in the richest of raiment before him and two black slaves of the goodliest of the Abyssinians in the lower part of the shop. The Wazir enjoined him to keep his secret from the folk, so thereby he might find aid in the winning of his wishes; then he left him and charging him to acquaint him with what befel him in the shop, day by day returned to the Khan. The Prince sat in the shop till night as he were the moon at its fullest, whilst the folk, hearing tell of his comeliness, flocked to the place, without errand, to gaze on his beauty and loveliness and symmetry and perfect grace and glorify the Almighty who

The 721st Night



created and shaped him, till none could pass through that bazar for the excessive crowding of the folk about him. The King's son turned right and left, abashed at the throng of people that stared at him, hoping to make acquaintance with some one about the court, of whom he might get news of the Princess; but he found no way to this, wherefore his breast was straitened. Meanwhile, the Wazir daily promised him the attainment of his desire and the case so continued for a time till, one morning, as the youth sat in the shop, there came up an old woman of respectable semblance and dignified presence clad in raiment of devotees⁺ and followed by two slave-girls like moons. She stopped before the shop and, having considered the Prince awhile, cried, "Glory be to God who fashioned that face and perfected that figure!" Then she saluted him and he returned her salam and seated her by his side. Quoth she, "Whence cometh thou, O fair of favour?" and quoth he, "From the parts of Hind, O my mother; and I have come to this city to see the world and look about me." "Honour to thee for a visitor! What goods and stuffs hast thou? Show me something handsome, fit for Kings." "If thou wish for handsome stuffs, I will show them to thee; for I have wares that beseem persons of

The Tale of Ardashir and Hayat al-Mufus

every condition." "O my son, I want somewhat costly of price and seemly to sight; brief, the best thou hast." "Thou must needs tell me for whom thou seekest it, that I may show thee goods according to the rank of the requirer." "Thou speakest sooth, O my son," said she. "I want somewhat for my mistress, Hayat al-Nufus, daughter of Abd al-Kadir, lord of this land and King of this country." Now when Ardashir heard his mistress's name, his reason flew for joy and his heart fluttered and he gave no order to slave or servant, but, putting his hand behind him, pulled out a purse of an hundred dinars and offered it to the old woman, saying, "This is for the washing of thy clothes." Then he again put forth his hand and brought out of a wrapper a dress worth ten thousand dinars or more and said to her, "This is of that which I have brought to your country." When the old woman saw it, it pleased her and she asked, "What is the price of this dress, O perfect in qualities?" Answered he, "I will take no price for it!" whereupon she thanked him and repeated her question; but he said, "By Allah, I will take no price for it. I make thee a present of it, an the Princess will not accept it and 'tis a guest-gift from me to thee. Alhamdolillah—Glory be to God—who hath brought us together, so that, if one day I have a want, I shall find in thee a helper to me in winning it!" She marvelled at the goodliness of his speech and the excess of his generosity and the perfection of his courtesy and said to him, "What is thy name, O my lord?" He replied, "My name is Ardashir"; and she cried, "By Allah, this is a rare name! Therewith are Kings' sons named, and thou art in a guise of the sons of the merchants!" Quoth he, "Of the love my father bore me, he gave me this name, but a name signifieth naught"; and quoth she in wonder, "O my son, take the price of thy goods." But he swore that he would not take aught. Then the old lady said to him, "O my dear one, Truth (I would have thee know) is the greatest of all things and thou hadst not dealt thus generously by me but for a special reason: so tell me thy case and thy secret thought; belike thou hast some wish to whose winning I may help thee." Thereupon he laid his hand in hers and, after exacting an oath of secrecy, told her the whole story of his passion for the Princess and his condition by reason thereof. The old woman shook her head and said, "True; but O my son, the wise say, in the current adage, 'An thou wouldest be obeyed, abstain

The 722nd Night

from ordering what may not be made'; and thou, my son, thy name is Merchant, and though thou hadst the keys of the Hidden Hoards, yet wouldst thou be called naught but Merchant. An thou wouldst rise to high rank, according to thy station, then seek the hand of a Kazi's daughter or even an Emir's; but why, O my son, aspirest thou to none but the daughter of the King of the age and the time, and she a clean maid, who knoweth nothing of the things of the world and hath never in her life seen anything but her palace wherein she dwelleth? Yet, for all her tender age, she is intelligent, shrewd, vivacious, penetrating, quick of wit, sharp of act and rare of rede: her father hath no other child and she is dearer to him than his life and soul. Every morning he cometh to her and giveth her good-morrow, and all who dwell in the palace stand in dread of her. Think not, O my son, that any dare bespeak her with aught of these words; nor is there any way for me thereto. By Allah, O my son, my heart and vitals love thee and were it in my power to give thee access to her, I would assuredly do it; but I will tell thee somewhat, wherein Allah may haply appoint the healing of thy heart, and will risk life and goods for thee, till I win thy will for thee." He asked, "And what is that, O my mother?" and she answered, "Seek of me the daughter of a Wazir or an Emir, and I will grant thy request; but it may not be that one should mount from earth to heaven at one bound." When the Prince heard this, he replied to her with courtesy and sense, "O my mother, thou art a woman of wit and knowest how things go. Say me doth a man, when his head irketh him, bind up his hand?" Quoth she, "No, by Allah, O my son"; and quoth he, "Even so my heart seeketh none but her and naught slayeth me but love of her. By Allah, I am a dead man, and I find not one to counsel me aright and succour me! Allah upon thee, O my mother, take pity on my strangerhood and the streaming of my tears!"—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 722nd night, she resumed,

It hath reached me, O auspicious King, that Ardashir, the King's son, said to the old woman, "Allah upon thee, O my mother, take pity on my strangerhood and the streaming of my tears." Replied she, "By Allah, O my son, thy words rend my heart, but my hand hath no cunning wherewith to help thee." Quoth he, "I beseech thee of thy favour, carry her a letter and kiss her hands for

The Tale of Ardashir and Hayat al-Nufus

me." So she had compassion on him and said, "Write what thou wilt and I will bear it to her." When he heard this, he was ready to fly for joy and calling for ink-case and paper, wrote these couplets,

O Hayat al-Nufus, be gen'rous, and incline

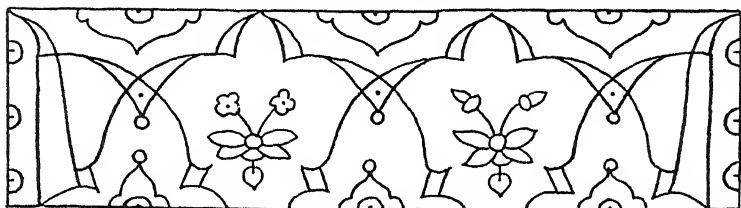
To one who loving thee for parting's doomed to pine.

I was in all delight, in gladsomest of life,

But now I am distraught with sufferings condign.

To wakefulness I cling through longsomeness of night

And with me sorrow chats^t through each sad eye of mine;



Pity a lover sad, a sore afflicted wretch,

Whose eyelids ever ulcered are with tearful brine;

And when the morning comes at last, the real morn,

He finds him drunken and distraught with passion's wine.

Then he folded the scroll and kissing it, gave it to the old woman; after which he put his hand to a chest and took out a second purse containing an hundred dinars, which he presented to her, saying, "Divide this among the slave girls." She refused it and cried, "By Allah, O my son, I am not with thee for aught of this!" however, he thanked her and answered, "There is no help but that thou accept of it." So she took it and kissing his hands, returned home; and going in to the Princess, cried, "O my lady, I have brought thee somewhat the like whereof is not with the people of our city, and it cometh from a handsome young man, than whom there is not a goodlier on earth's face!" She asked, "O my nurse, and whence cometh the youth?" and the old woman answered, "From the parts of Hind; and he hath given me this dress of gold brocade, embroidered with pearls and gems and worth the Kingdom of Chosroës and Cæsar." Thereupon she opened the dress and the whole palace was illuminated by its brightness, because of the beauty of its fashion and the wealth of unions and jewels where-with it was broidered, and all who were present marvelled at it. The Princess examined it and, judging it to be worth no less than

The 722nd Night

a whole year's revenue of her father's kingdom, said to the old woman, "O my nurse, cometh this dress from him or from another?"⁺ Replied she, "From him"; and Hayat al-Nufus asked, "Is this trader of our town or a stranger?" The old woman answered, "He is a foreigner, O my lady, newly come hither; and by Allah he hath servants and slaves; and he is fair of face, symmetrical of form, well mannered, open-handed and open-hearted, never saw I a goodlier than he, save thyself." The King's daughter rejoined, "Indeed this is an extraordinary thing, that a dress like this, which money cannot buy, should be in the hands of a merchant! What price did he set on it, O my nurse?" Quoth she, "By Allah, he would set no price on it, but gave me back the money thou sentest by me and swore that he would take naught thereof, saying, 'Tis a gift from me to the King's daughter; for it becometh none but her; and if she will not accept it, I make thee a present of it.'" Cried the Princess, "By Allah, this is indeed marvellous generosity and wondrous munificence! But I fear the issue of his affair, lest haply⁺ he be brought to necessity. Why didst thou not ask him, O my nurse, if he had any desire, that we might fulfil it for him?" The nurse replied, "O my lady, I did ask him, and he said to me, 'I have indeed a desire'; but he would not tell me what it was. However, he gave me this letter and said, 'Carry it to the Princess.'" So Hayat al-Nufus took the letter and opened and read it to the end; whereupon she was sore chafed; and lost temper and changing colour for anger she cried out to the old woman, saying, "Woe to thee, O nurse! What is the name of this dog who durst write this language to a King's daughter? What affinity is there between me and this hound that he should address me thus? By Almighty Allah, Lord of the well Zemzem and of the Hatim Wall,⁺ but that I fear the Omnipotent, the Most High, I would send and bind the cur's hands behind him and slit his nostrils, and shear off his nose and ears and after, by way of example, crucify him on the gate of the bazar wherein is his booth!" When the old woman heard these words, she waxed yellow; her side muscles⁺ quivered and her tongue clave to her mouth; but she heartened her heart and said, "Softly, O my lady! What is there in his letter to trouble thee thus? Is it aught but a memorial containing his complaint to thee of poverty or oppression, from which he hopeth to be relieved by thy favour?"

The Tale of Ardashir and Hayat al-Mufus

Replied she, "No, by Allah, O my nurse, 'tis naught of this; but verses and shameful words! However, O my nurse, this dog must be in one of three cases: either he is Jinn-mad, and hath no wit, or he seeketh his own slaughter, or else he is assisted to his wish of me by some one of exceeding puissance and a mighty Sultan. Or hath he heard that I am one of the baggages of the city, who lie a night or two with whosoever seeketh them, that he writeth me immodest verses to debauch my reason by talking of such matters?" Rejoined the old woman, "By Allah, O my lady, thou sayst sooth! But reckon not thou of yonder ignorant hound, for thou art seated in thy lofty, firm-built and unapproachable palace, to which the very birds cannot soar neither the wind pass over it, and as for him, he is clean distraught. Wherefore do thou write him a letter and chide him angrily and spare him no manner of reproof, but threaten him with dreadful threats and menace him with death and say to him, 'Whence hast thou knowledge of me, that thou durst write me, O dog of a merchant, O thou who trudgest far and wide all thy days in wilds and wolds for the sake of gaining a dirham or a dinar? By Allah, except thou awake from thy sleep and put off thine intoxication, I will assuredly crucify thee on the gate of the market-street wherein is thy shop!'" Quoth the Princess, "I fear lest he presume, if I write to him"; and quoth the nurse, "And pray what is he and what is his rank that he should presume to us? Indeed, we write him but to the intent that his presumption may be cut off and his fear magnified." And she ceased not craftily to persuade her, till she called for ink-case and paper and wrote him these couplets,

*O thou who claimest to be prey of love and ecstasy;
Thou, who for passion spendest nights in grief and saddest
grief:*

*Say, dost thou (haughty one!) desire enjoyment of the
moon?*

*Did man e'er sue the moon for grace whate'er his lunacy?
I verily will counsel thee with rede the best to hear:*

*Cut short this course ere come thou nigh sore risk, nay
death, to dree!*

*If thou to this request return, surely on thee shall fall
Sore punishment, for vile offence a grievous penalty.
Be reasonable then, be wise, hark back unto thy wits;*

The 723rd Night

*Behold, in very truth I speak with best advice to thee:
By Him who did all things that be create from nothing-
ness;*

*Who dressed the face of heaven with stars in brightest
radiancy:*

If in the like of this thy speech thou dare to sin again!

I'll surely have thee crucified upon a trunk of tree.

Then she rolled up the letter and gave it to the old woman who took it and, repairing to Ardashir's shop, delivered it to him,—

*And Shahrazad perceived the dawn of day and ceased saying
her permitted say. When it was the 723rd night, she said,*

It hath reached me, O auspicious King, that when the old woman took that letter from Hayat al-Nufus she fared forth till she found the youth who was sitting in his shop and gave it to him, saying, "Read thine answer and know that when she perused thy paper she was wroth with exceeding wrath; but I soothed her and spake her fair, till she consented to write thee a reply." He took the letter joyfully but, when he had read it and understood its drift, he wept sore, whereat the old woman's heart ached and she cried, "O my son, Allah never cause thine eyes to weep nor thy heart to mourn! What can be more gracious than that she should answer thy letter when thou hast done what thou diddest?" He replied, "O my mother, what shall I do for a subtle device? Behold, she writeth to me, threatening me with death and crucifixion and forbidding me from writing to her; and I, by Allah, see my death to be better than my life; but I beg thee of thy grace⁺ to carry her another letter from me." She said, "Write and I warrant I'll bring thee an answer. By Allah, I will assuredly venture my life to win for thee thy wish, though I die to pleasure thee!" He thanked her and kissing her hands, wrote these verses,

Do you threaten me wi' death for my loving you so well?

When Death to me were rest and all dying is by Fate?

*And man's death is but a boon, when so longsome to him
grows*

His life, and rejected he lives in lonest state:

Then visit ye a lover who hath ne'er a soul to aid;

For on pious works of men Heaven's blessing shall await.

But an ye be resolved on this deed then up and on;

The Tale of Ardashir and Hayat al-Nufus

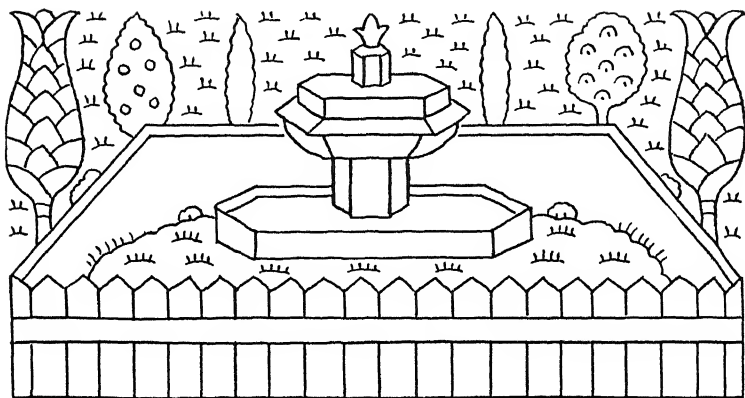
*I'm in bonds to you, a bondsman confined within your gate:
What path have I whose patience without you is no more?
How is this, when a lover's heart in stress of love is strait?
O my lady show me ruth, who by passion am misused;
For all who love the noble stand for evermore excused.*

He then folded the scroll and gave it to the old woman, together with two purses of two hundred dinars, which she would have refused, but he conjured her by oath to accept of them. So she took them both and said, "Needs must I bring thee to thy desire, despite the noses of thy foes." Then she repaired to the palace and gave the letter to Hayat al-Nufus, who said, "What is this, O my nurse? Here are we in a correspondence and thou coming and going! Indeed, I fear lest the matter get wind and we be disgraced." Rejoined the old woman, "How so, O my lady? Who dare speak such word?" So she took the letter and after reading and understanding it she smote hand on hand, saying, "Verily, this is a calamity which is fallen upon us, and I know not whence this young man came to us!" Quoth the old woman, "O my lady, Allah upon thee, write him another letter; but be rough with him this time and say to him, 'An thou write me another word after this, I will have thy head struck off.'" Quoth the Princess, "O my nurse, I am assured that the matter will not end on such wise; 'twere better to break off this exchange of letters; and, except the puppy take warning by my previous threats, I will strike off his head." The old woman said, "Then write him a letter and give him to know this condition." So Hayat al-Nufus called for pen-case and paper and wrote these couplets,

*Ho, thou heedless of Time and his sore despight!
Ho, thou heart whom hopes of my favours excite!
Think O pride-full! would'st win for thyself the skies?
Would'st attain to the moon shining clear and bright?
I will burn thee with fire that shall ne'er be quenched,
Or will slay thee with scymitar's sharpest bite!
Leave it, friend, and 'scape the tormenting pains,
Such as turn hair-partings* from black to white.
Take my warning and fly from the road of love;
Draw thee back from a course nor seemly nor right!*

Then she folded the scroll and gave it to the old woman, who was puzzled and perplexed by the matter. She carried it to Ardashir,

The 724th Night



and the Prince read the letter and bowed his head to the earth, making as if he wrote with his finger and speaking not a word. Quoth the old woman, "How is it I see thee silent stay and not say thy say?" and quoth he, "O my mother, what shall I say, seeing that she doth but threaten me and redoubleth in hard-heartedness and aversion?" Rejoined the nurse, "Write her a letter of what thou wilt: I will protect thee; nor let thy heart be cast down, for needs must I bring you twain together." He thanked her for her kindness and kissing her hand, wrote these couplets,

*A heart, by Allah! never soft to lover-night,
Who sighs for union only with his friends, his sprite!
Who with tear-ulcered eyelids evermore must bide,
When falleth upon earth first darkness of the night:
Be just, be gen'rous, lend thy ruth and deign give alms
To love-molested lover, parted, forced to flight!
He spends the length of longsome night without a doze;
Fire-brent and drent in tear-flood flowing infinite:
Ah; cut not off the longing of my fondest heart
Now disappointed, wasted, flut'ring for its blight.*

Then he folded the scroll and gave it to the old woman, together with three hundred dinars, saying, "This is for the washing of thy hands." She thanked him and kissed his hands, after which she returned to the palace and gave the letter to the Princess, who took it and read it and throwing it from her fingers, sprang to her feet. Then she walked, shod as she was with pattens of gold, set

The Tale of Ardashir and Hayat al-Mufus

with pearls and jewels, till she came to her sire's palace, whilst the vein of anger started out between her eyes, and none dared ask her of her case. When she reached the palace, she enquired for the King, and the slave-girls and concubines replied to her, "O my lady, he is gone forth a-hunting and sporting." So she returned, as she were a rending lioness, and bespake none for the space of three hours, when her brow cleared and her wrath cooled. As soon as the old woman saw that her irk and anger were past, she went up to her and, kissing ground between her hands, asked her, "O my lady, whither went those noble steps?" The Princess answered, "To the palace of the King my sire." "And could no one do thine errand?" enquired the nurse. Replied the Princess, "No, for I went to acquaint him of that which hath befallen me with yonder cur of a merchant, so he might lay hands on him and on all the merchants of his bazar and crucify them over their shops nor suffer a single foreign merchant to tarry in our town." Quoth the old woman, "And was this thine only reason, O my lady, for going to thy sire?" and quoth Hayat al-Nufus, "Yes, but I found him absent a-hunting and sporting and now I await his return." Cried the old nurse, "I take refuge with Allah, the All-hearing, the All-knowing! Praised be He! O my lady, thou art the most sensible of women and how couldst thou think of telling the King these fond words, which it behoveth none to publish?" Asked the Princess, "And why so?" and the nurse answered, "Suppose thou had found the King in his palace and told him all this tale and he had sent after the merchants and commanded to hang them over their shops, the folk would have seen them hanging and asked the reason and it would have been answered them, 'They sought to seduce the King's daughter.' "——

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 724th night, she continued her story, saying,

It hath reached me, O auspicious King, that the old woman said to the Princess, "Suppose thou had told this to the King and he had ordered the merchants to be hanged, would not folk have seen them and have asked the cause of the execution when the answer would have been, 'They sought to seduce the King's daughter?' Then would they have disspread divers reports concerning thee, some saying, 'She abode with them ten days, away from her palace,

The 724th Night

till they had taken their fill of her'; and other some in other guise; for woman's honour, O my lady, is like curded milk, the least dust fouleth it; and like glass, which, if it be cracked, may not be mended. So beware of telling thy sire or any other of this matter, lest thy fair fame be smirched, O mistress mine, for 'twill never profit thee to tell folk aught; no, never! Weigh what I say with thy keen wit, and if thou find it not just, do whatso thou wilt." The Princess pondered her words, and seeing them to be altogether profitable and right, said, "Thou speakest sooth, O my nurse; but anger had blinded my judgment." Quoth the old woman, "Thy resolve to tell no one is pleasing to the Almighty; but something remaineth to be done: we must not let the shamelessness of yonder vile dog of a merchant pass without notice. Write him a letter and say to him, 'O vilest of traders, but that I found the King my father absent, I had straightway commanded to hang thee and all thy neighbours. But thou shalt gain nothing by this; for I swear to thee, by Allah the Most High, that an thou return to the like of this talk, I will blot out the trace of thee from the face of earth!' And deal thou roughly with him in words, so shalt thou discourage him in this attempt and arouse him from his heedlessness." "And will these words cause him to abstain from his offending?" asked the Princess; and the old woman answered, "How should he not abstain? Besides, I will talk with him and tell him what hath passed." So the Princess called for ink-case and paper and wrote these couplets,

*To win our favours still thy hopes are bent;
And still to win thy will art confident!
Naught save his pride-full aim shall slay a man;
And he by us shall die of his intent.
Thou art no lord of might, no chief of men,
Nabob or Prince or Soldan Heaven-sent;
And were this deed of one who is our peer,
He had returned with hair for fear white-sprent:
Yet will I deign once more excuse thy sin
So from this time thou prove thee penitent.*

Then she gave the missive to the old woman, saying, "O my nurse, do thou admonish this puppy lest I be forced to cut off his head and sin on his account." Replied the old woman, "By Allah, O my lady, I will not leave him a side to turn on!" Then she re-

The Tale of Ardashir and Hayat al-Nufus

turned to the youth and, when salams had been exchanged, she gave him the letter. He read it and shook his head, saying, "Verily, we are Allah's and unto Him shall we return!" adding, "O my mother, what shall I do? My fortitude faileth me and my patience palleth upon me!" She replied, "O my son, be long-suffering: peradventure, after this Allah shall bring somewhat to pass. Write that which is in thy mind and I will fetch thee an answer, and be of good cheer and keep thine eyes cool and clear; for needs must I bring about union between thee and her—Inshallah!" He blessed her and wrote to the Princess a note containing these couplets,

*Since none will lend my love a helping hand,
And I by passion's bale in death low-lain,
I bear a flaming fire within my heart
By day and night nor place of rest attain,
How cease to hope in thee, my wishes' term?
Or with my longings to be glad and fain?
The Lord of highmost Heaven to grant my prayer
Pray I, whom love of lady fair hath slain;
And as I'm clean o'erthrown by love and fear,
To grant me speedy union deign, oh deign!*

Then he folded the scroll and gave it to the old woman, bringing out at the same time a purse of four hundred dinars. She took the whole and returning to the palace sought the Princess to whom she gave the letter; but the King's daughter refused to take it and cried, "What is this?" Replied the old woman, "O my lady, this is only the answer to the letter thou sentest to that merchant dog." Quoth Hayat al-Nufus, "Didst thou forbid him as I told thee?" and quoth she, "Yes, and this is his reply." So the Princess took the letter and read it to the end; then she turned to the old woman and exclaimed, "Where is the result of thy promise?" "O my lady, saith he not in his letter that he repenteth and will not again offend, excusing himself for the past?" "Not so, by Allah! on the contrary, he increaseth." "O my lady, write him a letter and thou shalt presently see what I will do with him." "There needeth nor letter nor answer." "I must have a letter that I may rebuke him roughly and cut off his hopes." "Thou canst do that without a letter." "I cannot do it without the letter." So Hayat al-Nufus called for pen-case and paper and wrote these verses,

The 724th Night

*Long have I chid thee but my chiding hindereth thee not
How often would my verse with writ o' hand ensnare thee,
ah!*

*Then keep thy passion hidden deep and ever unrevealed,
And if thou dare gainsay me Earth shall no more bear thee,
ah!*

*And if, despite my warning, thou dost to such words re-
turn,*

*Death's Messenger⁺ shall go his rounds and dead declare
thee, ah!*

*Soon shall the wold's fierce chilling blast o'erblow that
corse o' thine;*

*And birds o' the wild with ravening bills and beaks shall
tear thee, ah!*

*Return to righteous course; perchance that same will profit
thee;*

If bent on wilful aims and lewd I fain forswear thee, ah!

When she had made an end of her writing this, she cast the writ from her hand in wrath, and the old woman picked it up and went with it to Ardashir. When he read it to the last he knew that she had not softened to him, but only redoubled in rage against him, and that he would never win to meet her, so he bethought himself to write her an answer invoking Allah's help against her. Thereupon he indited these couplets,

O Lord, by the Five Shaykhs, I pray deliver me

From love, which gars me bear such grief and misery.

Thou knowest what I bear for passion's fiery flame;

What stress of sickness for that merciless maid I dree.

She hath no pity on the pangs to me decreed;

How long on weakly wight shall last her tyranny?

I am distraught for her with passing agonies

And find no friend, O folk! to hear my plaint and plea.

*How long, when Night hath drooped her pinions o'er the
world,*

Shall I lament in public as in privacy?

For love of you I cannot find forgetfulness;

And how forget when Patience taketh wings to flee?

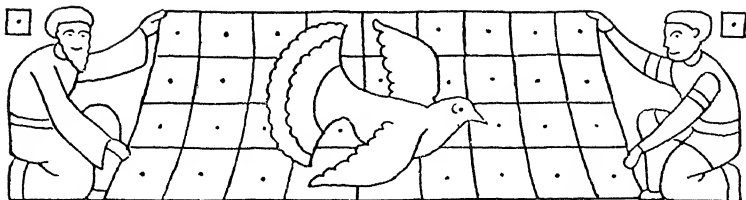
O thou wild parting-bird⁺ say is she safe and sure

From shift and change of time and the world's cruelty?

The Tale of Ardashir and Hayat al-Mufus

Then he folded the scroll and gave it to the old woman, adding a purse of five hundred dinars; and she took it and carried it to the Princess, who read it to the end and learned its purport. Then, casting it from her hand, she cried, "Tell me O wicked old woman, the cause of all that hath befallen me from thee and from thy cunning and thine advocacy of him, so that thou hast made me write letter after letter and thou ceasest not to carry messages, going and coming between us twain, till thou hast brought about a correspondence and a connection. Thou leavest not to say, 'I will ensure thee against his mischief and cut off from thee his speech'; but thou speakest not thus save only to the intent that I may continue to write thee letters and thou to fetch and carry between us, evening and morning, till thou ruin my repute. Woe to thee! Ho, eunuchs, seize her!" Then Hayat al-Nufus commanded them to beat her, and they lashed her till her whole body flowed with blood and she fainted away, whereupon the King's daughter caused her slave-women to drag her forth by the feet and cast her without the palace and bade one of them stand by her head till she recovered, and say to her, "The Princess hath sworn an oath that thou shalt never return to and re-enter this place; and she hath commanded to slay thee without mercy an thou dare return hither." So, when she came to herself, the damsel told her what the King's daughter said and she answered, "Hearkening and obedience." Presently the slave-girls fetched a basket and a porter whom they caused carry her to her own house; and they sent after her a physician, bidding him tend her assiduously till she recovered. He did what he was told to do and as soon as she was whole she mounted and rode to the shop of Ardashir, who was concerned with sore concern for her absence and was longing for news of her. As soon as he saw her, he sprang up and coming to meet her, saluted her; then he noticed that she was weak and ailing; so he questioned her of her case and she told him all that had befallen her from her nursling. When he heard this, he found it grievous and smote hand upon hand, saying, "By Allah, O my mother, this that hath betided thee straiteneth my heart! But, what, O my mother, is the reason of the Princess's hatred to men?" Replied the old woman, "Thou must know, O my son, that she hath a beautiful garden, than which there is naught goodlier on earth's face and it chanced that she lay there one night. In the joyance

The 725th Night



of sleep, she dreamt a dream and 'twas this, that she went down into the garden, where she saw a fowler set up his net and strew corn thereabout, after which he withdrew and sat down afar off to await what game should fall into it. Ere an hour had passed the birds flocked to pick up the corn and a male pigeon⁺ fell into the net and struggled in it, whereat all the others took fright and fled from him. His mate was amongst them, but she returned to him after the shortest delay; and, coming up to the net, sought out the mesh wherein his foot was entangled and ceased not to peck at it with her bill, till she severed it and released her husband, with whom she flew away. All this while, the fowler sat dozing, and when he awoke, he looked at the net and found it spoilt. So he mended it and strewed fresh grain, then withdrew to a distance and sat down to watch it again. The birds soon returned and began to pick up the corn, and among the rest the pair of pigeons. Presently, the she-pigeon fell into the net and struggled to get free; whereupon all the other birds flew away, and her mate, whom she had saved, fled with the rest and did not return to her. Meantime, sleep had again overcome the fowler; and, when he awoke after long slumbering, he saw the she-pigeon caught in the net; so he went up to her and freeing her feet from the meshes, cut her throat. The Princess, startled by the dream, awoke troubled, and said, 'Thus do men with women, for women have pity on men and throw away their lives for them, when they are in difficulties; but if the Lord decree against a woman and she fall into calamity, her mate deserteth her and rescueth her not, and wasted is that which she did with him of kindness. Allah curse her who putteth her trust in men, for they ill requite the fair offices which women do them!' And from that day she conceived an hatred to men." Said the King's son, "O my mother, doth she never go out into the highways?" and the old woman replied, "Nay, O my son; but I will tell thee somewhat wherein, Allah willing, there shall be profit for thee. She hath a garden which is of the goodliest

The Tale of Ardashir and Hayat al-Nufus

pleasances of the age; and every year, at the time of the ripening of the fruits, she goeth thither and taketh her pleasure therein only one day, nor lieth the night but in her pavilion. She entereth the garden by the private wicket of the palace which leadeth thereto; and thou must know that it wanteth now but a month to the time of her going forth. So take my advice and hie thee this very day to the keeper of that garden and make acquaintance with him and gain his good graces, for he admitteth not one of Allah's creatures into the garth, because of its communication with the Princess's palace. I will let thee know two days beforehand of the day fixed for her coming forth, when do thou repair to the garden, as of thy wont, and make shift to night there. When the King's daughter cometh be thou hidden in some place or other."

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 725th night, she pursued,

It hath reached me, O auspicious King, that the old woman charged the King's son, saying, "I will let thee know two days beforehand of the King's daughter going down to the garden: do thou hide thee in some place or other; and, when thou espiest her, come forth and show thyself to her. When she seeth thee, she will fall in love with thee; for thou art fair to look upon and love covereth all things. So keep thine eyes cool and clear⁺ and be of good cheer, O my son, for needs must I bring about union between thee and her." The young Prince kissed her hand and thanked her and gave her three pieces of Alexandrian silk and three of satin of various colours, and with each piece, linen for shifts and stuff for trousers and a kerchief for the turband and fine white cotton cloth of Ba'albak for the linings, so as to make her six complete suits, each handsomer than its sister. Moreover, he gave her a purse containing six hundred gold pieces and said to her, "This is for the tailoring." She took the whole and said to him, "O my son, art thou not pleased to acquaint me with thine abiding-place and I also will show thee the way to my lodging?" "Yes," answered he and sent a Mameluke with her to note her home and show her his own house. Then he rose and bidding his slaves shut the shop, went back to the Wazir, to whom he related all that had passed between him and the old woman, from first to last. Quoth the Minister, "O my son, should the Princess Hayat al-Nufus come out and look upon thee and thou find no favour with her

The 725th Night

what wilt thou do?" Quoth Ardashir, "There will be nothing left but to pass from words to deeds and risk my life with her; for I will snatch her up from amongst her attendants and set her behind me on a swift horse and make for the wildest of the wold. If I escape, I shall have won my wish and if I perish, I shall be at rest from this hateful life." Rejoined the Minister, "O my son, dost thou think to do this thing and live? How shall we make our escape, seeing that our country is far distant, and how wilt thou deal thus with a King of the Kings of the Age, who hath under his hand an hundred thousand horse, nor can we be sure but that he will despatch some of his troops to cut off our way? Verily, there is no good in this project which no wise man would attempt." Asked Ardashir, "And how then shall we do, O Wazir of good counsel? For unless I win her I am a dead man without a chance." The Minister answered, "Wait till to-morrow when we will visit this garden and note its condition and see what betideth us with the caretaker." So when the morning morrowed they took a thousand dinars in a poke and, repairing to the garden, found it compassed about with high walls and strong, rich in trees and rill-full leas and goodly fruiteries. And indeed its flowers breathed perfume and its birds warbled amid the bloom as it were a garden of the gardens of Paradise. Within the door sat a Shaykh, an old man on a stone bench and they saluted him. When he saw them and noted the fairness of their favour, he rose to his feet after returning their salute, and said, "O my lords, perchance ye have a wish which we may have the honour of satisfying?" Replied the Wazir, "Know, O elder, that we are strangers and the heat hath overcome us: our lodging is afar off at the other end of the city; so we desire of thy courtesy that thou take these two dinars and buy us somewhat of provaunt and open us meanwhile the door of this flower garden and seat us in some shaded place, where there is cold water, that we may cool ourselves there, against thy return with the provision, when we will eat, and thou with us, and then, rested and refreshed, we shall wend our ways." So saying, he pulled out of his pouch a couple of dinars and put them into the keeper's hand. Now this caretaker was a man aged three-score and ten, who had never in all his life possessed so much money: so, when he saw the two dinars in his hand, he was like to fly for joy and rising forthwith opened the garden gate to the Prince and

The Tale of Ardashir and Hayat al-Nufus

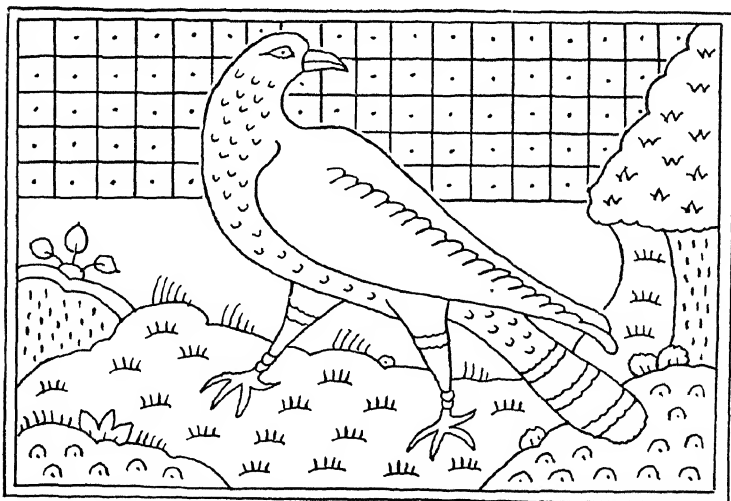
the Wazir, and made them enter and sit down under a wide-spreading, fruit-laden, shade-affording tree, saying, "Sit ye here and go no further into the garden, for it hath a privy door communicating with the palace of the Princess Hayat al-Nufus." They replied, "We will not stir hence." Whereupon he went out to buy what they had ordered and returned after awhile, with a porter bearing on his head a roasted lamb and bread. They ate and drank together and talked awhile, till, presently, the Wazir, looking about him in all corners right and left, caught sight of a lofty pavilion at the farther end of the garden; but it was old and the plaster was peeled from its walls and its buttresses were broken down. So he said to the Gardener, "O Shaykh, is this garden thine own or dost thou hire it?" and he replied, "I am neither owner nor tenant of the garden, only its caretaker." Asked the Minister, "And what is thy wage?" whereto the old man answered, "A dinar a month," and quoth the Wazir, "Verily they wrong thee, especially an thou have a family." Quoth the elder, "By Allah, O my lord, I have eight children and I"— The Wazir broke in, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Thou makest me bear thy grief, my poor fellow! What wouldst thou say of him who should do thee a good turn, on account of this family of thine?" Replied the old man, "O my lord, whatsoever good thou dost shall be garnered up for thee with God the Most High!" Thereupon said the Wazir, "O Shaykh, thou knowest this garden of thine to be a goodly place; but the pavilion yonder is old and ruinous. Now I mean to repair it and stucco it anew and paint it handsomely, so that it will be the finest thing in the garth; and when the owner comes and finds the pavilion restored and beautiful, he will not fail to question thee concerning it. Then do thou say, 'O my lord, at great expense I set it in repair, for that I saw it in ruins and none could make use of it nor could anyone sit therein.' If he says, 'Whence hadst thou the money for this?' reply, 'I spent of my own money upon the stucco, thereby thinking to whiten my face with thee and hoping for thy bounties.' And needs must he recompense thee fairly over the extent of thine expenses. Tomorrow I will bring builders and plasterers and painters to repair this pavilion and will give thee what I promised thee." Then he pulled out of his poke a purse of five hundred dinars and gave it

The 726th Night

to the Gardener, saying, "Take these gold pieces and expend them upon thy family and let them pray for me and for this my son." Thereupon the Prince asked the Wazir, "What is the meaning of all this?" and he answered, "Thou shalt presently see the issue thereof."——

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 726th night, she resumed,

It hath reached me, O auspicious King, that when the Wazir gave five hundred ducats to the old Gardener, saying, "Take these gold pieces and expend them upon thy family and let them pray for this my son," the old man looked at the gold and his wits fled; so he fell down at the Wazir's feet, kissing them and invoking blessings on him and his son; and when they went away, he said to them, "I shall expect you to-morrow: for by Allah Almighty, there must be no parting between us, night or day." Next morning the Wazir went to the Prince's shop and sent for the syndic of the builders; then he carried him and his men to the garth, where the Gardener rejoiced in their sight. He gave them the price of rations⁺ and what was needful to the workmen for the restoration of the pavilion, and they repaired it and stucco'd it and decorated it. Then said the Minister to the painters, "Harkye, my masters, listen to my words and apprehend my wish and my aim. Know that I have a garden like this, where I was sleeping



The Tale of Ardashir and Hayat al-Mufus

one night among the nights and saw in a dream a fowler set up nets and sprinkle corn thereabout. The birds flocked to pick up the grain, and a cock-bird fell into the net, whereupon the others took fright and flew away, and amongst the rest his mate: but, after awhile, she returned alone and picked at the mesh that held his feet, till she set him free and they flew away together. Now the fowler had fallen asleep and, when he awoke, he found the net empty; so he mended it and strewing fresh grain sat down afar off, waiting for game to fall into that snare. Presently the birds assembled again to pick up the grains, and amongst the rest the two pigeons. By-and-by, the hen-bird fell into the net, when all the other birds took fright at her and flew away, and her husband flew with them and did not return; whereupon the fowler came up and taking the quarry, cut her throat. Now, when her mate flew away with the others, a bird of raven seized him and slew him and ate his flesh and drank his blood, and I would have you portray me the presentment of this my dream, even as I have related it to you, in the liveliest colours, laying the fair scene in this rare garden, with its walls and trees and rills, and dwell especially on the fowler and the falcon. If ye do this I have set forth to you and the work please me, I will give you what shall gladden your hearts, over and above your wage." The painters, hearing these words, applied themselves with all diligence to do what he required of them and wrought it out in masterly style; and when they had made an end of the work, they showed it to the Wazir who, seeing his so-called dream set forth as it was,⁺ was pleased and thanked them and rewarded them munificently. Presently, the Prince came in, according to his custom, and entered the pavilion, unweeting what the Wazir had done. So when he saw the portraiture of the fowler and the birds and the net and beheld the male pigeon in the clutches of the hawk, which had slain him and was drinking his blood and eating his flesh, his understanding was confounded and he returned to the Minister and said, "O Wazir of good counsel, I have seen this day a marvel which, were it graven with needlegravers on the eye-corners, would be a warner to whoso will be warned." Asked the Minister, "And what is that, O my lord?" and the Prince answered, "Did I not tell thee of the dream the Princess had and how it was the cause of her hatred for men?" "Yes," replied the Wazir; and Ardashir

The 727th Night

rejoined, "By Allah, O Minister, I have seen the whole dream portrayed in painting, as I had eyed it with mine own eyes; but I found therein a circumstance which was hidden from the Princess, so that she saw it not, and 'tis upon this that I rely for the winning of my wish." Quoth the Wazir, "And what is that, O my son?" and quoth the Prince, "I saw that, when the male bird flew away; and, leaving his mate entangled in the net, failed to return and save her, a falcon pounced on him and slaying him, ate his flesh and drank his blood. Would to Heaven the Princess had seen the whole of the dream and had beheld the cause of his failure to return and rescue her!" Replied the Wazir, "By Allah, O auspicious King, this is indeed a rare thing and a wonderful!" And the King's son ceased not to marvel at the picture and lament that the King's daughter had not beheld the dream to its end, saying in himself, "Would she had seen it to the last or might see the whole over again, though but in the imbroglio of sleep!" Then quoth the Wazir to him, "Thou saidst to me, 'Why wilt thou repair the pavilion?' and I replied, 'Thou shalt presently see the issue thereof.' And behold, now its issue thou seest; for it was I did this deed and bade the painters portray the Princess's dream thus and paint the male bird in the pounces of the falcon which eateth his flesh and drinketh his blood; so that when she cometh to the pavilion, she will behold her dream depicted and see how the cock-pigeon was slain and excuse him and turn from her hate for men." When the Prince heard the Wazir's words, he kissed his hands and thanked him, saying, "Verily, the like of thee is fit to be Minister to the most mighty King, and, by Allah, an I win my wish and return to my sire, rejoicing, I will assuredly acquaint him with this, that he may redouble in honouring thee and advance thee in dignity and hearken to thine every word." So the Wazir kissed his hand and they both went to the old Gardener and said, "Look at yonder pavilion and see how fine it is!" And he replied, "This is all of your happy thought." Then said they, "O elder, when the owners of the place question thee concerning the restoration of the pavilion, say thou, 'Twas I did it of my own monies'; to the intent that there may betide thee fair favour and good fortune." He said, "I hear and I obey"; and the Prince continued to pay him frequent visits. Such was the case with the Prince and the Wazir; but as regards Hayat al-

The Tale of Ardashir and Kayat al-Nufus

Nufus, when she ceased to receive the Prince's letters and messages and when the old woman was absent from her, she rejoiced with joy exceeding and concluded that the young man had returned to his own country. One day, there came to her a covered tray from her father; so she uncovered it and finding therein fine fruits, asked her waiting-women, "Is the season of these fruits come?" Answered they, "Yes." Thereupon she cried, "Would we might make ready to take our pleasure in the flower-garden!"——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 727th night, she said,

It hath reached me, O auspicious King, that the Princess, after receiving the fruit from her sire, asked, "Is the season of these fruits set in?" and they answered, "Yes!" Thereupon she cried, "Would we might make ready to take our pleasure in the flower-garden!" "O my lady," they replied, "thou sayest well, and by Allah, we also long for the garden!" So she enquired, "How shall we do, seeing that every year it is none save my nurse who taketh us to walk in the garden and who pointeth out to us the various trees and plants; and I have beaten her and forbidden her from me? Indeed, I repent me of what was done by me to her, for that, in any case, she is my nurse and hath over me the right of fosterage. But there is no Majesty and there is no Might save in Allah, the Glorious, the Great!" When her handmaids heard this, they all sprang up; and, kissing the ground between her hands, exclaimed, "Allah upon thee, O my lady, do thou pardon her and bid her to the presence!" and quoth she, "By Allah, I am resolved upon this; but which of you will go to her, for I have prepared her a splendid robe of honour?" Hereupon two damsels came forward, by name Bulbul and Siwád al-'Ayn, who were comely and graceful and the principals among the Princess's women, and her favourites. And they said, "We will go to her, O King's daughter!" and she said, "Do what seemeth good to you." So they went to the house of the nurse and knocked at the door and entered; and she, recognizing the twain, received them with open arms and welcomed them. When they had sat awhile with her, they said to her, "O nurse, the Princess pardoneth thee and desireth to take thee back into favour." She replied, "This may never be, though I drink the cup of ruin! Hast thou forgotten how she put me to shame before those who love me and those who hate me, when my

The 728th Night

clothes were dyed with my blood and I well-nigh died for stress of beating, and after this they dragged me forth by the feet, like a dead dog, and cast me without the door? So by Allah, I will never return to her nor fill my eyes with her sight!" Quoth the two girls, "Disappoint not our pains in coming to thee nor send us away unsuccessful. Where is thy courtesy uswards? Think but who it is that cometh in to visit thee: canst thou wish for any higher of standing than we with the King's daughter?" She replied, "I take refuge with Allah: well I wot that my station is less than yours; were it not that the Princess's favour exalted me above all her women, so that, were I wroth with the greatest of them, she had died in her skin of fright." They rejoined, "All is as it was and naught is in anywise changed. Indeed, 'tis better than before, for the Princess humbleth herself to thee and seeketh a reconciliation without intermediary." Said the old woman, "By Allah, were it not for your presence and intercession with me, I had never returned to her; no, not though she had commanded to slay me!" They thanked her for this and she rose and dressing herself accompanied them to the palace. Now when the King's daughter saw her, she sprang to her feet in honour, and the old woman said, "Allah! Allah! O King's daughter, say me, whose was the fault, mine or thine?" Hayat al-Nufus replied, "The fault was mine, and 'tis thine to pardon and forgive. By Allah, O my nurse, thy rank is high with me and thou hast over me the right of fosterage; but thou knowest that Allah (extolled and exalted be He!) hath allotted to His creatures four things, disposition, life, daily bread and death; nor is it in man's power to avert that which is decreed. Verily, I was beside myself and could not recover my senses; but, O my nurse, I repent of what deed I did." With this, the crone's anger ceased from her and she rose and kissed the ground before the Princess, who called for a costly robe of honour and threw it over her, whereat she rejoiced with exceeding joy in the presence of the Princess's slaves and women. When all ended thus happily, Hayat al-Nufus said to the old woman, "O my nurse, how go the fruits and growths of our garth?" and she replied, "O my lady, I see excellent fruits in the town; but I will enquire of this matter and return thee an answer this very day." Then she withdrew, honoured with all honour and betook herself to Ardashir, who received her with open arms and embraced her and rejoiced in her

The Tale of Ardashir and Hayat al-Nufus

coming, for that he had expected her long and longingly. She told him all that had passed between herself and the Princess and how her mistress was minded to go down into the garden on such a day.—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 728th night, she continued,

It hath reached me, O auspicious King, that the old woman betook herself to the Prince and told him all that had passed between herself and the Princess Hayat al-Nufus; and how her mistress was minded to go down into the garden on such a day, and said to him, "Hast thou done as I bade thee with the Warder of the garden and hast thou made him taste of thy bounties?" He replied, "Yes, and the oldster is become my good friend: my way is his way and he would well I had need of him." Then he told her all that had happened and of the dream-paintings which the Wazir had caused to be limned in the pavilion; especially of the fowler, the net and the falcon; whereat she joyed with great joy and said, "Allah upon thee, do thou set thy Minister midmost thy heart, for this that he hath done pointeth to the keenness of his wit and he hath helped thee to the winning thy wish. So rise forth-right, O my son, and go to the Hammam-bath and don thy daintiest dress, wherein may be our success. Then fare thou to the Gardener and make shift to pass the night in the garden, for though he should give the earth full of gold none may win to pass into it, whilst the King's daughter is therein. When thou hast entered, hide thee where no eye may espy thee and keep concealed till thou hear me cry, 'O Thou whose boons are hidden, save us from that we fear!' Then come forth from thine ambush and walk among the trees and show thy beauty and loveliness which put the moons to shame, to the intent that Princess Hayat al-Nufus may see thee and that her heart and soul may be filled with love of thee; so shalt thou attain to thy wish and thy grief be gone." "To hear is to obey," replied the young Prince and gave her a purse of a thousand dinars, which she took and went away. Thereupon Ardashir fared straight for the bath and washed; after which he arrayed himself in the richest of robes of the apparel of the Kings of the Chosroës and girt his middle with a girdle wherein were conjoined all manner precious stones and donned a turband inwoven with red gold and purfled with pearls

The 729th Night

and gems. His cheeks shone rosy-red and his lips were scarlet; his eyelids like the gazelle's wantoned; like a wine-struck wight in his gait he swayed; beauty and loveliness garbed him, and his shape shamed the bowing of the bough. Then he put in his pocket a purse containing a thousand dinars and, repairing to the flower-garden, knocked at the door. The Gardener opened to him and rejoicing with great joy salamed to him in most worshipful fashion; then, observing that his face was overcast, he asked him how he did. The King's son answered, "Know, O elder, that I am dear to my father and he never laid his hand on me till this day, when words arose between us and he abused me and smote me on the face and struck me with his staff and drave me away. Now I have no friend to turn to and I fear the perfidy of Fortune, for thou knowest that the wrath of parents is no light thing. Wherefore I come to thee, O uncle, seeing that to my father thou art known, and I desire of thy favour that thou suffer me abide in the garden till the end of the day, or pass the night there, till Allah grant good understanding between myself and my sire." When the old man heard these words he was concerned anent what had occurred and said, "O my lord, dost thou give me leave to go to thy sire and be the means of reconciliation between thee and him?" Replied Ardashir, "O uncle, thou must know that my father is of impatient nature, and irascible; so an thou proffer him reconciliation in his heat of temper he will make thee no answer; but when a day or two shall have passed, his heat will soften. Then go thou in to him and thereupon he will relent." "Hearkening and obedience," quoth the Gardener; "but, O my lord, do thou come with me to my house, where thou shalt night with my children and my family and none shall reproach this to us." Quoth Ardashir, "O uncle, I must be alone when I am angry."+ The old man said, "It irketh me that thou shouldst lie solitary in the garden, when I have a house." But Ardashir said, "O uncle, I have an aim in this, that the trouble of my mind may be dispelled from me and I know that in this lies the means of regaining his favour and softening his heart to me." Rejoined the Gardener, "I will fetch thee a carpet to sleep on and a coverlet wherewith to cover thee"; and the Prince said, "There is no harm in that, O uncle." So the keeper rose and opened the garden to him, and brought him the carpet and coverlet, knowing not that the King's daughter was minded

The Tale of Ardashir and Hayat al-Mufus

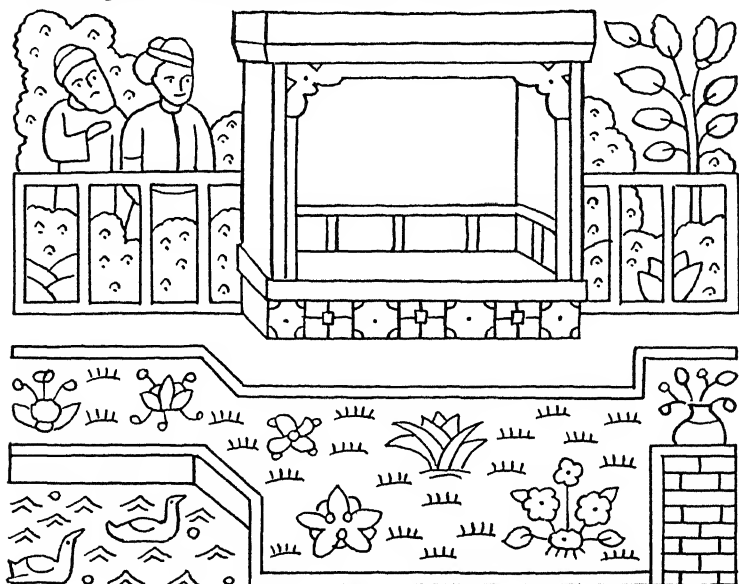
to visit the garth. On this wise fared it with the Prince; but as regards the nurse, she returned to the Princess and told her that the fruits were kindly ripe on the garden trees; whereupon she said, "O my nurse, go down with me to-morrow into the garden, that we may walk about in it and take our pleasure,—Inshallah; and send meanwhile to the Gardener, to let him know what we purpose." So she sent to the Gardener to say, "The Princess will visit the parterre to-morrow, so leave neither water-carriers nor tree-tenders therein, nor let one of Allah's creatures enter the garth." When word came to him, he set his water-ways and channels in order and, going to Ardashir, said to him, "O my lord, the King's daughter is mistress of this garden; and I have only to crave thy pardon, for the place is thy place and I live only in thy favours, except that my tongue is under thy feet.⁺ I must tell thee that the Princess Hayat al-Nufus hath a mind to visit it to-morrow at the first of the day and hath bidden me leave none therein who might look upon her. So I would have thee of thy favour go forth of the garden this day, for the Queen will abide only in it till the time of mid-afternoon prayer and after it shall be at thy service for se'nnights and fortnights, months and years." Ardashir asked, "O elder, haply we have caused thee some mishap?" and the other answered, "By Allah, O my lord, naught hath betided me from thee but honour!" Rejoined the Prince, "An it be so, nothing but all good shall befall thee through us; for I will hide in the garden and none shall espy me, till the King's daughter hath gone back to her palace." Said the Gardener, "O my lord, an she espy the shadow of a man in the garden or any of Allah's male creatures she will strike off my head";—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 729th night, she continued,

It hath reached me, O auspicious King, that when the Gardener said to the Prince, "An the King's daughter espy the shadow of a man in her garden, she will strike off my head"; the youth replied, "Have no fear, I will on no wise let any see me. But doubtless to-day thou lackest of spending-money for thy family." Then he put his hand to his purse and pulled out five hundred ducats, which he gave to him saying, "Take this gold and lay it out on thy family, that thy heart may be at ease concerning them." When the Shaykh looked upon the gold, his life seemed a light thing to

The 729th Night

him⁺ and he suffered the Prince to tarry where he was, charging him straitly not to show himself in the garden. Then he left him loitering about. Meanwhile, when the eunuchs went in to the Princess at break of day, she bade open the private wicket leading from the palace to the parterres and donned a royal robe, embroidered with pearls and jewels and gems, over a shift of fine silk purpled with rubies. Under the whole was that which tongue refuseth to explain, whereat was confounded the brain and whose love would embrace the craven's strain. On her head she set a crown of red gold, inlaid with pearls and gems, and she tripped in pattens of cloth of gold, embroidered with fresh pearls⁺ and adorned with all manner precious stones. Then she put her hand upon the old woman's shoulder and commanded to go forth by the privy door; but the nurse looked at the garden and, seeing it full of eunuchs and handmaids walking about, eating the fruits and troubling the streams and taking their ease of sport and pleasure in the water said to the Princess, "O my lady, is this a garden or a madhouse?" Quoth the Princess, "What meaneth thy speech, O nurse?" and quoth the old woman, "Verily the garden is full of slave-girls and eunuchs, eating of the fruits and troubling the streams and scaring the birds and hindering us from



The Tale of Ardashir and Hayat al-Mufus

taking our ease and sporting and laughing and what not else; and thou hast no need of them. Wert thou going forth of thy palace into the highway, this would be fitting, as an honour and a ward to thee; but, now, O my lady, thou goest forth of the wicket into the garden, where none of Almighty Allah's creatures may look on thee." Rejoined the Princess, "By Allah, O nurse mine, thou sayst sooth! But how shall we do?" and the old woman said, "Bid the eunuchs send them all away and keep only two of the slave-girls, that we may make merry with them. So she dismissed them all, with the exception of two of her handmaids who were most in favour with her. But when the old woman saw that her heart was light and that the season was pleasant to her, she said to her, "Now we can enjoy ourselves aright: so up and let us take our pleasanee in the garden." The Princess put her hand upon her shoulder and went out by the private door. The two waiting-women walked in front and she followed them laughing at them and swaying gracefully to and fro in her ample robes; whilst the nurse forewent her, showing her the trees and feeding her with fruits; and so they fared on from place to place, till they came to the pavilion, which when the King's daughter beheld and saw that it had been restored, she asked the old woman, "O my nurse, seest thou yonder pavilion? It hath been repaired and its walls whitened." She answered, "By Allah, O my lady, I heard say that the keeper of the garden had taken stuffs of a company of merchants and sold them and bought bricks and lime and plaster and stones and so forth with the price; so I asked him what he had done with all this, and he said, 'I have repaired the pavilion which lay in ruins,' presently adding, 'And when the merchants sought their due of me, I said to them, "Wait till the Princess visit the garden and see the repairs and they satisfy her; then will I take of her what she is pleased to bestow on me, and pay you what is your due."' Quoth I, 'What moved thee to do this thing?' and quoth he, 'I saw the pavilion in ruins, the coigns thrown down and the stucco peeled from the walls, and none had the grace to repair it; so I borrowed the coin on my own account and restored the place; and I trust in the King's daughter to deal with me as befitteth her dignity.' I said, 'The Princess is all goodness and generosity and will no doubt requite thee.' And he did all this but in hopes of thy bounty." Replied the Princess, "By Allah, he

The 730th Night

hath dealt nobly in rebuilding it and hath done the deed of generous men! Call me my purse-keeperess." The old woman accordingly fetched the purse-keeperess, whom the Princess bade give the Gardener two thousand dinars; whereupon the nurse sent to him, bidding him to the presence of the King's daughter. But when the messenger said to him, "Obey the Queen's order," the Gardener felt feeble and, trembling in every joint, said in himself, "Doubtless, the Princess hath seen the young man, and this day will be the most unlucky of days for me." So he went home and told his wife and children what had happened and gave them his last charges and farewelled them, while they wept for and with him. Then he presented himself before the Princess, with a face the colour of turmeric and ready to fall flat at full length. The old woman remarked his plight and hastened to forestall him, saying, "O Shaykh, kiss the earth in thanksgiving to Almighty Allah and be constant in prayer to Him for the Princess. I told her what thou didst in the matter of repairing the ruined pavilion, and she rejoiceth in this and bestoweth on thee two thousand dinars in requital of thy pains; so take them from the purse-keeperess and kiss the earth before the King's daughter and bless her and wend thy way." Hearing these words he took the gold and kissed the ground before Hayat al-Nufus, calling down blessings on her. Then he returned to his house, and his family rejoiced in him and blessed him⁺ who had been the prime cause of this business.—

And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 730th night, she resumed her story, saying,

It hath reached me, O auspicious King, that when the caretaker took the two thousand ducats from the Princess and returned to his house, all his family rejoiced in him and blessed him who had been the prime cause of this business. Thus it fared with these; but as regards the old woman, she said to the Princess, "O my lady, this is indeed become a fine place! Never saw I a purer white than its plastering nor properer than its painting! I wonder if he have also repaired it within: else hath he made the outside white and left the inside black. Come, let us enter and inspect." So they went in, the nurse preceding, and found the interior painted and gilded in the goodliest way. The Princess looked right and left, till she came to the upper end of the estrade, when she fixed her eyes

The Tale of Ardashir and Kayat al-Mufus

upon the wall and gazed long and earnestly thereat; whereupon the old woman knew that her glance had lighted on the presentment of her dream and took the two waiting-women away with her, that they might not divert her mind. When the King's daughter had made an end of examining the painting, she turned to the old woman, wondering and beating hand on hand, and said to her, "O my nurse, come, see a wondrous thing which, were it graven with needle-gravers on the eye corners, would be a warner to whoso will be warned." She replied, "And what is that, O my lady?" when the Princess rejoined, "Go, look at the upper end of the estrade, and tell me what thou seest there." So she went up and considered the dream-drawing: then she came down, wondering, and said, "By Allah, O my lady, here is depicted the garden and the fowler and his net and the birds and all thou sawest in thy dream; and verily, nothing but urgent need withheld the male pigeon from returning to free his mate after he had fled her, for I see him in the talons of a bird of raven which hath slaughtered him and is drinking his blood and rending his flesh and eating it; and this, O my lady, caused his tarrying to return and rescue her from the net. But, O my mistress, the wonder is how thy dream came to be thus depicted, for, wert thou minded to set it forth in painture, thou hadst not availed to portray it. By Allah, this is a marvel which should be recorded in histories! Surely, O my lady, the angels appointed to attend upon the sons of Adam knew that the cock-pigeon was wronged of us, because we blamed him for deserting his mate; so they embraced his cause and made manifest his excuse; and now for the first time we see him in the hawk's pounces a dead bird." Quoth the Princess, "O my nurse, verily, Fate and Fortune had course against this bird, and we did him wrong." Quoth the nurse, "O my mistress, foes shall meet before Allah the Most High: but, O my lady, verily, the truth hath been made manifest and the male pigeon's excuse certified to us; for had the hawk not seized him and drunk his blood and rent his flesh he had not held aloof from his mate, but had returned to her, and set her free from the net; but against death there is no recourse, nor, O my lady, is there aught in the world more tenderly solicitous than the male for the female, among all creatures which Almighty Allah hath created. And especially 'tis thus with man; for he starveth himself to feed his wife, strippeth himself to clothe

The 731st Night

her, angereth his family to please her and disobeyeth and denieth his parents to endow her. She knoweth his secrets and concealeth them and she cannot endure from him a single hour.⁺ An he be absent from her one night, her eyes sleep not, nor is there a dearer to her than he: she loveth him more than her parents and they lie down to sleep in each other's arms, with his hand under her neck and her hand under his neck, even as saith the poet,

I made my wrist her pillow and I lay with her in litter;

*And I said to Night 'Be long!' while the full moon showed
glitter:*

Ah me, it was a night, Allah never made its like;

*Whose first was sweetest sweet and whose last bitt' rest
bitter!+*

Then he kisseth her and she kisseth him; and I have heard of a certain King that, when his wife fell sick and died, he buried himself alive with her, submitting himself to death, for the love of her and the strait companionship which was between them. Moreover, a certain King sickened and died, and when they were about to bury him, his wife said to her people: 'Let me bury myself alive with him: else will I slay myself and my blood shall be on your heads.' So, when they saw she would not be turned from this thing, they left her, and she cast herself into the grave with her dead husband, of the greatness of her love and tenderness for him." And the old woman ceased not to ply the Princess with anecdotes of conjugal love between men and women, till there ceased that which was in her heart of hatred for the sex masculine; and when she felt that she had succeeded in renewing in her the natural inclination of woman to man, she said to her, "'Tis time to go and walk in the garden." So they fared forth from the pavilion and paced among the trees. Presently the Prince chanced to turn and his eyes fell on Hayat al-Nufus; and when he saw the symmetry of her shape and the rosicleanness of her cheeks and the blackness of her eyes and her exceeding grace and her passing loveliness and her excelling beauty and her prevailing elegance and her abounding perfection, his reason was confounded and he could not take his eyes off her. Passion annihilated his right judgment and love overpassed all limits in him; his vitals were occupied with her service and his heart was aflame with the fire of repine, so that he swooned away and fell to the ground. When he came to himself,

The Tale of Ardashir and Hayat al-Nufus

she had passed from his sight and was hidden from him among the trees;—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 731st night, she resumed,

It hath reached me, O auspicious King, that when Prince Ardashir, who lay hid in the garden, saw the Princess and her nurse walking amongst the trees, he swooned away for very love-longing. When he came to himself Hayat al-Nufus had passed from his sight and was hidden from him among the trees; so he sighed from his heart-core and improvised these couplets,

*Whenas mine eyes behold her loveliness,
My heart is torn with love's own ecstasy.
I wake o'erthrown, cast down on face of earth
Nor can the Princess[†] my sore torment see.
She turned and ravished this sad Love-thrall'd sprite;
Mercy, by Allah, ruth; nay, sympathy!
O Lord, afford me union, deign Thou soothe
My soul, ere grave-niche house this corse of me;
I'll kiss her ten times ten times, and times ten
For lover's wasted cheek the kisses be!*

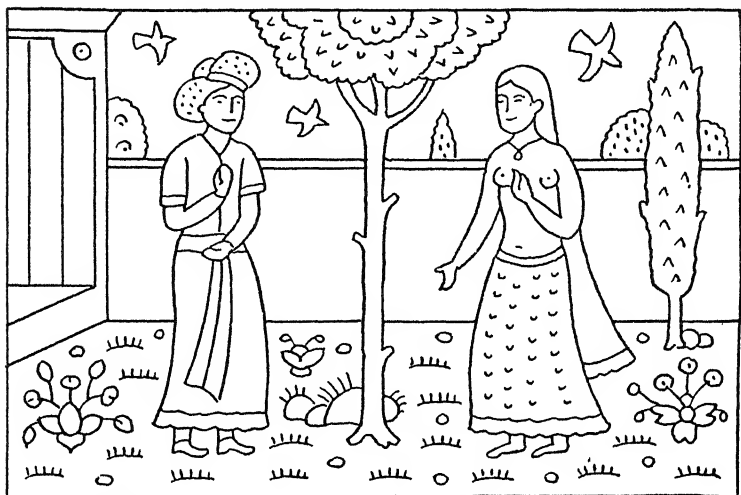
The old woman ceased not to lead the Princess a-pleasuring about the garden, till they reached the place where the Prince lay ambushed, when, behold she said, "O Thou whose bounties are hidden, vouchsafe us assurance from that we fear!" The King's son hearing the signal, left his lurking-place and, surprised by the summons, walked among the trees, swaying to and fro with a proud and graceful gait and a shape that shamed the branches. His brow was crowned with pearly drops and his cheeks red as the afterglow, extolled be Allah the Almighty in that He hath created! When the King's daughter caught sight of him, she gazed a long while on him and noticed his beauty and grace and loveliness and his eyes that wantoned like the gazelle's, and his shape that outvied the branches of the myrobalan; wherefore her wits were confounded and her soul captivated and her heart transfixed with the arrows of his glances. Then she said to the old woman, "O my nurse, whence came yonder handsome youth?" and the nurse asked, "Where is he, O my lady?" "There he is," answered Hayat al-Nufus; "near hand, among the trees." The old woman turned right and left, as if she knew not of his presence, and cried,

The 731st Night

"And pray, who can have taught this youth the way into this garden?" Quoth Hayat al-Nufus, "Who shall give us news of the young man? Glory be to Him who created men! But say me, dost thou know him, O my nurse?" Quoth the old woman, "O my lady, he is the young merchant who wrote to thee by me." The Princess (and indeed she was drowned in the sea of her desire and the fire of her passion and love-longing) broke out, "O my nurse, how goodly is this youth! Indeed he is fair of favour. Methinks, there is not on the face of earth a goodlier than he!" Now when the old woman was assured that the love of him had gotten possession of the Princess, she said to her, "Did I not tell thee, O my lady, that he was a comely youth with a beaming favour?" Replied Hayat al-Nufus, "O my nurse, King's daughters know not the ways of the world nor the manners of those that be therein, for that they company with none, neither give they nor take they. O my nurse, how shall I do to bring about a meeting and present myself to him, and what shall I say to him and what will he say to me?" Said the old woman, "What device is left me? Indeed, we were confounded in this matter by thy behaviour"; and the Princess said, "O my nurse, know thou that if any ever died of passion, I shall do so, and behold, I look for nothing but death on the spot by reason of the fire of my love-longing." When the old woman heard her words and saw the transport of her desire for him, she answered, "O my lady, now as for his coming to thee, there is no way thereto; and indeed thou art excused from going to him, because of thy tender age; but rise with me and follow me. I will accost him: so shalt thou not be put to shame, and in the twinkling of an eye affection shall ensue between you." The King's daughter cried, "Go thou before me, for the decree of Allah may not be rejected." Accordingly they went up to the place where Ardashir sat, as he were the full moon at its fullest, and the old woman said to him, "See O youth, who is present before thee! 'Tis the daughter of our King of the age, Hayat al-Nufus: bethink thee of her rank and appreciate the honour she doth thee in coming to thee and rise out of respect for her and stand before her." The Prince sprang to his feet in an instant and his eyes met her eyes, whereupon they both became as they were drunken without wine. Then the love of him and desire redoubled upon the Princess and she opened her arms and he his, and they embraced; but love-

The Tale of Ardashir and Kayat al-Mufus

longing and passion overcame them and they swooned away and fell to the ground and lay a long while without sense. The old woman, fearing scandalous exposure, carried them both into the pavilion, and, sitting down at the door, said to the two waiting-women, "Seize the occasion to take your pleasure in the garden, for the Princess sleepeth." So they returned to their diversion. Presently the lovers revived from their swoon and found themselves in the pavilion, whereat quoth the Prince, "Allah upon thee, O



Princess of fair ones, is this vision or sleep-illusion?" Then the twain embraced and intoxicated themselves without wine, complaining each to other of the anguish of passion; and the Prince improvised these couplets,

*Sun riseth sheen from her brilliant brow,
And her cheek shows the rosiest afterglow:
And when both appear to the looker-on,
The skyline star ne'er for shame will show:
An the leven flash from those smiling lips,
Morn breaks and the rays dusk and gloom o'erthrow.
And when with her graceful shape she sways,
Droops leafiest Bán-tree† for envy low:
Me her sight suffices; naught crave I more:
Lord of Men and Morn, be her guard from foe!
The full moon borrows a part of her charms;*

The 732nd Night

*The sun would rival but fails his lowe.
Whence could Sol aspire to that bending grace?
Whence should Luna see such wit and such mind-gifts
know?*

*Who shall blame me for being all love to her,
'Twixt accord and discord aye doomed to woe:
'Tis she won my heart with those forms that bend
What shall lover's heart from such charms defend?—*

*And Shahrazad perceived the dawn of day and ceased to say
her permitted say. When it was the 732nd night, she said,*

It hath reached me, O auspicious King, that when the Prince had made an end of his verses, the Princess strained him to her bosom and kissed him on the mouth and between the eyes; whereupon his soul returned to him and he fell to complaining to her of that he had endured for stress of love and tyranny of longing and excess of transport and distraction and all he had suffered for the hardness of her heart. Hearing those words she kissed his hands and feet and bared her head,[†] whereupon the gloom gathered and the full moons dawned therein. Then said she to him, "O my beloved and term of all my wishes, would the day of estrangement had never been and Allah grant it may never return between us!" And they embraced and wept together, whilst she recited these couplets,

*O who shamest the Moon and the sunny glow:
Thou whose slaught'ring tyranny lays me low;
With the sword of a look thou hast shorn my heart,
How escape thy sword-glance fatal of blow?
Thus eke are thine eyebrows a bow that shot
My bosom with shafts of fiercest lowe:
From thy cheeks' rich crop cometh Paradise;
How, then, shall my heart the rich crop forego?
Thy graceful shape is a blooming branch,
And shall pluck the fruits who shall bear that bough.
Perforce thou drawest me, robst my sleep;
In thy love I strip me and shameless show:[†]
Allah lend thee the rays of most righteous light,
Draw the farthest near and a tryst bestow:
Then have ruth on the vitals thy love hath seared,
And the heart that flies to thy side the mo'e!*

The Tale of Ardashir and Hayat al-Mufus

And when she ended her recitation, passion overcame her and she was distraught for love and wept copious tears, rain-like streaming down. This burnt the Prince's heart and he in turn became troubled and distracted for love of her. So he drew nearer to her and kissed her hands and wept with sore weeping and they ceased not from lover-reproaches and converse and versifying, until the call to mid-afternoon prayer (nor was there aught between them other than this), when they bethought them of parting and she said to him, "O light of mine eyes and core of my heart, the time of severance has come between us twain: when shall we meet again?" "By Allah," replied he (and indeed her words shot him as with shafts), "to mention of parting I am never fain!" Then she went forth of the pavilion, and he turned and saw her sighing sighs would melt the rock and weeping shower-like tears; whereupon he for love was sunken in the sea of desolation and improvised these couplets,

*O my heart's desire! grows my misery
From the stress of love, and what cure for me?
By thy face, like dawn when it lights the dark,
And thy hair whose hue beareth night-tide's blee,
And thy form like the branch which in grace inclines
To Zephyr's[†] breath blowing fain and free,
By the glance of thine eyes like the fawn's soft gaze,
When she views pursuer of high degree,
And thy waist down borne by the weight of hips,
These so heavy and that lacking gravity,
By the wine of thy lip-dew, the sweetest of drink,
Fresh water and musk in its purity,
O gazelle of the tribe, ease my soul of grief,
And grant me thy phantom in sleep to see!*

Now when she heard his verses in praise of her, she turned back to him and embracing him, with a heart on fire for the anguish of severance, fire which naught save kisses and embraces might quench, cried, "Sooth the byword saith, Patience is for a lover and not the lack thereof. There is no help for it but I contrive a means for our reunion." Then she farewelled him and fared forth, knowing not where she set her feet, for stress of her love; nor did she stay her steps till she found herself in her own chamber. When she was gone, passion and love-longing redoubled upon the young

The 733rd Night

Prince and the delight of sleep was forbidden him, and the Princess in her turn tasted not food and her patience failed and she sickened for desire. As soon as dawned the day, she sent for the nurse, who came and found her condition changed and she cried, "Question me not of my case; for all I suffer is due to thy handiwork. Where is the beloved of my heart?" "O my lady, when did he leave thee? Hath he been absent from thee more than this night?" "Can I endure absence from him an hour? Come, find some means to bring us together speedily, for my soul is like to flee my body." "O my lady, have patience till I contrive thee some subtle device, whereof none shall be ware." "By the Great God, except thou bring him to me this very day, I will tell the King that thou hast corrupted me, and he will cut off thy head!" "I conjure thee, by Allah, have patience with me, for this is a dangerous matter!" And the nurse humbled herself to her, till she granted her three days' delay, saying, "O my nurse, the three days will be three years to me; and if the fourth day pass and thou bring him not, I will go about to slay thee." So the old woman left her and returned to her lodging, where she abode till the morning of the fourth day, when she summoned the tirewomen of the town and sought of them fine dyes and rouge for the painting of a virgin girl and adorning; and they brought her cosmetics of the best. Then she sent for the Prince and, opening her chest, brought out a bundle containing a suit of woman's apparel, worth five thousand dinars, and a head-kerchief fringed with all manner gems. Then said she to him, "O my son, hast thou a mind to foregather with Hayat al-Nufus?" and he replied, "Yes." So she took a pair of tweezers and pulled out the hairs of his face and pencilled his eyes with Kohl.⁺ Then she stripped him and painted him with Henna⁺ from his nails to his shoulders and from his insteps to his thighs and tattooed⁺ him about the body, till he was like red roses upon alabaster slabs. After a little, she washed him and dried him and bringing out a shift and a pair of petticoat-trousers made him put them on. Then she clad him in the royal suit aforesaid and, binding the kerchief about his head, veiled him and taught him how to walk, saying, "Advance thy left and draw back thy right." He did her bidding and forewent her, as he were a Houri faring abroad from Paradise. Then said she to him, "Fortify thy heart, for thou art going to the King's palace, where there will without

The Tale of Ardashir and Hayat al-Nufus

fail be guards and eunuchs at the gate; and if thou be startled at them and show doubt or dread, they will suspect thee and examine thee, and we shall both get into grievous trouble and haply lose our lives: wherefore an thou feel thyself unable to this, tell me." He answered, "In very sooth this thing hath no terrors for me, so be of good cheer and keep thine eyes cool and clear." Then she went out preceding him till the twain came to the palace-gate, which was full of eunuchs. She turned and looked at him, as much as to say, "Art thou troubled or no?" and finding him all unchanged, went on. The chief eunuch glanced at the nurse and knew her but, seeing a damsel following her, whose charms confounded the reason, he said in his mind, "As for the old woman, she is the nurse; but as for the girl who is with her there is none in our land resembleth her in favour or approacheth her in fairness save the Princess Hayat al-Nufus, who is secluded and never goeth out. Would I knew how she came into the streets and would Heaven I wot whether or no 'twas by leave of the King!" Then he rose to learn somewhat concerning her and well-nigh thirty castratos followed him; which when the old woman saw, her reason fled for fear and she said, "Verily, we are Allah's and to Him we shall return! Without recourse we are dead folk this time."—

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 733rd night, she continued,

It hath reached me, O auspicious King, that when the old nurse saw the head of the eunuchry and his assistants making for her she was in exceeding fear and cried, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily we are God's and unto him we shall return; without recourse we be dead folk this time." When the head eunuch heard her speak thus, fear gat hold upon him, by reason of that which he knew of the Princess's violence and that her father was ruled by her, and he said to himself, "Belike the King hath commanded the nurse to carry his daughter forth upon some occasion of hers, whereof she would have none know; and if I oppose her, she will be wroth with me and will say, 'This eunuch fellow stopped me, that he might pry into my affairs.' So she will do her best to kill me, and I have no call to meddle in this matter." So saying, he turned back, and with him the thirty assistants who drove the people from the door of the palace; whereupon the nurse entered and saluted the eunuchs

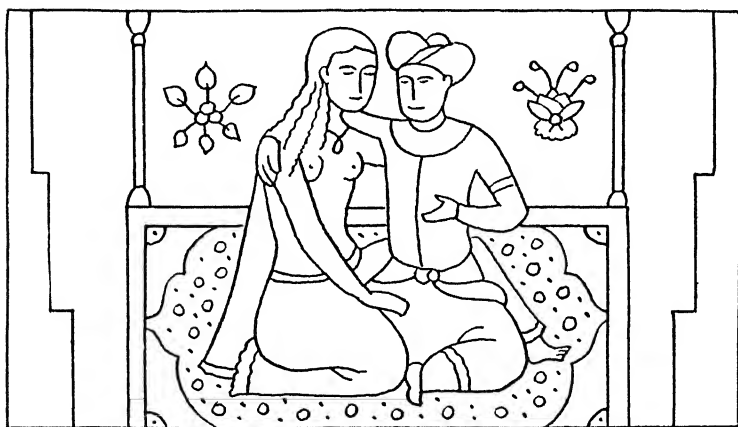
The 734th Night

with her head, whilst all the thirty stood to do her honour and returned her salam. She led in the Prince and he ceased not following her from door to door, and the Protector protected them, so that they passed all the guards, till they came to the seventh door: it was that of the great pavilion, wherein was the King's throne, and it communicated with the chambers of his women and the saloons of the Harim, as well as with his daughter's pavilion. So the old woman halted and said, "Here we are, O my son, and glory be to Him who hath brought us thus far in safety! But, O my son, we cannot foregather with the Princess except by night; for night enveileth the fearful." He replied, "True, but what is to be done?" Quoth she, "Hide thee in this black hole," showing him behind the door a dark and deep cistern, with a cover thereto. So he entered the cistern, and she went away and left him there till ended day, when she returned and carried him into the palace, till they came to the door of Hayat al-Nufus's apartment. The old woman knocked and a little maid came out and said, "Who is at the door?" Said the nurse, "'Tis I," whereupon the maid returned and craved permission of her lady, who said, "Open to her and let her come in with any who may accompany her." So they entered and the nurse, casting a glance around, perceived that the Princess had made ready the sitting-chamber and ranged the lamps in row and lighted candles of wax in chandeliers of gold and silver and spread the divans and estrades with carpets and cushions. Moreover, she had set on trays of food and fruits and confections and she had perfumed the place with musk and aloeswood and ambergris. She was seated among the lamps and the tapers and the light of her face outshone the lustre of them all. When she saw the old woman, she said to her, "O nurse, where is the beloved of my heart?" and the other replied, "O my lady, I cannot find him nor have mine eyes espied him; but I have brought thee his own sister; and here she is." Cried the Princess, "Art thou Jinn-mad? What need have I of his sister? Say me, an a man's head irk him, doth he bind up his hand?" The old woman answered, "No, by Allah, O my lady! But look on her, and if she pleases thee, let her be with thee." Then she uncovered the Prince's face, whereupon Hayat al-Nufus knew him and running to him, pressed him to her bosom, and he pressed her to his breast. Then they both fell down in a swoon and lay without sense a long while.

The Tale of Ardashir and Hayat al-Mufus

The old woman sprinkled rose-water upon them till they came to themselves, when the Princess kissed him on the mouth more than a thousand times and improvised these couplets,

*Sought me this heart's dear love at gloom of night;
I rose in honour till he sat forthright,
And said, "O aim of mine, O sole desire
In such night-visit hast of guards no fright?"
Replied he, "Yes, I feared much, but Love*



Robbed me of all my wits and reft my sprite."
*We clipt with kisses and awhile clung we,
For here 'twas safe; nor feared we watchman-wight:
Then rose we parting without doubtful deed
And shook out skirts where none a stain could sight.—*

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 734th night, she pursued,

It hath reached me, O auspicious King, that when her lover visited Hayat al-Nufus in her palace, the twain embraced and she improvised some happy couplets beseeeming the occasion. And when she had ended her extempore lines she said, "Is it indeed true that I see thee in my abode and that thou art my cup-mate and my familiar?" Then passion grew on her and love was grievous to her, so that her reason well-nigh fled for joy and she improvised these couplets,

*With all my soul I'll ransom him who came to me in gloom
Of night, whilst I had waited long to see his figure loom;*

The 734th Night

*And naught aroused me save his weeping voice of tender
tone*

*And whispered I, "Fair fall thy foot and welcome and well
come!"*

*His cheek I kissed a thousand times, and yet a thousand
more;*

*Then clipt and clung about his breast enveiled in darkling
room.*

*And cried, "Now verily I've won the aim of every wish
So praise and prayers to Allah for this grace now best
become."*

*Then slept we even as we would the goodliest of nights
Till morning came to end our night and light up earth with
bloom.*

As soon as it was day, she made him enter a place in her apartment unknown to any and he abode there till nightfall, when she brought him out and they sat in converse and carouse. Presently he said to her, "I wish to return to my own country and tell my father what hath passed between us, that he may equip his Wazir to demand thee in marriage of thy sire." She replied, "O my love, I fear, an thou return to thy country and kingdom, thou wilt be distracted from me and forget the love of me; or that thy father will not further thy wishes in this matter and I shall die. Meseems the better rede were that thou abide with me and in my hand-grasp, I looking on thy face, and thou on mine, till I devise some plan whereby we may escape together some night and flee to thy country; for I have cut off my hopes from my own people and I despair of them." He rejoined, "I hear and obey"; and they fell again to their carousal and conversing. He tarried with her thus for some time till, one night, the wine was pleasant to them and they lay not down nor did they sleep till break of day. Now it chanced that one of the Kings sent her father a present, and amongst other things, a necklace of union jewels, nine-and-twenty grains, to whose price a King's treasures might not suffice. Quoth Abd al-Kadir, "This rivièrè beseemeth none but my daughter Hayat al-Nufus"; and, turning to an eunuch, whose jaw-teeth the Princess had knocked out for reasons best known to herself,⁺ he called to him and said, "Carry the necklace to thy lady and say to her, 'One of the Kings hath sent thy father this, as a present, and its

The Tale of Ardashir and Hayat al-Nufus

price may not be paid with money; put it on thy neck.' ” The slave took the necklace, saying in himself, “Allah Almighty make it the last thing she shall put on in this world, for that she deprived me of the benefit of my grinder-teeth!” and repairing to the Princess’s apartment, found the door locked and the old woman asleep before the threshold. He shook her, and she awoke in affright and asked, “What dost thou want?” to which he answered, “The King hath sent me on an errand to his daughter.” Quoth the nurse, “The key is not here, go away, whilst I fetch it”; but quoth he, “I cannot go back to the King without having done his commandment.” So she went away, as if to fetch the key; but fear overtook her and she sought safety in flight. Then the eunuch awaited her awhile; then, finding she did not return, he feared that the King would be angry at his delay; so he rattled at the door and shook it, whereupon the bolt gave way and the leaf opened. He entered and passed on, till he came to the seventh door and walking in to the Princess’s chamber found the place splendidly furnished and saw candles and flagons there. At this spectacle he marvelled and going close up to the bed, which was curtained by a hanging of silk, embroidered with a net-work of jewels, drew back the curtain from before the Princess and saw her sleeping with her arms about the neck of a young man handsomer than herself; whereat he magnified Allah Almighty, who had created such a youth of vile water, and said, “How goodly be this fashion for one who hateth men! How came she by this fellow? Methinks ’twas on his account that she knocked out my back teeth!” Then he drew the curtain and made for the door; but the King’s daughter awoke in affright and seeing the eunuch, whose name was Káfúr, called to him. He made her no answer: so she came down from the bed on the estrade; and catching hold of his skirt laid it on her head and kissed his feet, saying, “Veil what Allah veileth!” Quoth he, “May Allah not veil thee nor him who would veil thee! Thou didst knock out my grinders and saidst to me, ‘Let none make mention to me aught of men and their ways!’ ” So saying, he disengaged himself from her grasp and running out, locked the door on them and set another eunuch to guard it. Then he went in to the King who said to him “Hast thou given the necklace to Hayat al-Nufus?” The eunuch replied, “By Allah, thou deservest altogether a better fate”; and the King asked, “What hath happened? Tell me

The 735th Night

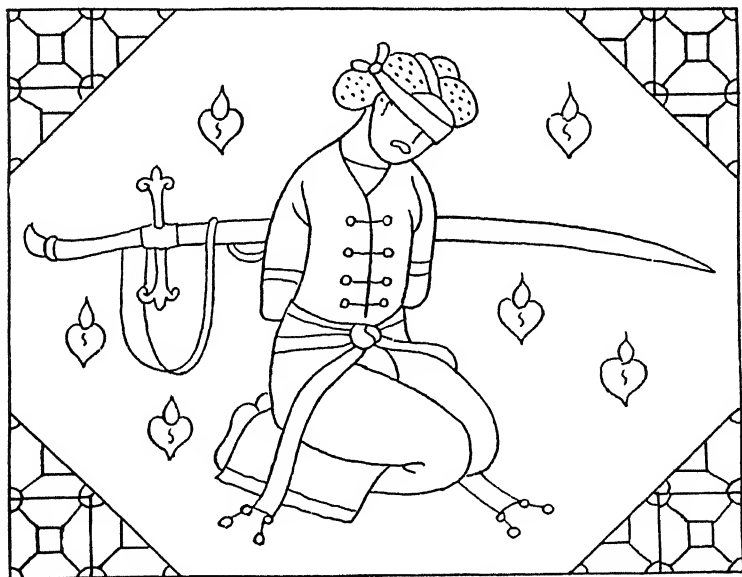
quickly"; whereto he answered, "I will not tell thee, save in private and between our eyes," but the King retorted, saying, "Tell me at once and in public." Cried the eunuch, "Then grant me immunity." So the King threw him the kerchief of immunity and he said, "O King, I went into the Princess Hayat al-Nufus and found her asleep in a carpeted chamber and on her bosom was a young man. So I locked the door upon the two and came back to thee." When the King heard these words he started up and taking a sword in his hand, cried out to the Rais of the eunuchs, saying, "Take thy lads and go to the Princess's chamber and bring me her and him who is with her as they twain lie on the bed; but cover them both up."——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 735th night, she resumed,

It hath reached me, O auspicious King, that when the King commanded the head eunuch to take his lads and to fetch and set before him Hayat al-Nufus and him who was with her, the chief and his men entered the Princess's apartment where he found her standing up, dissolved in railing tears, and the Prince by her side; so he said to them, "Lie down on the bed, as thou wast and let him do likewise." The King's daughter feared for her lover⁺ and said to him, "This is no time for resistance." So they both lay down and the eunuchs covered them up and carried the twain into the King's presence. Thereupon Abd al-Kadir pulled off the coverings and the Princess sprang to her feet. He looked at her and would have smitten her neck: but the Prince threw himself on the father's breast, saying, "The fault was not hers but mine only: kill me before thou killest her." The King made at him, to cut him down, but Hayat al-Nufus cast herself on her father and said, "Kill me, not him; for he is the son of a great King, lord of all the land in its length and breadth." When the King heard this, he turned to the Chief Wazir, who was a gathering-place of all that is evil, and said to him, "What sayst thou of this matter, O Minister?" Quoth his Wazir, "What I say is that all who find themselves in such case as this have need of lying, and there is nothing for it but to cut off both their heads, after torturing them with all manner of tortures." Hereupon the King called his sworder of vengeance, who came with his lads, and said to him, "Take this gallows bird and strike off his head

The Tale of Ardashir and Hayat al-Mufus

and after do the like with this harlot and burn their bodies, and consult me not about them a second time." So the headsman put his hand to her back, to take her; but the King cried out at him and cast at him somewhat he hent in hand, which had well-nigh killed him, saying, "O dog, how durst thou show ruth to those with whom I am wroth? Put thy hand to her hair and drag her along by it, so that she may fall on her face." Accordingly he haled her by her hair and the Prince in like manner to the place of blood, where he tore off a piece of his skirt and therewith bound the Prince's eyes putting the Princess last, in the hope that some one would intercede for her. Then, having made ready the Prince he swung his sharp sword three times (whilst all the troops wept and prayed Allah to send them deliverance by some intercessor), and raised his hand to cut off Ardashir's head when, behold, there arose a cloud of dust, that spread and flew till it veiled the view. Now the cause thereof was that when the young Prince had delayed beyond measure, the King, his sire, had levied a mighty host and had marched with it in person to get tidings of his son. Such was his case; but as regards King Abd al-Kadir, when he saw this, he said, "O wights, what is the meaning of yonder dust that dimmeth sights?" The Grand Wazir sprang up and went out to



The 736th Night

reconnoitre and found behind the cloud men like locusts, of whom no count could be made nor aught avail of aid, filling the hills and plains and valleys. So he returned with the report to the King, who said to him, "Go down and learn for us what may be this host and the cause of its marching upon our country. Ask also of their commander and salute him for me and enquire the reason of his coming. An he came in quest of aught, we will aid him, and if he have a blood-feud with one of the Kings, we will ride with him; or, if he desire a gift, we will handsel him; for this is indeed a numerous host and a power uttermost, and we fear for our land from its mischief." So the Minister went forth and walked among the tents and troopers and body-guards, and ceased not faring on from the first of the day till near sundown, when he came to the warders with gilded swords in tents star-studded. Passing these, he made his way through Emirs and Wazirs and Nabobs and Chamberlains, to the pavilion of the Sultan, and found him a mighty King. When the King's officers saw him, they cried out to him, saying, "Kiss ground! Kiss ground!"⁺ He did so and would have risen, but they cried out at him a second and a third time. So he kissed the earth again and again and raised his head and would have stood up, but fell down at full length for excess of awe. When at last he was set between the hands of the King he said to him, "Allah prolong thy days and increase thy sovranity and exalt thy rank, O thou auspicious King! And furthermore, of a truth, King Abd al-Kadir saluteth thee and kisseth the earth before thee and asketh on what weighty business thou art come. An thou seek to avenge thee for blood on any King, he will take horse in thy service; or, an thou come in quest of aught, wherein it is in his power to help thee, he standeth up at thy service on account thereof." So Ardashir's father replied to the Wazir, saying, "O messenger, return to thy lord and tell him that the most mighty King Sayf al-A'zam Shah, Lord of Shiraz, had a son who hath been long absent from him and news of him have not come and all traces of him have been cut off. An he be in this city, he will take him and depart from you; but, if aught have befallen him or any mischief ensued to him from you, his father will lay waste your land and make spoil of your goods and slay your men and seize your women. Return, therefore, to thy lord in haste and tell him this, ere evil befall

The Tale of Ardashir and Hayat al-Mufus

him." Answered the Minister, "To hear is to obey!" and turned to go away, when the Chamberlains cried out to him, saying, "Kiss ground! Kiss ground!" So he kissed the ground a score of times and rose not till his life-breath was in his nostrils.⁺ Then he left the King's high court and returned to the city, full of anxious thought concerning the affair of this King and the multitude of his troops, and going in to King Abd al-Kadir, pale with fear and trembling in his side-muscles, acquainted him with that had befallen him;—

And Shahrazad perceived the dawn of day and ceased to say her permitted say. When it was the 736th night, she said,

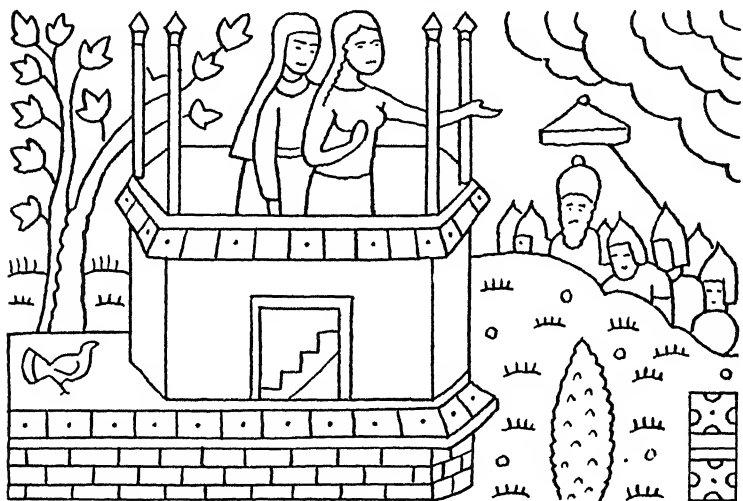
It hath reached me, O auspicious King, that the Wazir returned from the court of the Great King, pale with fear and with side-muscles quivering for dread exceeding; and acquainted his lord with that had befallen him. Hereat disquietude and terror for himself and for his people laid hold upon him and he said to the Minister, "O Wazir, and who is this King's son?" Replied the other, "'Tis even he whom thou badest put to death, but praised be Allah who hastened not his slaughter! Else had his father wasted our lands and spoiled our good." Quoth the King, "See now thy corrupt judgment, in that thou didst counsel us to slay him! Where is the young man, the son of yonder magnanimous King?" And quoth the Wazir, "O mighty King, thou didst command him be put to death." When the King heard this, he was clean distraught and cried out from his heart's core and inmost of head, saying, "Woe to you! Fetch me the Headsman forthright, lest death fall on him!" So they fetched the Sworder and he said, "O King of the Age, I have smitten off his head even as thou badest me." Cried Abd al-Kadir, "O dog, an this be true, I will assuredly send thee after him." The Headsman replied, "O King, thou didst command me to slay him without consulting thee a second time." Said the King, "I was in my wrath; but speak the truth, ere thou lose thy life"; and said the Sworder, "O King, he is yet in the chains of life." At this Abd al-Kadir rejoiced and his heart was set at rest; then he called for Ardashir, and when he came, he stood up to receive him and kissed his mouth, saying, "O my son, I ask pardon of Allah Almighty for the wrong I have done thee, and say thou not aught that may lower my credit with thy sire, the Great King." The Prince asked, "O King of the Age,

The 736th Night

and where is my father?" and the other answered, "He is come hither on thine account." Thereupon quoth Ardashir, "By thy worship, I will not stir from before thee till I have cleared my honour and the honour of thy daughter from that which thou laidest to our charge; for she is a pure virgin. Send for the midwives and let them examine her before thee. An they find her maidenhead gone, I give thee leave to shed my blood; and if they find her a clean maid, her innocence of dishonour and mine also will be made manifest." So he summoned the midwives, who examined the Princess and found her a pure virgin and so told the King, seeking largess of him. He gave them what they sought, putting off his royal robes to bestow on them, and in like manner he was bountiful to all who were in the Harim. And they brought forth the scent-cups and perfumed all the Lords of estate and Grandees; and not one but rejoiced with exceeding joy. Then the King threw his arms about Ardashir's neck and entreated him with all worship and honour, bidding his chief eunuchs bear him to the bath. When he came out, he cast over his shoulders a costly robe and crowned him with a coronet of jewels; he also girt him with a girdle of silk, purfled with red gold and set with pearls and gems, and mounted him on one of his noblest mares, with selle and trappings of gold inlaid with pearls and jewels. Then he bade his Grandees and Captains mount on his service and escort him to his father's presence; and charged him tell his sire that King Abd al-Kadir was at his disposal, hearkening to and obeying him in whatso he should bid or forbid. "I will not fail of this," answered Ardashir and farewelling him, repaired to his father who, at sight of him, was transported for delight and springing up, advanced to meet him and embraced him, whilst joy and gladness spread among all the host of the Great King. Then came the Wazirs and Chamberlains and Captains and guards and kissed the ground before the Prince and rejoiced in his coming: and it was a great day with them for enjoyment, for the King's son gave leave to those of King Abd al-Kadir's officers who had accompanied him and others of the townsfolk, to view the ordinance of his father's host, without let or stay, so they might know the multitude of the Great King's troops and the might of his empire. And all who had seen him selling stuffs in the linendrapers' bazar marvelled how his soul could have consented thereto, considering the nobility of

The Tale of Ardashir and Hayat al-Nufus

his spirit and the loftiness of his dignity; but it was his love and inclination to the King's daughter that to this had constrained him. Meanwhile, news of the multitude of her lover's troops came to Hayat al-Nufus, who was still jailed by her sire's commandment till they knew what he should order respecting her, whether pardon and release or death and burning; and she looked down from the terrace-roof of the palace and, turning towards the mountains, saw even these covered with armed men. When she



beheld all those warriors and knew that they were the army of Ardashir's father, she feared lest he should be diverted from her by his sire and forget her and depart from her, whereupon her father would slay her. So she called a handmaid that was with her in her apartment by way of service, and said to her, "Go to Ardashir, son of the Great King, and fear not. When thou comest into his presence, kiss the ground before him and tell him what thou art and say to him, 'My lady saluteth thee and would have thee to know that she is a prisoner in her father's palace, awaiting his sentence, whether he be minded to pardon her or put her to death, and she beseecheth thee not to forget her or forsake her; for to-day thou art all-powerful; and, in whatso thou commandest, no man dare cross thee. Wherefore, an it seem good to thee to rescue her from her sire and take her with thee, it were of thy bounty, for indeed she endureth all these trials for thy sake. But,

The 737th and 738th Nights

an this seem not good to thee, for that thy desire of her is at an end, still speak to thy sire, so haply he may intercede for her with her father and he depart not, till he have made him set her free and taken surety from and made covenant with him, that he will not go about to put her to death nor work her aught of harm. This is her last word to thee, may Allah not desolate her of thee, and so The Peace!' "+——

And Shahrazad perceived the dawn of day and ceased saying her permitted say. When it was the 737th night, she continued,

It hath reached me, O auspicious King, that the bondmaid sent by Hayat al-Nufus made her way to Ardashir and delivered him her lady's message, which when he heard, he wept with sore weeping and said to her, "Know that Hayat al-Nufus is my mistress and that I am her slave and the captive of her love. I have not forgotten what was between us nor the bitterness of the parting day; so do thou say to her, after thou hast kissed her feet, that I will speak with my father of her, and he shall send his Wazir, who sought her aforetime in marriage for me, to demand her hand once more of her sire, for he dare not refuse. So, if he send to her to consult her, let her make no opposition; for I will not return to my country without her." Then the handmaid returned to Hayat al-Nufus; and, kissing her hands, delivered to her the message, which when she heard, she wept for very joy and returned thanks to Almighty Allah. Such was her case; but as regards Ardashir, he was alone with his father that night and the Great King questioned him of his case, whereupon he told him all that had befallen him, first and last. Then quoth the King, "What wilt thou have me do for thee, O my son? An thou desire Abd al-Kadir's ruin, I will lay waste his lands and spoil his hoards and dishonour his house." Replied Ardashir, "I do not desire that, O my father, for he hath done nothing to me deserving thereof; but I wish for union with her; wherefore I beseech thee of thy favour to make ready a present for her father (but let it be a magnificent gift!) and send it to him by thy Minister, the man of just judgment." Quoth the King, "I hear and consent"; and sending for the treasures he had laid up from time past, brought out all manner precious things and showed them to his son, who was pleased with them. Then he called his Wazir and bade him bear the present with him⁺ to King Abd al-Kadir and demand his

The Tale of Ardashir and Hayat al-Nufus

daughter in marriage for Ardashir, saying, "Accept the present and return him a reply." Now from the time of Ardashir's departure, King Abd al-Kadir had been troubled and ceased not to be heavy at heart, fearing the laying waste of his reign and the spoiling of his realm; when behold, the Wazir came in to him and saluting him, kissed ground before him. He rose up standing and received him with honour; but the Minister made haste to fall at his feet and kissing them cried, "Pardon, O King of the Age! The like of thee should not rise to the like of me, for I am the least of servants' slaves. Know, O King, that Prince Ardashir hath acquainted his father with some of the favours and kindnesses thou hast done him, wherefore he thanketh thee and sendeth thee in company of thy servant who standeth before thee, a present, saluting thee and wishing thee especial blessings and prosperities." Abd al-Kadir could not believe what he heard of the excess of his fear, till the Wazir laid the present before him, when he saw it to be such gift as no money could purchase nor could one of the Kings of the earth avail to the like thereof; wherefore he was belittled in his own eyes and springing to his feet, praised Almighty Allah and glorified Him and thanked the Prince. Then said the Minister to him, "O noble King, give ear to my word and know that the Great King sendeth to thee, desiring thine alliance, and I come to thee seeking and craving the hand of thy daughter, the chaste dame and treasured gem Hayat al-Nufus in wedlock for his son Ardashir, wherefore, if thou consent to this proposal and accept of him, do thou agree with me for her marriage-portion." Abd al-Kadir hearing these words replied, "I hear and obey. For my part, I make no objection, and nothing can be more pleasurable to me; but the girl is of full age and reason and her affair is in her own hand. So be assured that I will refer it to her and she shall choose for herself." Then he turned to the chief eunuch and bade him go and acquaint the Princess with the event. So he repaired to the Harim and, kissing the Princess's hands, acquainted her with the Great King's offer, adding, "What sayest thou in answer?" "I hear and I obey," replied she.—

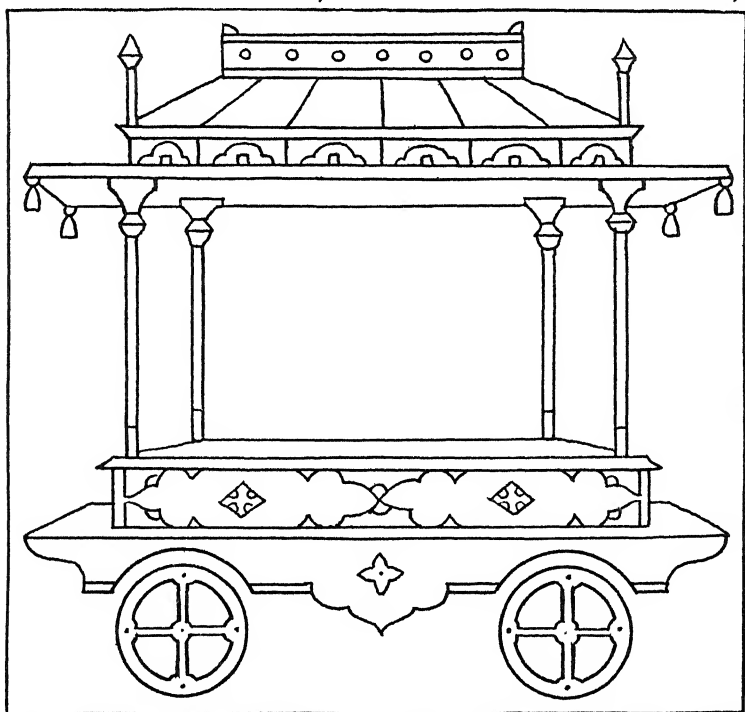
And Shahrazad perceived the approach of day and ceased to say her permitted say. When it was the 738th night, she resumed her story, saying,

The 738th Night

It hath reached me, O auspicious King, that the chief eunuch of the Harim having informed the Princess how she had been demanded in marriage by the Great King and having heard her reply, "I hear and I obey," returned therewith to the King and gave him this answer, whereat he rejoiced with exceeding joy and, calling for a costly robe of honour, threw it over the Wazir's shoulders. Furthermore, he ordered him ten thousand dinars and bade him carry the answer to the Great King and crave leave for him to pay him a visit. "Hearing and obeying," answered the Minister; and, returning to his master, delivered him the reply and Abd al-Kadir's message, and repeated all their talk, whereat he rejoiced greatly and Ardashir was transported for delight and his breast broadened and he was a most happy man. King Sayf al-A'azam also gave King Abd al-Kadir leave to come forth to visit him; so, on the morrow, he took horse and rode to the camp of the Great King, who came to meet him and saluting him, seated him in the place of honour, and gave him welcome; and they two sat whilst Ardashir stood before them. Then arose an orator of the King Abd al-Kadir's court and pronounced an eloquent discourse, giving the Prince joy of the attainment of his desire and of his marriage with the Princess, a Queen among King's daughters. When he sat down the Great King caused bring a chest full of pearls and gems, together with fifty thousand dinars, and said to King Abd al-Kadir, "I am my son's deputy in all that concerneth this matter." So Abd al-Kadir acknowledged receipt of the marriage-portion and amongst the rest, fifty thousand dinars for the nuptial festivities; after which they fetched the Kazis and the witnesses, who wrote out the contract of marriage between the Prince and Princess, and it was a notable day, wherein all lovers made merry and all haters and enviers were mortified. They spread the marriage-feasts and banquets and lastly Ardashir went in unto the Princess and found her a jewel which had been hidden, an union pearl unthridden and a filly that none but he had ridden, so he notified this to his sire. Then King Sayf al-A'azam asked his son, "Hast thou any wish thou wouldst have fulfilled ere we depart?" and he answered, "Yes, O King, know that I would fain take my wreak of the Wazir who entreated us on evil wise and the eunuch who forged a lie against us." So the King sent forthright to Abd al-Kadir, demanding of him the Minister and

The Tale of Ardashir and Hayat al-Mufus

the castrato, whereupon he despatched them both to him and he commanded to hang them over the city gate. After this, they abode a little while and then sought of Abd al-Kadir leave for his daughter to equip her for departure. So he equipped her and mounted her in a *Takhtrawán*, a travelling litter of red gold, inlaid with pearls and gems and drawn by noble steeds. She carried with her all her waiting-women and eunuchs, as well as the nurse, who had returned, after her flight, and resumed her office. Then King Sayf al-A'azam and his son mounted and Abd al-Kadir mounted also with all the lords of his land, to take leave of his son-in-law and daughter; and it was a day to be reckoned of the goodliest of days. After they had gone some distance, the Great King conjured Abd al-Kadir to turn back; so he farewelled him and his son, after he had strained him to his breast and kissed him between the eyes and thanked him for his grace and favours and commended his daughter to his care. Then he went in to the Princess and embraced her; and she kissed his hands and they



Notes

wept in the standing-place of parting. After this he returned to his capital and Ardashir and his company fared on, till they reached Shiraz, where they celebrated the marriage-festivities anew. And they abode in all comfort and solace and joyance of life, till there came to them the Destroyer of delights and Severer of societies; the Depopulator of palaces and the Garnerer of graveyards.

FOOTNOTES

PAGE 2588—*Line* 28. Omitted by Lane (iii. 252) "because little more than a repetition" of Taj al-Mulúk and the Lady Dunyá. This is true; but the nice progress of the nurse's pimping is a well-finished picture and the old woman's speech (p. 2623) is a gem.

PAGE 2589—*Line* 7. Artaxerxes; in the Mac. Edit. Azdashir, a misprint.

Line 31. I use "kiss ground" as we say "kiss hands." But it must not be understood literally: the nearest approach would be to touch the earth with the finger-tips and apply them to the lips or brow. Amongst Hindus the Ashtánga-prostration included actually kissing the ground.

PAGE 2592—*Line* 18. The "key" is mentioned because a fee so called (miftáh) is paid on its being handed to the new lodger. (*Pilgrimage*, i. 62.)

PAGE 2593—*Line* 6. The Koranic term for semen, often quoted.

Line 8. *Koran*, xii. 31, in the story of Joseph, before noticed.

PAGE 2594—*Line* 10. Probably the white woollens, so often mentioned, whose use is now returning to Europe, where men have a reasonable fear of dyed stuffs, especially since Aniline conquered Cochineal.

PAGE 2597—*Line* 9. Arab. "samír," one who enjoys the musá-marrah or night-talk outside the Arab tents. "Samar" is the shade of the moon, or half darkness when only stars shine without a moon, or the darkness of a moonless night. Hence the proverb (*A. P.*, ii. 513) "Má af'al-hú al-samar wa'l kamar"; I will not do it by moondarkness or by moonshine, *i.e.*, never. I have elsewhere remarked that "Early to bed and early to rise" is a civilized maxim; most barbarians sit deep into the night in the light of the moon or a camp-fire and will not rise till nearly noon. They agree in our modern version of the old saw:—

Notes

Early to bed and early to rise

Makes a man surly and gives him red eyes.

The Shaykhs of Arab tribes especially transact most of their public business during the dark hours.

PAGE 2598—*Line 3.* Suspecting that it had been sent by some Royal lover.

Line 18. Arab. "Rubbamá," a particle more emphatic than rubba=perhaps, sometimes, often.

Line 30. "The broken (wall)" from Hatim=breaking. It fences the Hijr or space where Ishmael is buried (vol. ii. 1296, note); and I have described it in *Pilgrimage*, iii. 165.

Line 35. Arab. "Faráis" (plur. of farísah): the phrase has often occurred and is=our "trembled in every nerve." As often happens in Arabic, it is "horsey," alluding to the shoulder-muscles (not shoulder-blades, Preston p. 89) between neck and flank which readily quiver in blood-horses when excited or frightened.

PAGE 2600—*Line 27.* Arab. "Fazl"=exceeding goodness as in "Fazl wa ma'rifah"=virtue and learning.

PAGE 2601—*Line 35.* Arab. "Al-Mafárik" (plur. of Mafrak)=the pole or crown of the head, where the hair parts naturally and where baldness mostly begins.

PAGE 2606—*Line 9.* Arab. "Ná'í al-maut," the person sent round to announce a death to the friends and relations of the deceased and invite them to the funeral.

Line 38. Arab. "Táir al-bayn," any bird, not only the Hátim or black crow, which announces separation. Crows and ravens flock for food to the camps broken up for the springtide and autumnal marches, and thus become emblems of desertion and desolation. The same birds are also connected with Abel's burial in the Koran (v. 34), a Jewish tradition borrowed by Mohammed. Lastly, here is a paranomasia in the words "Ghuráb al-Bayn"=Raven of the Wold (the black bird with white breast and red beak and legs): "Ghurab" (Heb. Oreb) connects with Ghurbah=strangerhood, exile, and "Bayn" with distance, interval, disunion, the desert (between the cultivated spots). There is another and a similar pun anent the Bán-tree; the first word meaning "he fared, he left."

PAGE 2608—*Line 5.* Arab. "Tayr," any flying thing, a bird; with true Arab carelessness the writer waits till the tale is nearly

Notes

ended before letting us know that the birds are pigeons (Hamám).

PAGE 2609—*Line 22.* Arab. "Karr 'aynan." The Arabs say, "Allah cool thine eye," because tears of grief are hot and those of joy cool (Al-Asma'i); others say the cool eye is opposed to that heated by watching; and Al-Hariri (Ass. xxvii.) makes a scorching afternoon "hotter than the tear of a childless mother." In the burning climate of Arabia coolth and refrigeration are equivalent to refreshment and delight.

PAGE 2612—*Line 19.* Arab. "Muunah," the "Mona" of Moroccan travellers (English, not Italian, who are scandalized by "Mona") meaning the provisions supplied gratis by the unhappy villagers to all who visit them with passport from the Sultan. Our cousins German have lately scored a great success by paying for all their rations which the Ministers of other nations, England included, were mean enough to accept.

PAGE 2613—*Line 26.* Arab. "Kaannahu huwa"; lit.=as he (was) he. This reminds us of the great grammarian, Sibawayh, whose name the Persians derive from "Apple-flavour (Sib + bú). He was disputing, in presence of Harun al-Rashid with a rival Al-Kisá'í, and advocated the Basrian form, "Fa-izá huwa hú" (behold, it was he) against the Kufan, "Fa-izá huwa iyyáhu" (behold, it was him). The enemy overcame him by appealing to Badawin, who spoke impurely, whereupon Sibawayh left the court, retired to Khorasan and died, it is said, of a broken heart.

PAGE 2618—*Line 30.* This is a sign of the Saudáwí or melancholic temperament in which black bile predominates. It is supposed to cause a distaste for society and a longing for solitude, an unsettled habit of mind and neglect of worldly affairs. I remarked that in Arabia students are subject to it, and that amongst philosophers and literary men of Meccah and Al-Medinah there was hardly one who was not spoken of as a "Saudawi." See *Pilgrimage*, ii. 49, 50.

PAGE 2619—*Line 14.* i.e., I am a servant and bound to tell thee what my orders are.

PAGE 2620—*Line 1.* A touching lesson on how bribes settle matters in the East.

Line 11. i.e., fresh from water (Arab. "Rutub"), before the air can tarnish them. The pearl (margarita) in Arab. is Lu'lu'; the "union" or large pearl Durr, plur. Durar. In modern parlance

Durr is the second quality of the twelve into which pearls are divided.

PAGE 2622—Line 24. *i.e.*, the Wazir, but purposely left vague.

PAGE 2624—Line 3. The whole of the nurse's speech is admirable: its naïve and striking picture of conjugal affection goes far to redeem the grossness of *The Nights*.

Line 13. The bitterness was the parting in the morning.

PAGE 2625—Line 14. English "Prin'cess," too often pronounced in French fashion Princess.

PAGE 2627—Line 20. In dictionaries "Bán" (Anglicé ben-tree) is the myrobalan which produces gum benzoin. It resembles the tamarisk. Mr. Lyall (p. 74 *Translations of Ancient Arab Poetry*, Williams and Norgate, 1885), calls it a species of *Moringa*, tall, with plentiful and intensely green foliage, used for comparisons on account of its straightness and graceful shape of its branches. The nut supplies a medicinal oil.

PAGE 2628—Line 18. A sign of extreme familiarity: the glooms are the hands and the full moons are the eyes.

Line 35. Arab. "Khal'a al-'izár": lit.=stripping off jaws or side-beard.

PAGE 2629—Line 22. Arab. "Shimál"—the north wind.

PAGE 2630—Line 29. This type of operation is well described by Juvenal—

*Illâ supercilium, modicâ fuligine tactum,
Obliquâ producit acu, pingitque, trementes
Attolens oculos.*

Sonnini (*Travels in Egypt*, chap. xvi.) justly remarks that this pencilling the angles of the eyes with Kohl, which the old Levant trade called *alquifoux* or *arquifoux*, makes them appear large and more oblong; and I have noted that the modern Egyptian (especially Coptic) eye, like that of the Sphinx and the old figures looks in profile as if it were seen in full. (*Pilgrimage*, i. 214.)

Line 30. The same traveller notes a singular property in the Henna-flower that when smelt closely it exhales a "very powerful spermatic odour," hence it became a favourite with women as the tea-rose with us. He finds it on the nails of mummies, and identifies it with the Kupros of the ancient Greeks (the moderns call it Kene or Kena) and the *Βότρους τῆς κυπρίου* (*Botrus cypri*) of Solomon's Song (i. 14). The Hebr. is "Copher," a well-known

word which the A. V. translates by "a cluster of camphire (?) in the vineyards of En-gedi"; and a note on iv. 13 ineptly adds, "or, cypress." The Revised Edit. amends it to "a cluster of henna-flowers." The Solomonic (?) description is very correct; the shrub affects vineyards, and about Bombay forms fine hedges which can be smelt for a distance.

Line 31. Hardly the equivalent of the Arab. "Kataba" (which includes true tattooing with needles) and is applied to painting "patches" of blue or green colour, with sprigs and arabesques upon the arms and especially the breasts of women. "Kataba" would also be applied to striping the fingers with Henna which becomes a shining black under a paste of honey, lime and sal-ammoniac. This "patching" is alluded to by Strabo and Galen (Lane, *M. E.*, chap. ii.); and we may note that savages and barbarians can leave nothing of beauty unadorned; they seem to hate a plain surface like the Hindu silversmith, whose art is shown only in chasing.

PAGE 263.—*Line 37.* A violent temper, accompanied with *voies de fait* and personal violence, is by no means rare amongst Eastern princesses; and terrible tales are told in Persia concerning the daughters of Fath Ali Shah. Few men and no woman can resist the temptations of absolute command. The daughter of a certain Dictator all-powerful in the Argentine Republic was once seen on horseback with a white bridle of peculiar leather; it was made of the skin of a man who had boasted of her favours. The slave-girls suffer first from these masterful young persons and then it is the turn of the eunuchry.

PAGE 2636—*Line 22.* A neat touch; she was too thorough-bred to care for herself first.

PAGE 2638—*Line 19.* In this case, the ground or earth is really kissed.

PAGE 2639—*Line 4.* Corresponding with our phrase, "His heart was in his mouth."

PAGE 2642—*Line 7.* Very artful is the contrast of the love-lorn Princess's humility with her furious behaviour, in the pride of her purity, while she was yet a virginette and fancy free.

Line 39. Arab. "Suhbat-hu" lit.=in company with him, a popular idiom in Egypt and Syria. It often occurs in the Breslau Edition.

UNIVERSAL
LIBRARY



134 456

UNIVERSAL
LIBRARY